

TRUE CHRISTIAN RELIGION;

CONTAINING

THE UNIVERSAL THEOLOGY

OF THE

NEW CHURCH:

WHICH WAS FORETOLD BY THE LORD,

In DANIEL, Chap. vii. 5. 13, 14. and in The APOCALYPSE,
Chap. xxi. 1, 2.

By **EMANUEL SWEDENBORG,**

Servant of the Lord JESUS CHRIST.

NOW FIRST TRANSLATED FROM THE ORIGINAL LATIN.

Son of Man, What is that Proverb which ye have in the Land of Israel, saying, The Days are prolonged, and every Vision faileth?

Tell them therefore, thus saith the Lord God; I will make this Proverb to cease, and they shall no more use it as a Proverb in Israel; but say unto them, The Days are at Hand, and the Effect of every Vision.

EZECH. xii. 22, 23:

VOLUME II.

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MDCCLXXXI.

DANIEL, Chap. vii. Verses 13, 14.

I saw in the Night-visions, and behold One like the SON OF MAN, came with the Clouds of Heaven: and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

APOCALYPSE, Chap. xxi. 1, 2. 5. 9, 10.

And I John saw a new Heaven and a new Earth; and I saw the holy City New Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband. And the Angel talked with me, saying, Come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE. And he carried me away in the Spirit, to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

And he that sat upon the Throne said, Behold, I MAKE ALL THINGS NEW. And he said unto me, Write, for these Words are faithful and true.



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TRUE CHRISTIAN RELIGION, &c.

CHAPTER THE SEVENTH.

OF CHARITY, or LOVE TOWARDS OUR NEIGHBOUR;

AND

OF GOOD WORKS.

392. FROM the Doctrine of Faith we proceed to that of Charity, inasmuch as Faith and Charity are joined together like Truth and Goodness, or like Light and Heat in the Time of Spring. We use this Similitude of Light and Heat, because Spiritual Light, which is the Light that proceedeth from the Sun of the Spiritual World, in it's Essence is Truth, in Consequence whereof, Truth in that World, wheresoever it appeareth, is bright and lucid, according to it's Purity; and spiritual Heat, which also proceedeth from the same Sun, in it's Essence is Goodness. The Case is the same with Respect to Charity and Faith, as with Respect to Goodness and Truth, Charity being the Complex of all Things regarding the Good which a Man doeth towards his Neighbour, and Faith being the Complex of

of all Things regarding the Truth, which is the Object of Man's Thought in relation to God and Things divine. Since therefore the Truth of Faith is Spiritual Light, and the Good of Charity is Spiritual Heat, it follows, that as Spiritual Light and Heat correspond with natural Light and Heat, so there is a similar Correspondence existing between the Truth of Faith and natural Light, and the Good of Charity and natural Heat; consequently, that as by the Conjunction of Natural Light and Heat, the Earth is blessed and made fruitful, so by the Conjunction of Faith and Charity, the human Mind is blessed, and made fruitful, with this only Difference, that the Fruitfulness of the Earth is occasioned by natural Heat and Light, whereas the Fruitfulness of the human Mind is occasioned by spiritual Heat and Light, and of consequence this latter Fruitfulness, by reason of the Spirituality of its Origin, consisteth in Wisdom and Intelligence. There is also a Correspondence existing between the Earth and the human Mind, in respect to this their Fruitfulness, which is the true Ground and Reason, why the Mind, wherein Charity is joined with Faith, and Faith with Charity, is in the Word likened to a Garden, and is even understood and signified by the Garden of Eden, as I have fully proved in the Work entitled *ARCANA COELESTIA*, published at London. It is further to be noted, that unless the Doctrine of Faith be succeeded by that of Charity, it will be impossible to comprehend what Faith is, inasmuch as we proved, in the foregoing Chapter, that Faith without Charity is not Faith, nor hath Charity any Existence without Faith, nor hath either any Life, or living Principle, but from the Lord, No. 355, to 361. Also, that the Lord, Charity, and Faith, make One, like Life, Will, and Understanding, and that in case they are divided, each perisheth, and is destroyed, like a Pearl bruised to Powder, No. 362, to 367. And further, That Charity and Faith exist together in good Works, No. 373.

393. It is a certain established Truth, that Faith and Charity must be kept in close Union, in order to make them effectual to the Attainment of Spiritual Life and Salvation. This is a Proposition so clear and self-evident that it requires neither Depth of Judgment, nor Labour of Learning, to see and comprehend it. When we hear it asserted, *That whosoever leadeth a good Life, and is influenced by a right Faith will be saved*, who doth not acknowledge the Truth of the Assertion, by a kind of interior Perception, and an Assent of the Understanding grounded thereon? And when we hear it asserted, *That whosoever is influenced by a right Faith, and doth not lead a good Life will also be saved*, who doth not reject the Assertion, as contradictory to common Sense, and as offensive to Reason, as Dirt is to the

the Eye into which it falleth? For every Person, in such a Case, must naturally be led, by an interior Perception, to reflect thus within himself, How is it possible for any one to be influenced by a right Faith, who doth not lead a good Life? And what is Faith in such a Case, but as a painted Form, instead of a living Image? In like Manner, when we hear it asserted, *That whosoever leadeth a good Life, although he be not influenced by a right Faith, will be saved*, doth not the Understanding instantly see, perceive, and determine, whilst it revolveth on this Proposition, that there is an Incoherence in it? For to lead a good Life is evidently the Gift of God, inasmuch as all Good, which is really so, is from God; and what then is a good Life when unattended with Faith, but like Clay in the Hand of the Potter, which is not capable of being formed into any Vessel of Use in God's spiritual Kingdom, but only in his natural Kingdom? Moreover, who doth not see the Contradiction implied in both these Propositions, first, *That whosoever believeth, and doth not lead a good Life, shall be saved*, and secondly, *That whosoever leadeth a good Life, and doth not believe, shall be saved*? Now whereas the true Nature of a good Life, which is the Result of Charity, is at this Day understood, and yet not understood, being understood in a natural Sense, but not understood in a spiritual Sense; therefore we shall enter upon the Consideration of this Subject, as having Relation to, and being connected with Charity, and shall reduce it under distinct Heads, or Articles.

That there are three universal Loves, the Love of Heaven, the Love of the World, and the Love of Self.

394. We begin with the Consideration of these three Kinds of Love, inasmuch as they are the Universals, and the Fundamentals of every other Kind of Love, and because Charity has Something in common with each of them; for by THE LOVE OF HEAVEN, is meant Love towards the Lord, and also Love towards our Neighbour; and whereas each of these regardeth Use as its End, the Love of Heaven may be called the Love of Uses. THE LOVE OF THE WORLD, is not only the Love of Riches and large Property, but also the Love of all Things which the World supplieth for the Delight of the bodily Senses, as Beauty for the Eye, Harmony for the Ear, Fragrance for the Smell, Delicacies for the Palate, soft Blandishments for the Touch, besides handsome Apparel, convenient Habitations, the Comforts of Society, and consequently all the Satisfactions resulting from these, and many other Objects. THE LOVE OF SELF, is not only the Love of Honour, Glory, Reputation, and Distinction, but also the Love of meriting, and

seeking after high Posts and Employments, and thereby of bearing Rule over others. The Reason why Charity hath Something in common with each of these Kinds of Love is, because Charity, considered in its true Nature, is the Love of Uses, for Charity wisheth to do Good to its Neighbour, and Good is the same Thing as Use, and each of the forementioned Loves regardeth Uses as its Ends, the Love of Heaven spiritual Uses, the Love of the World natural Uses, which may be called civil Uses, and the Love of Self, bodily Uses, which may be also called Domestic Uses, for Itself, or for those with whom it is connected.

395. We shall shew in the following Article, that these three Loves are implanted in every Man by Creation, and consequently that he inherits them by Birth, and that they tend to his Perfection, when they are rightly subordinate to each other, but to his Destruction, when they are not rightly subordinate. At present we shall only observe, that those three Loves are in right Subordination, when the Love of Heaven constituteth the (a) Head, the Love of the World, the Breast and Belly, and the Love of Self, the Legs and Feet. The human Mind, as was observed in a former Chapter, is divided into three Regions, from the highest of which a Man regardeth God, from the second, or middle, the World, and from the third, or lowest, himself; and in consequence of this his true Nature, and Constitution, the Mind is capable of being raised, and of raising itself upwards, because it can look towards God and Heaven; it is also capable of being diffused, and of diffusing itself in every Direction on all Sides, because it can traverse the World, and all temporal Nature; and lastly, it is capable of being sunk, and of sinking itself downwards, because it can look towards Earth, and towards Hell; and in these Circumstances mental Vision is like that of the Body, the latter also, having a Power to look upwards, to look round about, and to look downwards. The human Mind is like a House with three Stories, which have a Communication with each other by Means of Stairs, in the highest of which dwell Angels from Heaven, in the Middle, Men from Earth, and in the lowest, Genii. Where the three Loves above-mentioned are in due Subordination, Man hath Power to ascend or descend at Pleasure, and when he ascendeth to the highest Story, he is in Communion with Angels as an Angel; and when he descendeth thence to the middle Story, he is there associated with Men as a Man-Angel; and when he descendeth thence below, he is there in Company with Genii, as a
Man

(a) See Note, Vol. I. No. 38, concerning the Author's Allusions to the human Body and its several Parts.

Man of the World, and instructeth, reproveth, and bringeth them into Subjection. In the Mind, wherein those three Loves are in a due Subordination, they are also in such a State of Co-ordination, that the suprem Love, which is the Love of Heaven hath its inward Residence in the second Love, which is the Love of the World, and thereby in the third, or lowest Love, which is the Love of Self, and the Love which is within directeth also that which is without at its Pleasure; wherefore if the Love of Heaven hath its inward Residence in the Love of the World, and thereby in the Love of Self. Man is an Instrument of Uses in each Love, from, and under the Influence of the God of Heaven. Those three Loves, in Operation, are like Will, Understanding, and Action; for the Will entereth by Influx into the Understanding, and therein provideth itself Means, whereby it is productive of Action. But more will be said on this Subject in the following Article, when we come to shew, that those three Loves tend to advance Man in Perfection, where they are in due Subordination, but that they invert and destroy him, where they are not rightly subordinate to each other.

396. In order however that the Contents of the present Chapter, and of those that follow on the Subjects of Free-will, of Reformation, and Regeneration, &c. may be exhibited in a clear and rational Light, it will be expedient to premise some Propositions concerning THE WILL AND THE UNDERSTANDING; concerning GOODNESS AND TRUTH; concerning THE NATURE OF LOVE IN GENERAL; concerning THE PARTICULAR NATURE OF THE LOVE OF THE WORLD, and THE LOVE OF SELF; concerning THE EXTERNAL AND INTERNAL MAN; and concerning THE MERE NATURAL AND SENSUAL MAN; for unless some Light be thrown on these Subjects, the rational Sight of Man, in the Progress of this Work, may be darkened in its Contemplations, as if overspread by a thick Cloud, and being bewildered therein, the Man may wander, as it were, through the Streets of a City, till he cannot find the Way to his own House. For what is Theology without Understanding? and unless the Understanding be enlightened in reading the Word, what is all Theological Truth, but like a Lamp in the Hand without a Light in it, such as the five foolish Virgins carried, who had no Oil? But to proceed to the Consideration of each Subject in its Order:

I. OF THE WILL AND THE UNDERSTANDING.

I. " Man is endowed with two Faculties, which constitute his Life, one is called Will, and the other Understanding; they are distinct from each other,

" other, yet so ordered by Creation, that they may be united in one, and
 " when they are so united, they are called Mind; wherefore the human
 " Mind consisteth of these two Faculties, and the whole Life of Man is
 " there in its Principles or Beginnings, and by Derivation from thence ex-
 " isteth and operateth in the Body. 2. As all Things in the Universe,
 " which exist according to Order, have relation to Goodness and Truth,
 " so all Things in Man have relation to the Will and the Understanding;
 " for the Good in Man belongeth to his Will, and the Truth in him to
 " to his Understanding, these two Faculties, or these two Lives of Man,
 " being the respective Recipients, and Subjects of Goodness and Truth,
 " the Will the Recipient and Subject of the All of Goodness, and the Un-
 " derstanding the Recipient and Subject of the All of Truth; Goodnesses
 " and Truths in Man have no other Place of Residence, consequently
 " neither have Love and Faith any other Place of Residence, inasmuch as
 " Love is of Goodness, and Goodness is of Love, and Faith is of Truth,
 " and Truth is of Faith. 3. The Will and the Understanding constitute
 " also the Spirit of a Man, for his Wisdom and Intelligence, and likewise
 " his Love and Charity, have their Abode therein, and to speak in general
 " Terms, his Life resideth there. The Body is only an external Part in
 " Subjection to those internal Principles and Powers. 4. Nothing is of
 " more Concern, than to apprehend clearly how the Will and Understand-
 " ing form one Mind; their Union, in this Case, is like that of Goodness
 " and Truth, for as Goodness and Truth are joined together by a kind of
 " Marriage, so also are the Will and the Understanding. The Nature of
 " this Marriage will appear from what will be presently adduced concerning
 " Goodness and Truth, viz. that as Goodness is the very Esse of a Thing,
 " and Truth is its Existence derived from that Esse, so Will in Man is the
 " very Esse of his Life, and Understanding is the Existence of Life derived
 " from the Esse; for Goodness, which hath Relation to the Will, createth
 " to itself a Form, or Existence in the Understanding, and so renders it-
 " self apparent.

398. II. OF GOODNESS AND TRUTH.

" All Things in the Universe, which exist according to Divine Order,
 " have Relation to Goodness and Truth. There is Nothing in Heaven, or
 " in this World, which doth not respect those two Principles; the Reason
 " is, because both Goodness and Truth proceed from the divine Essence of
 " God, who is the first Cause of all Being. 2. Hence it appears how neces-
 " sary it is for Man to understand clearly the Nature of Goodness and
 " Truth, in what they consist, and how they have a mutual Regard to,
 " and

" and Union with each other. This Knowledge is more particularly neces-
 " sary for every Member of the Church, because as all Things in Heaven
 " have Relation to Goodness and Truth, so all Things in the Church have
 " the same Relation, inasmuch as the same Goodness and Truth prevail
 " in both. 3. Divine Order requireth that Goodness and Truth should
 " be joined together, and not separated, that so they may be One, and
 " not Two, for they proceed in Conjunction from God, and they are in
 " Conjunction in Heaven, and therefore they ought to be in Conjunction
 " in the Church. The Conjunction of Goodness and Truth is called in
 " Heaven the celestial Marriage, inasmuch as all the Inhabitants of
 " Heaven are the Subjects of such Marriage; this is the true Ground and
 " Reason, why Heaven, in the Word, is compared to a Marriage, and
 " why the Lord is called a Bridegroom and Husband, whilst Heaven and
 " the Church are called the Bride and Wife. These Names are given to
 " Heaven and the Church, because all the Inhabitants of Heaven, and all
 " true Members of the Church receive Divine Goodness in Truths. 4. The
 " Angels in Heaven derive all their Intelligence and Wisdom from this
 " Marriage-Union of Goodness and Truth, but not from either of them se-
 " parate from the other. The Case is the same with the Members of the
 " Church. 5. Inasmuch as the Conjunction of Goodness and Truth bear-
 " eth Resemblance to a Marriage, it is evident that Goodness loveth Truth,
 " and that Truth in return loveth Goodness, and that they have a mutual
 " Desire to be joined together. The Members of the Church therefore,
 " who have no such Love and Desire, are no Subjects of the celestial Mar-
 " riage, and of consequence have Nothing of the Church or its Spirit in
 " them; for the Conjunction of Goodness and Truth alone constituteth
 " the Church. 6. There are various Kinds of Goodness, all of which
 " may be comprehended in the general Division, into spiritual and natural
 " Goodness; and these are both united in genuine moral Goodness. And
 " as Goodness admitteth of Variety, so also doth Truth, inasmuch as every
 " Truth is derived from Goodness, and is the Form thereof. 7. What
 " hath been said of Goodness and Truth may justly be applied in a reversed
 " Sense, to Evil and the False; for as all Things in the Universe, which
 " exist according to Divine Order, have Relation to Goodness and Truth,
 " so all Things which exist contrary to Divine Order, have Relation to
 " Evil and the False. And again, as Goodness loveth to be joined with
 " Truth, and Truth with Goodness, so Evil loveth to be joined with the
 " False, and the False with Evil. And lastly, as all Intelligence and
 " Wisdom arise from the Conjunction of Goodness and Truth, so all Mad-
 " ness and Folly arise from the Conjunction of Evil and the False. The
 " Vol. II. C "Conjunction

" Conjunction of Evil and the False, considered in an interior Light, is
 " not a Marriage but Adultery. 8. From the Contrariety existing between
 " Good and Evil, the True and the False, it is plain that Truth cannot
 " be joined with Evil, nor Good with the False that originates in Evil;
 " for if Truth be joined with Evil, it is no longer Truth, but becometh
 " False, inasmuch as it is falsified; and if Good be joined with the False
 " of Evil, it is no longer Good, but becometh Evil, inasmuch as it is adul-
 " terated. Nevertheless the False, which hath not its Ground in Evil, is
 " capable of being joined with Goodness. 9. It is impossible for those who
 " have confirmed themselves in Evil and the False, by Wickedness of Life,
 " to understand the Nature of Goodness and Truth, inasmuch as Evil is,
 " in their Imagination, Goodness, and the False Truth; but such as have
 " confirmed themselves in Goodness and Truth, by right Reasoning and a
 " good Life, have a Capacity to know and distinguish Evil and the False;
 " the Reason is, because all Goodness, and its attendant Truth, are, as to
 " their Essences, celestial, but all Evil, and its attendant False, are, as to
 " their Essences, infernal; and every Thing that hath a celestial Essence
 " is in the Light, but every Thing that hath an infernal Essence is in
 " Darkness.

399. III. OF LOVE, IN GENERAL.

" 1. Love constituteth the very Essence of Man's Life, forming, accord-
 " ing to its Nature, both the Quality of his Life, and also his general Cha-
 " racter. This however is to be understood only of that Love, which hath
 " the Rule and Government in Man, and which therefore keepeth in Subor-
 " dination all the Varieties of other Love, that are derived from it. These
 " Varieties of subordinate Loves shew themselves indeed under different Ap-
 " pearances, but they all centre in the governing Love, as their common
 " Parent, and in Conjunction with it form one Kingdom. The govern-
 " ing Love is, as it were, their King and Chief, influencing all their Mo-
 " tions, and making them subservient, both directly, and indirectly, to its
 " own principal Ends and Purposes. 2. The Object of the governing
 " Love is what a Man loveth above all Things. This Object is continu-
 " ally present in all his Thoughts, because it hath its Abode in his Will,
 " and constituteth the very Essence of his Life. As for Example, if a
 " Man loveth Riches above all other Things, his Mind is then continually
 " employed about the Ways and Means of accumulating Money and a
 " great Estate; Success herein begetteth an inward Joy, and Disappoint-
 " ment an inward Misery; Riches, in short, take entire Possession of his
 " Heart. So again, if a Man loveth Himself above all other Things, then
 " Self

" Self is the ruling Object of his Attention and Regard; his Thoughts,
 " his Words, his Actions do all centre in himself; in short, his Life is a
 " Life of Selfishness, because Self-Love is its only End and Object. 3. The
 " ultimate Aim and End of every Man's Life is directed by his govern-
 " ing Love, and in the Object of that Love are centered all his most parti-
 " cular Thoughts and Designs; it influenceth his Will like a River's Stream,
 " bending into its Direction, and carrying along with it, whatever cometh
 " in its Way; even whilst he seemeth intent on other Concerns, he is
 " under the secret Impulse of this ruling Passion, which gives Life and
 " Action to his whole Man. It is this governing Love which one Man
 " seeks to discover in another, and when he hath found it, he directeth
 " thereby all his Dealings with him. 4. Every Man's particular Quality
 " or Character, is derived entirely from his governing Love; this is what
 " distinguisheth the Tempers and Complexions of Mankind, and maketh
 " them differ from each other; the Heaven of good Men, and the Hell of
 " evil Men, take each of them from hence, their respective Qualities and De-
 " grees; it is, in short, this ruling Principle, which constituteth the Will,
 " the Selfhood (*Proprium*) and the Nature of Man; for it is the very Esse of
 " his Life. This Principle cannot be changed after Death, because it
 " then formeth the whole Man. 5. All a Man's Pleasures, Satisfactions,
 " and Happiness, take their Rise from this governing Love, and are of a
 " Quality agreeable thereto; for what he loveth, that he calleth pleasant,
 " because it affecteth him with sensible Delight; but if it be the Object
 " only of his Thoughts, and not of his Love also, whatever Name he may
 " give it, yet it is not the true Happiness of his Life. Whatsoever is plea-
 " sant, and agreeable to a Man's Love, that he calleth Good, but whatso-
 " ever is unpleasant, or disagreeable thereto, that he calleth Evil. 6. There
 " are two Kinds of Love, from which, as from their proper Fountains, all
 " the Varieties of Goodness and Truth derive their Existence; and there
 " are two Kinds of Love, from which all the Varieties of Evil, and
 " the False derive their Existence. The two Kinds of Love, which give
 " Birth to all the Varieties of Goodness and Truth, are Love towards the
 " Lord, and Love towards our Neighbour; and the two Kinds of Love,
 " which give Birth to all the Varieties of Evil and the False, are Self-
 " love, and the Love of the World. These two latter Kinds of Love,
 " when they gain the Ascendency, are in direct Opposition to the two for-
 " mer. 7. The two Kinds of Love, which give Birth to all the Varieties
 " of Goodness and Truth, and which, we said, are Love towards the
 " Lord, and towards our Neighbour, form Heaven in Man, inasmuch as
 " they are the Loves which prevail in Heaven; and as they constitute
 " Heaven

“ Heaven in Man, they also constitute the Church in him; but the two
 “ Kinds of Love, which give Birth to all the Varieties of Evil and the
 “ False, and which we said are Self-love, and the Love of the World,
 “ form Hell in Man, inasmuch as they are the Loves which prevail in
 “ Hell, and consequently they destroy the Church in him. 8. The two
 “ Kinds of Love which prevail in Heaven, and which give Birth to all the
 “ Varieties of Goodness and Truth, do open, and form the internal spiritual
 “ Man, inasmuch as they have their Residence therein; but the two Kinds
 “ of Love, from which all the Varieties of Evil and the False are derived,
 “ and which we said are hellish Loves, when they gain the Ascendency
 “ do shut up, and destroy the internal spiritual Man, and according to the
 “ Nature and Extent of their Influence, do cause Man to be natural and
 “ sensual.

400. IV. OF SELF-LOVE, AND THE LOVE OF THE WORLD, IN PARTICULAR.

“ 1. Self-love consisteth in wishing well to ourselves alone, without any
 “ Concern for the Welfare of others, but so far as it is connected with
 “ our own; even to a Disregard of the Church, of our Country, of the
 “ Society to which we belong, and of our Fellow-Citizens. Self-love,
 “ however, when its own Reputation, Glory, and Credit are concerned,
 “ can bestow many Favours and Benefits on these several Relations; but
 “ then, where its own Credit and Glory are out of the Question, it is in-
 “ different to the doing any Sort of good Offices, representing to Itself the
 “ Insignificancy of such Things, when they promote no immediate Interest
 “ of its own. Hence it appears, that whosoever is under the Influence of
 “ Self-love, can have no Love either for the Church, his Country, or for
 “ the Society to which he belongeth, or for his Fellow-Citizens, or for
 “ Goodness of any Kind, but all his Love is centred in Himself alone.
 “ 2. Man is under the Influence of Self-love, when in his Thoughts and
 “ Actions, he regardeth himself alone, and those Persons with whom he
 “ is more immediately connected, without any Regard to his Neighbour,
 “ or the public Good, or the Lord his God. To let his Actions thus cen-
 “ tre in himself, or in his particular Friends and Dependants, regarding his
 “ Neighbour and the public Good, only when his Reputation is concerned,
 “ is a sure Symptom of Self-love. 3. It is very consistent with Self-love
 “ for a Man to love his Friends, Relatives, and Dependants, inasmuch
 “ as they make a Part of himself, and whosoever loveth himself, must of
 “ necessity love them also. In this View a Man's Children and Descend-
 “ ants are to be considered more particularly, and in general all those with
 “ whom he is connected, and who fall within the Circle of his Acquaintance;

“ to

" to love these Relatives, and to love Himself, is one and the same Thing,
 " because he considereth them as making a Part of Himself. In this same Class
 " likewise all those are to be ranked, who pay him Court, Honour and
 " Respect; others he regardeth indeed with his bodily Eyes as Men, but
 " with the Eyes of his Spirit only as so many shadowy Phantoms. 4. Ano-
 " ther Symptom of Self-love is, when a Man thinks contemptuously of his
 " Neighbour in comparison with himself, and when he beareth Ill-will to-
 " wards his Neighbour, because he doth not receive from him that Favour
 " and Respect, which he thought Himself intitled to. It is a Symptom of
 " greater Self-love, when a Man, from the same Motives, hateth and per-
 " secuteth his Neighbour; and of greater still, when he burneth with
 " Revenge towards him, and wisheth his Ruin. The unbridled Passions
 " of such Men end at last in the Rage of Madness. 5. The Nature of Self-
 " love may be plainly discovered by a comparison of it with heavenly Love.
 " It is the Nature and Character of heavenly Love, to love for their own
 " Sake, all those useful Services, or profitable Duties, which the Good of
 " the Church, of a Man's Country, of the Society to which he belongeth,
 " or of his Fellow-Citizens, requirerh of him; but where a Man loveth
 " such Things in Self-love, or for his own Sake alone, he then loveth them
 " from the same Principle that he would love his Servants and Slaves, be-
 " cause they are in Subjection to him. Hence it follows, that whosoever
 " is under the Influence of Self-love, would have the Church, his Country,
 " the Society to which he belongeth, and his Fellow-Citizens, to be his
 " Servants, rather than himself their Servant; he would exalt himself above
 " them, and depress them beneath himself. 6. Moreover, in proportion
 " as a Man is influenced by celestial Love, which consisteth in loving good
 " and useful Services, and is attended with the Perception of an internal
 " Satisfaction in the Performance of them, so far he is led and governed by
 " the Lord, inasmuch as it is that Love wherein the Lord hath his Abode,
 " and which proceedeth from Him; but in Proportion as a Man is under
 " the Influence of Self-love, so far he is led and governed by Himself, or
 " his own *Proprium*, which is mere Evil, being that hereditary Evil be-
 " longing to him, which consisteth in loving Himself better than God, and
 " the World better than Heaven. 7. Self-love is also of such a Nature,
 " that if Liberty be given it, by the Removal of external Restraints, such
 " as the Fear of the Law and its Penalties, the Loss of Honour, of Repu-
 " tation, of Office, or of Life, it will rage with such unlimited Lust, as
 " to grasp at an universal Dominion, not only over this World, but over
 " Heaven, and God Himself. Its Desires are without Bounds or En-
 " and yet such a Lust lurketh in every Man, who is under the Influences of
 " Vol. III.

" Self-love, although perhaps it may not be apparent to the World, where
 " a temporary Check is laid upon it by the external Restraints above-men-
 " tioned. Impossibilities alone can set Boundaries to the Desires of such
 " Self-love, which only waiteth for the Removal of such Impossibilities to
 " act again with recruited Violence; and hence it is, that whosoever is
 " governed by Self-love, hath no Knowledge of the wild and unlimited De-
 " fires concealed therein. That this however is the Case with Self-love,
 " must be obvious to every one, who considers the Lives of Princes, and
 " the great Men of the World, whose Actions are not subject to the Checks,
 " Restraints, and Impossibilities above-mentioned. They over-run and lay
 " waste whole Provinces, and Kingdoms, so far as Success attends their
 " Enterprizes, and grasp at an universal Empire and Dominion. This is
 " still more apparent in those who aspire at Sovereignty in Heaven, usurp-
 " ing and claiming as their own, the Divine Power of the Lord, without
 " setting any Boundaries to their Desires. 8. There are two kinds of Do-
 " minion, one originating in Love towards our Neighbour, and the other
 " in Self-love. These two kinds of Dominion are directly opposite to each
 " other. That which originates in Love towards our Neighbour, operates
 " by a general Good-will towards all Mankind, so that a Man under its In-
 " fluence has no greater Delight than to perform useful Services, and there-
 " by to serve others; (to serve others is to do them Good from a real Prin-
 " ciple of Good-will, and to be employed in Uses) this is his chief Desire,
 " and the Delight of his Heart; so that the higher such a Person is exalt-
 " ed in Dignity, so much the more doth he rejoice, not indeed on Account
 " of the mere Dignity he enjoyeth, but because his Sphere of Uses is
 " thereby extended and enlarged; such is the Dominion which prevaileth
 " in Heaven. But the other kind, which originates in Self-love, is unat-
 " tended with true Benevolence, and confineth its Good-will to itself alone,
 " and its own particular Favourites, so that a Man under its Influence re-
 " gardeth only his own Honour and Glory in the Uses which he doeth;
 " those are the Things which he accounteth most desirable and profitable;
 " if he doeth any Service to others, it is only with a View to his own Ser-
 " vice, Power, and Authority, which he expecteth to aggrandize thereby,
 " and he seeketh an Increase of Power, not to extend his Ability of do-
 " ing Good, but for the Sake of acquiring greater Glory and Pre-eminence,
 " which are the chief Desire and Delight of his Heart. 9. The Love of
 " Dominion never dies, but remaineth in every Man when he cometh into
 " another World; and they who have lived in the Exercise thereof, from
 " a Principle of Love towards their Neighbour, are then permitted to ex-
 " ercise it in Heaven; there however, Dominion is considered, not as
 " belonging

" belonging to them, but to the Uses and the good Services, which they
 " delight in, and thus unto the Lord. Such, on the contrary, as have ex-
 " ercised Dominion in Self-love; when they leave this World, are divested
 " of all Pre-eminence, and employed in the vilest and most disgraceful
 " Drudgeries. From what hath been said, it is very plain to discover who
 " are under the Influence of Self-love; the external Form, or Appearance,
 " is of little Consideration herein, whether it be humble or elate; for the
 " Symptoms here noted exist in the inner Man, which the Generality of
 " Mankind study to conceal, whilst, with the outer Man, they can artfully
 " assume the Appearance of disinterested Virtue, and a Love of their
 " Neighbour, and thus take a false Character, which is the very Reverse
 " of their true one. In this also they are actuated by a Regard to them-
 " selves, being well aware that a disinterested Love of others, and a Con-
 " cern for the public Good, are Virtues which are held in high Estimation,
 " and which therefore will secure to them the good Opinion of all who
 " know them. The Reason why such disinterested Love is so generally
 " approved, is, because Heaven entereth by Influx into that Love. 10. The
 " Evils which accompany Self-love are, in general, Contempt of others,
 " Envy, Aversion towards such as do not favour its Designs, from whence
 " arises Hatred, Enmities of various kinds, Revenge, Cunning, Deceit,
 " Unmercifulness, and Cruelty. These Evils are attended also with a
 " Contempt of God, and of Holy Things which the Church teacheth con-
 " cerning Goodness and Truth; the Respect which Self-love payeth to
 " such Things being a Service of the Lips only, and not of the Heart.
 " Similar to these Evils are a Variety of Falses which accompany them,
 " inasmuch as all Falses are derived from Evils. 11. THE LOVE OF THE
 " WORLD consisteth in a Desire of appropriating to ourselves, by any
 " Means whatever, that which belongeth to another; as also in placing
 " our Affections on Riches, and suffering the World to seduce our Minds
 " from spiritual Love, which is Love towards our Neighbour, and thereby
 " from the Love of Heaven. All such are under the Influence of worldly
 " Love, as are desirous of appropriating to themselves the Wealth and Pro-
 " perty of others, especially if they use any Artifice and Deceit to effect
 " their Purposes, sacrificing thereto all Regard to their Neighbour's Good.
 " They who are under the Influence of this Love lust after the Property of
 " others, and where the Fear of the Law, or the Loss of Reputation do
 " not operate to restrain their Lusts, they make no Scruple of committing
 " all Sorts of Outrages and Depredations. 12. But the Love of the World
 " is not in so great a Degree of Opposition to heavenly Love, as Self-
 " love is, inasmuch as so many, and so great Evils are not concealed
 " in

“ in it. 13. The Love of the World is manifold, and operates differently
 “ in different Persons; in some it is a Love of Riches, for the Sake of Ex-
 “ altation to Dignities, and Honours; in others it is a Love of Dignities
 “ and Honours with a View to the amassing of Riches; in some it is a Love
 “ of Wealth for various Purposes of worldly Pleasure and Satisfaction; in
 “ others it is a Love of Wealth for the Sake of Wealth, as is the Case with
 “ covetous Persons; and thus its Operations vary in other Instances. The
 “ End regarded in the Accumulation of Wealth is called its Use; and it is
 “ the End, or Use, from which every kind of Love taketh its Complexion
 “ or Quality, for the good or evil Nature of all Love is determined by the
 “ End whereunto it is directed; other Things serve but as Means to pro-
 “ mote the End. 14. In short, Self-love, and the Love of the World, are
 “ in direct Opposition to the Love of the Lord, and of our Neighbour;
 “ wherefore Self-love, and the Love of the World, are of an infernal Na-
 “ ture, having Dominion in Hell, and also tending to form Hell in the
 “ Soul of Man; but Love towards the Lord, and towards our Neighbour,
 “ are of a celestial Nature, having their Dominion in Heaven, and also
 “ tending to form Heaven in the human Soul.

401. V. OF THE INTERNAL AND EXTERNAL MAN.

“ Man was formed by Creation to exist, at one and the same Time,
 “ both in the spiritual World, and in the natural World. The spiritual
 “ World is that which Angels inhabit, and the natural World is that which
 “ Men inhabit; and forasmuch as this was the Design of Man's Creation,
 “ therefore he is endowed with an Internal and an External; his Internal is
 “ his Means of existing in the spiritual World, and his External is his
 “ Means of existing in the natural World. His Internal is what is called
 “ the internal Man, and his External is what is called the external Man.
 “ 2. Every Man hath both an Internal and an External, but there is a
 “ Difference herein with respect to good and bad Men. With the Good
 “ the Internal is in Heaven, and in the Light thereof, and the External
 “ is in this World, and in its Light, which Light is illuminated also by
 “ the Light of Heaven, so that with good Men the Internal and External
 “ act in Unity, like Cause and Effect, or like what is prior and what is
 “ posterior; but with the bad the Internal is in Hell, and in its Light,
 “ which Light with respect to that of Heaven, is Darknefs, and their Ex-
 “ ternal hath a Capacity of dwelling in the same Light which the good en-
 “ joy; wherefore it is inverted; and this is the true Ground and Reason
 “ why bad Men can speak and teach about Faith, about Charity, and
 “ about God, but then they cannot like the good do so, from and under
 “ the

the Influence of Faith, and Charity, and God. 3. The internal Man
 is what is called the spiritual Man, because he dwelleth in the Light
 of Heaven, which Light is spiritual; and the external Man is what is
 called the natural Man, because he dwelleth in the Light of this World
 only, which Light is natural. The Man whose Internal is in the Light
 of Heaven, and whose External is in the Light of this World, is in
 respect to both, a spiritual Man, inasmuch as spiritual Light, from the
 Interior, illuminateth the external natural Light, and communicateth
 to its own Spirituality; but this Case is reversed with the Wicked.
 4. The internal spiritual Man, considered in his true Nature, is an An-
 gel of Heaven, and also during his Life in the Body, notwithstanding
 his Ignorance thereof, is in Society with Angels; and after his Separa-
 tion from the Body, is introduced into their Company. But the Internal
 Man, with such as are evil, is a Satan, and also during his Life in the Body,
 is in Society with Satans, and is introduced amongst them after his Se-
 paration from the Body. 5. The Interiors of the Souls of spiritual Men
 are in an actual State of Elevation towards Heaven, because that is the
 first and chiefest Object of their Regard; but the Interiors of the Souls
 of such as are merely natural, are turned from Heaven, and in an actual
 State of Depression towards this World, because this World, is the
 first and chiefest Object of their Regard. 6. The common Imagination
 concerning the internal and external Man is, that Thinking and Willing
 are Operations of the internal Man, and that Speaking and Acting are
 Operations of the external Man, and that they are distinguished from
 each other by these Operations, inasmuch as Thinking and Willing
 have Reference to what is internal, and Speaking and Acting to what is
 external. But it is to be observed that when a Man is well affected, both
 in Thought and Will towards the Lord, and towards the Things relating
 to the Lord, and also towards his Neighbour, and the Things relating
 to his Neighbour, his Thoughts and Inclinations do then proceed from
 a spiritual Internal; but when a Man is ill affected both in Thought and
 Will, in the above Cases, his Thoughts and Inclinations do then proceed
 from a hellish Internal, inasmuch as they are grounded in the False of
 Faith, and the Love of Evil. In short, so far as a Man is under the In-
 fluence of Love towards the Lord, and towards his Neighbour, so far he
 is influenced also by a spiritual Internal, from whence both his Thoughts
 and Inclinations, and likewise his Words and Actions are derived; but
 so far as a Man is under the Influence of Self-love, and a Love of the
 World, so far Hell is the Source and Principle of his Thoughts and Inclina-
 tions, although his Words and Actions may appear to have another
 Origin.

" Origin. 7. It is so ordered by the Providence of the Lord, that in Pro-
 " portion as a Man thinketh and willeth, from, and under the Influence
 " of Heaven, so far the internal spiritual Man is opened and formed in him,
 " whereby he hath Communication with Heaven and the Lord, and is
 " formed, as to his Interiors, after the Image and Order of Things in
 " Heaven; but on the contrary, in Proportion as a Man thinketh and wil-
 " leth, not from Heaven, but from and under the Influence of the World,
 " so far he occasioneth a Closing and Obstruction of his internal spiritual
 " Man, whilst his External is opened to a full Communication with the
 " World, and is formed after the Image and Order of worldly Things.
 " 8. Where the internal spiritual Man is opened to a Communication with
 " Heaven and the Lord, Man dwelleth in the Light of Heaven, and re-
 " ceiveth Illumination from the Lord, and from thence deriveth Intelli-
 " gence and Wisdom; he discerneth Truth by the genuine Light of Truth,
 " and hath a Perception of Goodness by the Love thereof. But where the
 " internal spiritual Man is so closed in any one, as to admit of no Commu-
 " nication with Heaven and the Lord, such a Person is ignorant of what is
 " meant by the internal Man; he rejecteth likewise the Word, and all
 " Belief concerning a future Life, and the great Truths relating to Heaven
 " and the Church; and forasmuch as he seeth only by a natural Light,
 " he imagineth Nature to be self-existent, and not of God, and seeth what
 " is false as what is true, and perceiveth what is evil as what is good.
 " 9. The Internal and External, of which we have been speaking, are the
 " Internal and External of the Spirit of Man; his outward Body is only an
 " additional external Covering, which serveth for their Habitation; for
 " the Body can of Itself do Nothing, but by Virtue of the Spirit which
 " dwelleth in it. It is to be observed that the Spirit of a Man, after his
 " Separation from the Body, retaineth the same Capacity of thinking and
 " willing, of speaking and acting, which it had during its Union with the
 " Body. Thought and Will constitute the Internal of the Spirit; Speech
 " and Action constitute the External.

402. VI. OF THE MERE NATURAL AND SENSUAL MAN.

" As the Nature and Character of sensual Men are known to few, and
 " yet it is of Importance that they should be known, therefore we shall
 " proceed to describe them. 1. A sensual Man is one whose Judgment,
 " on all Occasions, is determined by his bodily Senses, and who believeth
 " Nothing but what he can see with his Eyes, and feel with his Hands,
 " allowing to such sensible Objects a Reality of Existence, but denying it
 " to all other Objects that are not thus sensibly perceived; wherefore a

" sensual

" sensual Man is in the lowest Degree a natural Man: 12. The Interiors
 " of a sensual Man's Mind, which should be open to see by the Light of
 " Heaven, are closed, so that he is unable to discern any Truth relative to
 " Heaven and the Church, inasmuch as his Thought is confined to the
 " most external Sphere of Things, and is not inwardly influenced by any
 " spiritual Light. 3. And whereas he abideth in the Density of natural
 " Light, he is in an inward Opposition to all Things belonging to Heaven
 " and the Church, and yet externally he can argue in Favour of such
 " Things, and that with a Degree of Vehemence proportionable to the
 " Rule and Authority which he enjoyeth by Means of them. 4. Sensual
 " Men can dispute with great Warmth and Acuteness, inasmuch as their
 " thinking Faculty is so near that of Speech, that it is almost in it, and
 " dwelleth, as it were, in their (b) Lips; and also for this further Reason,
 " because they make all Intelligence to consist in speaking only from the
 " Memory. 5. Some of them have the Power to confirm whatever they
 " please, and to establish Fables with much Ingenuity, which afterwards
 " they suppose to be Truths; but in such Cases their Reasonings and Con-
 " clusions are grounded in the Fallacies of the Senses, which are eagerly
 " listened to, and embraced by the common Herd of Mankind. 6. Sen-
 " sual Men are cunning and malicious above all others. 7. The Interiors
 " of their Minds are defiled and unclean, by Reason of their Communica-
 " tion with the Hells. 8. All who are in Hell are sensual, and the deeper
 " the Hell is in which they live, so much the more are they immersed in
 " Sensuality; the Sphere exhaling from the infernal Spirits hath Conjun-
 " tion with the sensual Appetites of Man on his hinder Parts. 9. Inas-
 " much as sensual Men have no Discernment of a single genuine Truth in
 " the Light thereof, but only argue and dispute concerning the Truth and
 " Reality

(b) This Property of the sensual Man will probably, at first Perusal, appear strange to the
 Reader, who will not easily apprehend, why the thinking Principle, in such a Man, should
 be nearer the external Organs of Speech, than in one who is spiritual. The Difficulty how-
 ever of conceiving aright on this Point will vanish, when it is well considered, that with
 spiritual Men the thinking Principle is elevated into the higher Regions of the Understanding,
 where spiritual Things have their Abode, and consequently is further separated from the Re-
 gions of Sense, or those that have a nearer Connexion with material Things, such as are the
 Organs of Speech, and all the other Organs fitted for material Communications; whereas in
 sensual Men there is no such Elevation of the thinking Principle, and of consequence the
 Thoughts of such must all lie near to, if not be totally immersed in, the material Organs,
 with which they have a close and natural Connexion. Hence the common Observation,
 "That Men of deep Thought, and sound Judgment talk least," seems to have its Ground in true
 Philosophy; and hence too the Declaration in holy Scripture, "The Fool is full of Words,"
 "shall not prosper on the Earth," may easily be explained and accounted for.

" Reality of all Things whatsoever; and inasmuch as such Alterca-
 " tion soundeth at a Distance like the Gnashing of Teeth, which is No-
 " thing but the Collision, or jarring of Falses, one against another, and also
 " of the False and the True, it is plain what is signified in the Word by
 " GNASHING OF TEETH; the Reason of this Signification is, because De-
 " bate grounded in the Fallacies of the Senses, correspondeth with Teeth.
 " 10. Men of Learning and Erudition, who have immersed themselves
 " deeply in the Confirmation of Falses, are more sensual than other Persons,
 " howsoever they may appear otherwise in the Sight of Men, especially
 " when they argue in Opposition to the Truths of the Word. Such Sen-
 " sualists have been the principal Broachers of all heretical Doctrines and
 " Opinions. 11. The hypocritical, the deceitful, the voluptuous, the
 " adulterous, the covetous, for the most part, are Sensualists. 12. They who
 " grounded their Reasonings solely on what is sensual, were called by the
 " Ancients, Serpents of the Tree of the Knowledge of Good and Evil.
 " Whereas by sensual Things are meant such as are the Objects of the
 " Bodily Senses, and are received in at those Inlets, it follows, 13. That
 " Man, by Means of what is sensual, hath Communication with the
 " World, and by Means of what is rational, in a higher Sphere, hath
 " Communication with Heaven. 14. That sensual Things furnish, from
 " the natural World, a Supply of such Materials, as are of Use and Service
 " to the Interiors of the Mind in the spiritual World. 15. That there are
 " sensual Things which minister subordinately to the Understanding, and
 " these are the various natural Sciences called Physicks, and that there are
 " sensual Things, in like Manner, which minister to the Will, and these
 " are the Delights of the Senses and of the Body. That Man maketh but
 " small Advances in Wisdom, unless his thinking Faculty is elevated above
 " what is sensual; that a wise Man's Thoughts are thus elevated, and that
 " when this is the Case, he rises into a clearer Light, and by Degrees into
 " the Light of Heaven, whereby he attaineth a perception of Truth, in
 " which Intelligence properly speaking, consisteth. 17. That this Eleva-
 " tion of the Mind above sensual Things, and its Removal from them,
 " was known to the Ancients. 18. That where sensual Things are put
 " down, and kept in Subordination, a Way is opened through them for the
 " Understanding, and Truths are procured in the Way of Extraction; but
 " where sensual Things are exalted, and have the pre-eminence, there
 " that Passage is closed by them, and Man seeth Truths only as in a Mist,
 " or in a dark Night. 19. That sensual Things, with a wise Man, are put
 " down in the lowest Place, and made subordinate to the Interiors, but that
 " with a foolish Man they are exalted to Pre-eminence, and have Dominion
 " over

“ over the Interiors. These are they, who, properly speaking, are called
 “ Sensualists. 20. That Man hath sensual Appetites in common with the
 “ Beasts, and sensual Appetites that the Beasts have not. That in Propor-
 “ tion as the thinking Faculty in Man is elevated above sensual Things, so
 “ far he is a Man; but that no one is capable of such Elevation of Thought,
 “ so as to discover the Truths of the Church, unless he acknowledgeth a
 “ God, and liveth according to his Commandments; for God elevateth and
 “ enlighteneth.”

*That those three Loves, when they are in right Subordination,
 make Man perfect, but when they are not in right Subordina-
 tion, they pervert and invert him.*

403. Previous to the Proof of this Proposition, it will be expedient to make a few Observations concerning the Subordination of these three Universal Loves, the Love of Heaven, the Love of the World, and the Love of Self; and then to speak of the Influx and Insertion of one into the other, and lastly, of the State of Man according to their Subordination. These three Loves are with Respect to each other, like the three Regions of the Body, the highest of which is the Head, the middle, the Breast with the Belly, and the third consisting of the Knees, the Feet, and the Soles of the Feet. When the Love of Heaven formeth the Head, the Love of the World the Breast, with the Belly, and the Love of Self the Feet with the Soles of the Feet, Man is then in a perfect State according to Creation, inasmuch as then the two inferior Loves are subservient to the supreme Love, just as the Body, and all its Parts are subservient to the Head. When therefore the Love of Heaven formeth the Head, it descendeth by Influx into the Love of the World, which consisteth principally in the Love of Wealth, and thereby produceth Uses, and by the Mediation of this Love, it descendeth further into the Love of Self, which consisteth principally in the Love of Pre-eminence, and thereby also produceth Uses; and thus these three Loves, by Virtue of the Influx of one into the other, conspire towards the Promotion of Uses. Who cannot see clearly, that when Man, from a Principle of spiritual Love, (which is derived from the Lord, and is meant by the Love of Heaven) desireth to promote Uses, the natural Man, in this Case, produceth them by means of Wealth, and of other good Things which it possesseth, and the sensual Man also, in its Sphere, lendeth Assistance, and findeth its Honour in such Production? Who likewise cannot com-
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prehend, that all the Works, which a Man effecteth by his Body, are effected according to the State of his Mind in the Head, and that if the Mind be influenced by the Love of Uses, the Body effecteth or produceth them, by means of its Members? The Reason of such progressive Operation is, because the Will and the Understanding, with respect to their Principles or Beginnings, have Residence in the Head, and with respect to their Derivatives, or Progressions, have Residence in the Body, just as Will is in all Action, and Thought is in all Speech, and to use the Comparison, as the prolific Principle of the Seed is in all and every Part of a Tree, whereby it produceth Fruits, which are its Uses; or as Fire and Light, when contained in a chrystal Vessel, make the Vessel warm, and discover its Transparency. Where those three Loves also are in just and right Subordination, spiritual Sight in the Mind, united with natural Sight in the Body, by Virtue of the Influx of Light which descendeth through Heaven from the Lord, may be compared to an (c) Apple, growing in Africa, that is transparent even to its Centre, where its Seeds are stored. In a like Sense we may understand these Words of the Lord, *The Light of the Body is the Eye; if therefore thine Eye be single, (that is, good) thy whole Body shall be full of Light*, Matt. vi. 22. Luke, xi. 34. No Man of sound Reason can condemn Riches, or Wealth, because in the Body politic, they are like Blood in the Body corporate; nor can he condemn the Honours annexed to particular Stations and Functions, because they are the Hands of Royalty, and the Pillars of Support to Society, supposing only that in such Cases, the natural and sensual, or selfish Loves are in subordination to spiritual Love. For there are Offices of Administrations in Heaven, and Dignities annexed thereto; but then the Persons advanced to them, being spiritually disposed, find their chief Delight in the Love and Promotion of Uses.

404. Man however acquireth a totally different State and Condition, if the Love of the World or of Riches, formeth the Head, that is, if it be the governing Love, for then the Love of Heaven is banished from the Head, and taketh up its Abode in the Body; and in this Case the World taketh the Place of Heaven, and hath the Preference in Man's Heart; he worshippeth God indeed, but then he doeth it merely from a Principle of natural Love, which supposeth all Worship to be meritorious; and he doeth
Good

(c) The Author here alludes to some particular kind of Apple, growing in Africa, unknown to us, which is so transparent, that its Seeds may be seen through its Pulp, as is the Case with some of our full ripe Grapes.

Good to his Neighbour, but then it is with a View to receive Recompense and Retribution; to such Persons the Things of Heaven are like Garments, which make them appear bright and shining, in the Sight of Men, but dark and obscure in the Sight of Angels; for when the Love of the World possesses the internal Man, and the Love of Heaven the external, then the former Love darkeneth all Things relating to the Church, and hideth them as under a Veil. There is nevertheless a great Variety both in the Kinds and Degrees of this worldly Love; but the most pernicious is that which inclineth to Avarice, because this evil Passion casteth a black Shade on the Love of Heaven; the like Consequence attendeth it when it inclineth to Haughtiness, and the Love of Pre-eminence over others; but its Effects are not so pernicious where it inclineth to Profuseness and Prodigality; and less so still, where the ruling Objects of its Desire are confined to worldly Splendour, as grand Houses, stately Furniture, rich Cloaths, numerous Attendants, brilliant Equipage, and other Things of a similar Nature; for the Quality of all kinds of Love is determined by the End and Object which it principally regards. This Love may be likened to Chrystal of a blackish Hue, which suffocatheth the Light, and variegateth it only into dark and faint Colours. It is also like a Mist, and a Cloud, which prevent the Sun's Rays from shining on the Earth; or like new Wine before it hath well fermented, which is pleasant to the Taste, but prejudicial to the Stomach. A Person under the Influence of this Love appears, in the Sight of Heaven, like a Man that is hunch-backt, walking with his Head inclined, and looking towards the Ground, who in looking upwards, and lifting his Head towards Heaven, twisteth back the Muscles, and presently relapseth into his former inclined Attitude. Such Persons were in the ancient Church called *Mammons*, and by the Greeks *Plutos*.

405. But if the Love of Self, or the Love of Dominion, formeth the Head, in this Case the Love of Heaven passeth through the Body to the Feet, and in proportion as the Love of Self increases, in the same proportion the Love of Heaven, descendeth through the Ankles, to the Soles of the Feet; and if there be an additional Encrease of Self-love, it then passeth through the Shoes and is trodden under Foot. There is a Love of Dominion grounded in the Love of our Neighbour, and there is a Love of Dominion grounded in the Love of Self; they who are under the Influence of the former Love, seek Dominion with a View to the promoting of public and private Uses; and these are allowed to exercise Dominion in the Heavens. Emperors, Kings, Dukes, and all such, as by their Birth and Education, enjoy

enjoy hereditary Dominion, in case they humble themselves before God, are sometimes less influenced by the Love of Self, than others, who are of less honourable Extraction, and who seek Pre-eminence and Distinction from a Principle of Haughtiness. But when the Love of Dominion is grounded in the Love of Self, then the Love of Heaven is made into a kind of Footstool, on which the Lovers of themselves rest their Feet, at such Times as they appear before the Vulgar, but when they are retired from common Observation, they throw it into a Corner, or turn it out of Doors; the Reason is, because they love themselves alone, and consequently immerse their Wills and Thoughts in their own *Proprium*, or Selfhood, which considered in its true Nature is hereditary Evil, and diametrically opposite to the Love of Heaven. The Evils which attend the Love of Dominion, when it is grounded in the Love of Self, are in general these; Contempt of others, Envy, Enmity against those who do not shew it Favour and Respect, whence spring Hatred, Revenge, Unmercifulness, Rage, and Cruelty; and where such Evils abound, there also is Contempt of God and of all divine Things, such as the Truths and Goods of the Church, which the Lovers of Self honour only with their Lips, to secure themselves from ecclesiastical Censure and public Defamation. But this Love operates differently with the Clergy and the Laity; with the Clergy it over-climbeth all Bounds of Humility, and when it is unrestrained, impelleth them with the Lust to become Gods; but the Laity it only impells with the Lust to become Kings; in both Cases the imaginative Power of that Love exalteth the Mind to such a Lust for Pre-eminence. Since the Love of Heaven, in a perfect Man, hath Possession of the highest Station, and formeth, as it were, the Head of the other inferior Loves, and the Love of the World is beneath it, forming, as it were, the Breast below the Head, and beneath that the Love of Self, forming, as it were the Feet, it follows of consequence, that were this latter Love to form the Head, it would totally invert the Man, in which case he would appear in the Sight of Angels, like a Person lying with his Head bended towards the Ground, and his Back towards Heaven; and in the Act of divine Worship, he would appear as if he danced on his Hands and Feet like a young Panther. Moreover, the Love of Self, where it formeth the Head, giveth Birth to the Appearance of various Forms of Beasts with two Heads, one above, having a bestial Face, and the other below, having an human Face, which latter Head is continually pushed downwards by the former, and forced to kiss the Ground. All these are sensual Men, and such as were described above, No. 402.

That

That every individual Man is the Neighbour whom we ought to love, but according to the Nature and Quality of his Goodness.

406. Man was not born for the Sake of Himself, but for the Sake of others, that is, not to live to himself alone, but to others; for was not this the Case, it would be impossible for Society to exist, or for any Goodness to exist in it. It is a common Saying, that every Man's nearest Neighbour is Himself, but the Doctrine of Charity teacheth in what Sense that Saying is to be understood, viz. that every one is bound to provide for himself the Necessaries of Life, as Food, Raiment, a House to dwell in, and several other Things, which the Necessities of civil Life and his particular Calling require; and he is further bound to provide such Things, not only for himself, but also for his Family; and not only for the Time present, but also for the Time to come; for otherwise he could be in no State or Capacity of exercising his Charity, being in want of all Things necessary for its Exercise. By this Law of Charity it appears how every Man ought to regard Himself as his own nearest Neighbour. He is bound to provide convenient Food and Raiment for his Body; this is a first and principal Object; but still with a View to make his Body a fit Instrument for the Operations of his Soul; he is further bound to provide Necessaries for his Soul, viz. all such Things as may tend to advance it in Wisdom and Understanding; but this also with a further View, that he may thereby be in a Capacity of doing Service to his Fellow-Citizens, his Country, the Church, and thus to the Lord himself. When a Man acteth according to these Views and Intentions, he provideth for his own Happiness to all Eternity. Hence it appears what is first in respect to Time, and what is first in respect to Intention, and that the Object which is first in respect to Intention, is that, to which all intermediate Objects have Reference. This Case may admit of comparison with that of a Man who buildeth a House; his first Business is to lay the Foundation; but the Design of the Foundation is for the Sake of the House; and the Design of the House is for a Place to dwell in. When a Man regardeth himself as his nearest Neighbour, and maketh all his Attention centre in himself, as the principal End and Object of his Concern, he is like unto a Man who regardeth the Foundation of his House, as his chief End, without any regard to the House itself, or to a Place of Abode; whereas a convenient Place of Abode should be the first and ultimate End, and the House, with its Foundation, should be considered only as Means to promote the End.

407. We shall now proceed to shew what is meant by loving our Neighbour; to love our Neighbour is not only to will, and to do Good to a Relation, a Friend, and a good Man, but also to a Stranger, an Enemy, and a wicked Man; Charity however is exercised in different Ways towards the former Objects, and towards the latter; towards a Relation and Friend it is expressed by direct Acts of Kindness, but towards an Enemy and a wicked Person, by indirect Acts of Kindness, as by Reproof, by Correction, and by Punishment, in order to their Amendment. As for Example, a Judge who pronounceth Sentence against a Criminal, from a Principle of Justice and Equity, expresseth thereby Love towards his Neighbour, inasmuch as he thus taketh the most effectual Method to reclaim and amend the Criminal, and provideth at the same Time for the Good of his Fellow-Citizens, by securing them against his future Fraud and Violence. It is plain in like Manner to every one, that a Father expresseth his Love towards his Children by correcting them when they do amiss; and on the other Hand, if he doth not correct them when they deserve Correction, he then loveth and indulgeth their Vices, which can be no Proof of Charity. So again, where a Person resisteth the Assaults of an Enemy, and from a Principle of Self-protection either beats him, or commits him to Prison, in order to his own future Security, yet with a friendly Intent and Purpose of Heart in so doing, he acteth from a Principle of Charity.

408. Since therefore Charity, with Respect to its Origin, consisteth in Good-will, and Good-will hath its Residence in the internal Man, it is plain that when a charitable Person resisteth an Enemy, punisheth the guilty, and correcteth the evil, he effecteth this by Means of the external Man, and of consequence, when he hath effected it, he returneth into the Charity which is in the internal Man, and then as far as he is able, or as far as it is expedient, wisheth well to him whom he hath punished, or corrected, and from a Principle of Good-will doeth him Good. Charity, where it is genuine, is always attended with Zeal for what is good, which Zeal in the external Man may look like Anger and flaming Fire, yet on the Repentance of its Adversary, it is instantly extinguished and appeased; the Case however is different with those who have no Charity; their Zeal is Anger and Hatred, inasmuch as these evil Passions kindle a Fire and Flame in their internal Man.

409. Before the Lord came into the World, the Nature of the internal Man, and of Charity, was scarce known to a single Person, which was the Reason why he so much instilled the Doctrine of brotherly Love, or Charity, wherein

wherein the Difference between the old and new Testament, or Covenant consisteth. That we are bound by Charity to do good to an Adversary, and Enemy, is taught by the Lord, in Matthew, where he says, *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy; but I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the Children of your Father which is in Heaven, Matt. v. 43, 44, 45.* And when Peter asked him, *How oft shall my Brother sin against me, and I forgive him? until seven Times?* Jesus saith unto him, *I say not unto thee until seven Times, but until seventy Times seven, Matt. xviii. 21, 22.* And I have heard from Heaven, that the Lord remitteth to every Man his Sins, and never punisheth for them, no, nor even imputeth them, inasmuch as he is essential Love, and essential Goodness, but that nevertheless Sins are not, on this Account, wiped away, because that can only be effected by Repentance; for, when the Lord said to Peter, that he should forgive his offending Brother until seventy Times seven, how forgiving and merciful must He needs be Himself!

410. Inasmuch as Charity resideth in the internal Man, where it existeth as a Principle of Good-will, and is thence derived into the external Man, where it manifesteth itself in good Deeds, it follows, that the internal Man ought to be the Object of Love, and the external Man only in Subordination thereto; consequently that every Man ought to be loved in Proportion to the Quality of the Goodness which is in him; wherefore Goodness itself is truly and essentially our Neighbour, as may appear plain from this Consideration, that if any one is to choose a Steward, or a Servant, out of three or four that are offered to his Choice, he immediately turneth all his Attention to the internal Man, and chooseth one that is sincere and faithful, and loveth him accordingly; in like Manner a King or Magistrate, is always directed in his Choice of an Officer by his internal Qualifications, choosing him that is qualified for his Function, and rejecting him that is unqualified, howsoever favourable and insinuating his external Appearance and Address may be. Since therefore every Man is our Neighbour, and there is an infinite Variety of Men, and every one ought to be loved in Proportion to his Goodness, it is evident, that there are generic and specific Differences, and also Degrees of Love towards our Neighbour. Now whereas the Lord ought to be loved above all Things, it follows, that the Degrees of Love towards our Neighbour ought to be regulated by Love towards the Lord, consequently by the Proportion, in which the Lord is received by our Neighbour, or in which he receiveth any Thing from the Lord, for in that same Proportion he

is good, and in the Possession of Goodness, inasmuch as all Goodness is from the Lord. But whereas these Degrees exist in the internal Man, which selfdom manifesteth itself in this World, it is sufficient to love our Neighbour according to the Degrees which we become acquainted with; these Degrees are clearly perceived after Death, for then the Affections of the Will, and the Thoughts of the Understanding thence derived, form a spiritual Sphere about all Persons, which is made sensible by a Variety of Ways; that spiritual Sphere, however, in the present World, is absorbed by the material Body, and incloseth itself in the natural Sphere, which encompasseth Man in his present State. That Love towards our Neighbour admitteth of various Degrees, appears from the Lord's Parable concerning the Samaritan, who shewed Mercy to the Man that fell among Thieves, after the Priest and Levite had seen him, and passed by on the other Side; and when the Lord enquired, Which of the three seemed to be Neighbour to the unhappy Man, it was answered, *He that shewed Mercy to him*, Luke, x. 30, to 37.

411. It is written, *Thou shalt love the Lord thy God above all Things, and thy Neighbour as thyself*, Luke, x. 27. To love our Neighbour as Ourselves, is not to despise him in comparison with Ourselves, but to deal justly with him, and not to judge Evil concerning him. The Law of Charity prescribed and given by the Lord is this, *Whatsoever ye would that Men should do unto you, even so do unto them; for this is the Law and the Prophets*, Matt. vii. 12. Luke, vi. 31, 32. They who are influenced by the Love of Heaven love their Neighbour according to this Law, but they who are influenced by the Love of the World, love their Neighbour from worldly Motives, and for the Sake of worldly Interests; and they who are influenced by the Love of Self, love their Neighbour from selfish Motives, and for selfish Ends.

(d) *That Man considered collectively, that is, as a lesser, or larger Society, and considered under the Idea of compound Societies, that is, as a Nation or Country, is the Neighbour who ought to be loved.*

412. They who are unacquainted with the Meaning of the Word Neighbour, in its genuine Sense, are apt to imagine, that it is only applicable to Man

(d) The Ascent, and different Degrees of the Signification of the Term Neighbour, as here explained by our Author, is a Subject which deserves our most serious Attention. By the Word Neighbour we are but too apt to understand merely those Individuals, with whom we stand

Man as an Individual, and that Love towards our Neighbour consisteth in doing Acts of Kindness towards Individuals; but there is a more extensive Signification of the Words Neighbour, and Neighbourly Love; for the Sense thereof is exalted in proportion to the greater Number of Men to whom it is applied. The most common Understanding can surely apprehend, that to love a Body of Men, consisting of several Individuals, is a greater Instance of neighbourly Love, than to love a single Individual of that Body; the Reason therefore why a lesser or greater Society may be considered as our Neighbour is, because every such Society consisteth of a Plurality of Men, and consequently, whosoever loveth such a Society, loveth all the Individuals which compose it, and by his Good-will and good Works, shewn and done to the Society, he provideth for the Good of all its Members. A Society is as a single Man, and the Individuals that compose it form, as it were, one Body, and are distinguished one from another like Members in one Body. The Lord, and the Angels under his Influence, when they look down upon the Earth, see a whole Society of Men under no other View than as a single Man, and under no other Form than what resulteth from the Qualities of the Members which compose it; I myself also have been permitted to see a particular Society in Heaven, altogether as one Man, of the same Stature with a Man here on Earth. That Love

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stand more immediately connected, as living in the same Neighbourhood, or in the same Society with ourselves. But our Author shews, according to the Spirit of Wisdom with which he was gifted, that the Word Neighbour hath a more enlarged Signification, reaching from Individuals to Societies, from Societies to States, from States to the whole Body of the Church, from the Church on Earth to the Lord's Kingdom in Heaven; nay that it is even still more general in its Meaning, including in it all the Varieties of Goodness and Truth, which proceed from the Lord, and even the Lord himself, in its highest and universal Sense. From this Explication of the Word Neighbour, the intelligent Reader's Ideas of Charity will be much enlightened and enlarged; he will see that this Grace ascendeth in the same Degrees with the Term Neighbour, or the Object on which it is exercised, and that therefore it becometh more blessed and perfect, according to the Universality to which it is extended, consequently as it approacheth interiorly more towards Goodness, Truth, and the Lord. It is not however here to be understood, that he hath a Capacity to exercise most Charity, whose Sphere of Action, is most enlarged, as is the Case with Kings, Princes, and those who enjoy Power and Authority; but he exerciseth most Charity, who in a sincere Discharge of the Duties of his Station, be it ever so low and confined, regardeth the most universal End or Object. Now the most universal End or Object, is the Lord, whom all may regard in all their Actions; all therefore have a Capacity to exercise the same Degrees of Charity; for if the Lord be so regarded, then let the Sphere of Action be ever so confined, if it be only giving a Cup of cold Water to a Disciple, the Charity is the same, and bringeth with it the same Reward, as if the Sphere of Action were ever so enlarged, because it proceedeth internally from the same heavenly Ground and Principle.

shewn towards a Society is neighbourly Love, in greater Fullness than when it is shewn only towards a single or individual Man, is evident from this Circumstance, that Dignities are distributed in proportion to the Number of Societies subject to Government, and that Honours are annexed to them according to the Uses, or good Services done by the Governors. For there are in the World, superior and inferior Offices, subordinate to each other, according as their Authority over Societies is more or less general, and he whose Authority is most general is called King; and every one receiveth Recompense, Glory, and common Love, in proportion to the extent of his Office, and the good Uses which he promoteth. It is possible however for Governors here below to promote good Uses, and provide for the Welfare of Society, and yet have no real Love towards their Neighbour, as is the case with those, who, in the exercise of their public Functions, regard only the World and themselves, and do Good merely with a View to appear good, or to deserve further Distinction and Pre-eminence; but such, although they are not discerned in this World, are yet discerned in Heaven, where they are rejected from holding any Office or Dignity; whilst they who had done, and promoted Uses, from a Principle of Love towards their Neighbour, are exalted as Rulers over the heavenly Societies, and enjoy proportionable Honour and Magnificence; these however do not place their Hearts and Affections in Honour and Magnificence, but in the Uses which they promote and do.

412. Neighbourly Love, exercised towards an individual Man, differs from the same Love, when exercised towards a Society of Men, as the Office of a private Citizen differs from that of a public Magistrate, and as the Office of a Magistrate differs from that of a King; the Difference also is the same as between him who traded with two Talents, and him who traded with ten Talents, Matt. xxv. 14, to 31. or as between the Value of a Penny and the Value of a Pound; or as between the Fruit produced by a single Vine, and by a whole Vineyard, or by a single Olive-Tree, and an whole Olive-Yard, or by a single Fruit-Tree, and a whole Garden. Neighbourly Love also is capable of ascending in Man to a Sphere more and more interior, and in proportion to its Ascent, he loveth a Society in preference to an individual Man, and his Country in preference to a Society. Now since Charity consisteth in Good-will, and in good Deeds therein originating, it follows, that the Exercise thereof ought to be directed, nearly in the same Manner towards a Society of Men, as towards an individual Man; a Distinction however must be made, in this Case, between a Society of good, and a Society of wicked Men; for towards the latter, Charity ought

to be exercised according to natural Equity, but towards the former, according to spiritual Equity; of which two kinds of Equity we shall speak elsewhere.

414. The Reason why a Man's Country is his Neighbour, in preference to a single Society, is, because it consisteth of several Societies, and consequently Love towards it is a more extensive and superior Love; and besides, to love his Country is to love the public Welfare. Every Man's Country stands in this near Relationship to him, by Reason of the Resemblance it beareth to a Parent; for the Country which gave him Birth, gave him Support also, and afforded him Security from Injuries, and continueth these Blessings to him during his whole Life. Men are bound to do Good to their Country, from a Principle of Love, according to its Necessities, of which some are natural, and some spiritual; natural Necessities regard civil Life and Order, and spiritual Necessities regard spiritual Life and Order. That every Man is bound to love his Country, not as he loveth himself, but in preference to himself, is a Law inscribed on the human Heart, which pronounceth this Sentence, to which every upright Man subscribeth, that in case of imminent Danger from an Enemy, or from any other Cause, it is honourable to die for one's Country, and a Soldier's Glory is to shed his Blood for her Sake; this Sentence is founded in the extraordinary Love with which every Man is bound to love his Country. It is to be observed, that they who love their Country, and do Good thereto from a Principle of Good-will, after Death love the Kingdom of the Lord, for then that Kingdom is their Country, and they who love the Kingdom of the Lord, love the Lord himself, because the Lord is All in All in his Kingdom.

That the Church is our Neighbour, whom we are bound to love, in a higher Degree, and that the Kingdom of the Lord is our Neighbour, and ought to be loved in the highest Degree.

415. Inasmuch as Man is born to eternal Life, and is introduced thereto by the Church, therefore the Church ought to be loved by him as his Neighbour in a higher Degree; for she teacheth the Means that lead to eternal Life, and she introduceth him to the Possession thereof; she leadeth him thereto by the Truths of Doctrine, and she introduceth him to the Possession thereof by the Goods of Life. We do not mean hereby that the Priesthood

Priesthood is to be loved in a superior Degree, and the Church in Subordination thereto, but that the Good and Truth of the Church ought to be loved, and the Priesthood, on their Account, inasmuch as the Priesthood is subservient to such Good and Truth, and ought to be respected in proportion to the Service which it yieldeth. There is also a further Reason why the Church is our Neighbour, and entitled to a superior Degree of Love, and consequently is to be ranked above our Country, and that is, because Man, by his Country, is initiated into civil Life, but by the Church into spiritual Life, which Life distinguisheth Man from a mere Animal; besides civil Life is but temporal, and of short Duration, and when it cometh to an End, is as if it had never existed; whereas spiritual Life, having no End, is eternal in its Duration, and therefore may be said to have Being (*Esse*), which cannot properly be said of temporal Life; the Difference between them is like what subsisteth between Finite and Infinite, which have no Proportion to each other, for what is eternal is infinite in respect to Time.

416. The Reason why the Kingdom of the Lord is our Neighbour, that ought to be loved in the highest Degree, is, because by the Kingdom of the Lord is meant the Church, dispersed throughout the whole Earth, which is called the Communion of Saints, and likewise by the Kingdom of the Lord is meant Heaven; wherefore whosoever loveth the Kingdom of the Lord, loveth all those throughout the whole World, who acknowledge the Lord, and live in Faith towards him, and in Charity towards their Neighbour, and he loveth likewise all that are in Heaven. They who love the Kingdom of the Lord, love the Lord above all Things, and consequently are influenced more than others by Love towards God; for the Church in Heaven, and on the (*e*) Earths, is the Lord's Body, the Members thereof being in the Lord, and the Lord in them. Love therefore towards the Kingdom of the Lord, is neighbourly Love in all its Fullness, for they who love the Kingdom of the Lord, not only love the Lord above all Things, but love their Neighbour as Themselves; for Love towards the Lord is an universal Love, and consequently is in all, and every Thing, that belongs to spiritual Life, and likewise in all, and every Thing, that belongs to natural Life, inasmuch as that Love hath its Residence in what is highest, or supreme, in Man, and what is highest or supreme, descendeth by Influx into what is

(*e*) The Author here useth the Word *Earths*, in the plural Number, to intimate thereby, that there are many Earths in the Universe, inhabited by Men, where the Lord hath his Church, consisting of such as love, worship, and obey him; as the Author hath shewn in a particular Treatise, entitled, *De Telluribus in Universo*.

is below, and communicateth Life thereto, as the Will entereth into whatever regardeth Intention and Action, and as the Understanding entereth in whatever regardeth Thought and Speech; wherefore the Lord saith, *Seek ye first the Kingdom of God, and his Righteousness, and all Things shall be added unto you*, Matt. vi. 33. That the Kingdom of God, and of the Heavens is the Lord's Kingdom, is plain from this Passage in Daniel, *And behold, one like THE SON OF MAN came with the Clouds of Heaven; and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed*, Dan. vii. 13, 14.

That Neighbourly Love, considered in its true Nature, doth not consist in loving the Person of our Neighbour, but the Good which is in his Person.

417. Every one must acknowledge, that Man is not Man merely by Virtue of a human Face and a human Body, but by Virtue of the Wisdom of his Understanding, and the Goodness of his Will, the Quality whereof, in proportion to its Degree and Ascendency, determines how far, and in what Degree, he is a Man. For Man by Birth is a very Brute, more than any Animal, and becometh a Man only by Means of Instructions, which, as he receiveth them, tend to form his Mind; by, and according to which alone, Man is Man. There are some Beasts which resemble Men, as to their Countenances, but which nevertheless enjoy no Faculties of Understanding, and of acting according to Understanding, being determined to Action merely by that particular Instinct, which their natural Love exciteth; there is a Difference too in this respect, that the Beast expresseth only the Affections of his Love by Sounds, whereas Man expresseth his Affections, (when they have been first formed into Thought) by Words of Speech; a Beast also looketh with his Face downwards to the Ground, but Man with a Face upwards towards Heaven, and in all Directions round about him; whence we may conclude, that Man is Man only so far as his Speech proceedeth from sound Reason, and as he regardeth his everlasting Abode in Heaven, and that he is not Man, so far as his Speech proceedeth from perverted Reason, and as he regardeth only his Abode in this World; nevertheless in the latter Case he is a Man in Power, though not in Act and Reality, inasmuch as every Man hath the Power of

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understanding what is true, and of willing what is good; but in proportion as his Will is not disposed to do Good, and to understand Truth, in the same proportion he can assume the Semblance of a Man in Externals, and play the Ape.

418. The Reason why Goodness is our Neighbour, is because Goodness belongeth to the Will, and the Will is the (f) Esse of the Life of Man; Truth in the Understanding is also our Neighbour, but only so far as it proceedeth from Goodness in the Will; for Goodness in the Will formeth itself in the Understanding, and therein rendereth itself visible in the Light of Reason. That Goodness is our Neighbour is plain from common Experience, by which we learn, that every one loveth another Person only according to the Quality of his Will, and of his Understanding, that is, according to the Goodness and Truth that are in him; as for Example, Who loveth a King, a Prince, a Duke, a Governor, a Counsellor, any kind of Magistrate, or Judge, except with regard to the Judgment which influenceth their Speech and Actions? or who loveth a Prelate, a Minister of the Church, or Canon, except out of regard to his Learning, Integrity of Life, and Zeal for the Salvation of Souls? or who loveth a General of an Army, or any subordinate Officer, but out of regard to his Courage, and the Prudence by which it is governed? or who loveth a Merchant but for his Sincerity? or a Workman and Servant, but for their Fidelity? Nay, who loveth a Tree, but for its Fruit? or Ground, but for its Fertility? or a Stone, but for its Valuableness, &c. It is also very extraordinary, that not only the upright Man loveth what is good and just in another, but also he that is not upright; and the Reason is, because he is in no Fear, in his Dealings with one of such a Character, of losing his Reputation, his Honour, or his Wealth; the Love of Goodness however, in this Case, is not neighbourly Love, inasmuch as a wicked Person hath no true interior Love for another, but so far as he is subservient to his own Ends and Purposes. To love what is good in another, from a Principle of Goodness in ourselves, is genuine Love towards our Neighbour, for, in this Case, our own, and our Neighbour's Goodness mutually kiss each other, and enter into friendly Union.

419. He who loveth what is good, because it is good, and what is true, because it is true, loveth his Neighbour most eminently, inasmuch as he loveth the

(f) See Note, Vol. I. Page 27, concerning the Divine ESSE.

the Lord, who is Goodness Itself, and Truth Itself, and who is the only Source of the Love of Goodness and Truth, and consequently of neighbourly Love; thus Love towards our Neighbour is of celestial Origin, in its Derivation and Formation. Whether we speak of Use or of Good, we mean the same Thing; wherefore to do Uses is to do Good, and according to the Quantity and Quality of Use in what is good, such is the Quantity and Quality of the Good Itself.

That Charity and good Works are two distinct Things, like Willing what is good, and Doing what is good.

420. In every Man there is an Internal and an External; his Internal is what is called the Internal Man, and his External is what is called the External Man. He who is unacquainted with the true Nature of the Internal and External Man, may possibly suppose, that it is the internal Man which thinketh and willeth, and the External which speaketh and acteth; in Appearance indeed it is so, Speech and Action belonging to the External Man, as Thought and Will do to the Internal; but nevertheless this is not the essential Nature and Constitution of the External and Internal Man; according to the Notion of the Generality of People, the Mind of Man is the Internal Man; but the Mind itself is divided into two Regions; one which is superior and interior, is the spiritual Region, and the other which is inferior, and exterior, is the natural Region; the spiritual Mind looketh principally into the spiritual World, and is conversant with the Objects contained therein, whether they be such as exist in Heaven, or such as exist in Hell, for both are in the spiritual World; but the natural Mind looketh principally into the natural World, and is conversant with the Objects contained in that World, whether they be good, or whether they be evil; all human Action and Speech proceed from the inferior Region of the Mind directly, and from its superior Region indirectly, inasmuch as the inferior Region of the Mind is nearer to the Senses of the Body, and the superior Region is more remote from them. This Division of the Mind hath Place in Man, by Reason that he was created to be a spiritual, and at the same Time a natural Being, and thus to be a Man, and not a Beast. Hence it is evident, that the Man who principally regardeth the World, and Himself, is an external Man, because he is a natural Man, not only in Body, but also in Mind, and that the Man who principally regardeth the Things of Heaven and the Church, is an Internal Man, because he is a spiritual Man, both in Mind and Body; the Reason why he is spiritual even with respect

respect to the Body is, because his Actions and Speech proceed from the superior Region, which is spiritual, through the inferior Mind which is natural; for it is an acknowledged Truth, that Effects proceed from the Body, and that the Causes which produce them proceed from the Mind, and that the Cause is all in the Effect. That the human Mind is thus divided, appears evident from this Circumstance, that Man hath the Power to dissemble, to flatter, to play the Hypocrite, to assume a Character opposite to his real one, and to assent to what another says, at the same Time that he ridicules it in his Heart; for in this Case his Ridicule proceeds from the superior Mind, and his apparent Assent from the inferior.

412. Hence may be seen in what Sense is to be understood, that Charity and good Works, are two distinct Things, like willing what is good, and doing what is good, viz. that they are formally distinct, like the Mind which thinketh and willeth, and the Body whereby the Mind speaketh and acteth; and that they are essentially distinct, inasmuch as the Mind is distinguished into two Regions, an inner Region which is spiritual, and an outer which is natural, as was shewn above; wherefore if Works proceed from the spiritual Mind, they proceed from its Will to Good, which is Charity, but if from the natural Mind, they proceed from its Will to Good, which is not Charity, although it may appear like Charity in its external Form, which hath indeed a Semblance of Charity, but still is void of the Essence of Charity. This may be illustrated comparatively by the Case of Seeds sown in the Ground, from each of which there sprouts forth a young Shoot or Set, either profitable or unprofitable, according to the Nature and Quality of the Seed; this is likewise the Case with spiritual Seed, which is the Truth of the Church derived from the Word, whereof Doctrine is formed, both profitable and unprofitable, profitable, in case it is formed of genuine Truths, but unprofitable in case it is formed of falsified Truths. Exactly similar to these cases is that of Charity, as derived from a Will to Good, whether the Will to Good be for the Sake of Self and the World, or for the Sake of our Neighbour, in a confined or extensive Sense; if it be for the Sake of Self and the World, it is spurious Charity, but if for the Sake of our Neighbour, it is genuine Charity. More however may be seen on this Subject in the Chapter on Faith, particularly in the Articles where it is shewn, *That Charity consisteth in willing what is Good, and that good Works consist in doing what is Good from a Principle of Good-will, No. 374. And that Charity and Faith are mere mental and perishable Things, unless they be determined to Works, and co-exist therein, whensoever it is practicable, 375, 376.*

That

That real Charity consisteth in acting justly and faithfully, in whatever Office, Business, and Employment a Person is engaged, and with whomsoever he hath any Commerce and Connection.

422. The Reason why real Charity consisteth in acting justly and faithfully, in whatever Office, Business, and Employment a Person is engaged, is, because all Things which a Man so doeth; are of Use to Society; and Use is Good, and Good, in a Sense abstracted from Persons is our Neighbour; that not only individual Men, but also a Society of Men, and a Man's Country in general is his Neighbour, was shewn above. As for Instance; a King who sets his Subjects an Example of well-doing, who is desirous that they should live according to the Laws of Justice, who recompenses those that observe such Laws, who regards every one according to his real Merit; who secures them against Injuries and Invasions, who acteth like the Father of his Kingdom, and provideth for the general Prosperity of his People, such a King hath Charity in his Heart, and his Actions are good Works. A Priest, who teacheth Truths from the Word, and thereby leadeth his Flock to Goodness of Life, and so to Heaven, inasmuch as he provideth for the Good of Souls amongst those who belong to his Church, is eminent in the Exercise of Charity. A Judge, who judgeth according to Justice and Law, and is not biased in his Judgment by Favour, Friendship, or Relationship, provideth both for the Good of Society, and of Individuals; of Society, inasmuch as it is thereby kept in Obedience to the Law, and under Fear of Transgression; and of Individuals, inasmuch as Justice triumpheth thereby over Injustice. A Merchant or Trader, who acteth from a Principle of Sincerity, and not of Deceit or Fraud, provideth for the Good of his Neighbour with whom he is engaged in Business. The same is true of a Workman and Artificer, and of all other Characters, whether engaged by Sea, or by Land, in foreign Traffick, or in domestick Employments, in case they act uprightly, and with Sincerity, and not fraudulently, and with Decent, in their several Stations,

423. The Reason why this is real Charity is, because this is the true Definition of Charity, to do Good to our Neighbour daily, and continually, not only to our Neighbour as an Individual, but to our Neighbour collectively; and this cannot be effected but by what is good and just, in whatever Office, Business, and Employment a Person is engaged, and with whomsoever he hath any Commerce and Connexion; for such Charity a Man

doeth daily, and when he is not in the immediate Exercise thereof, yet it is ever uppermost in his Thoughts and Intentions. The Man who thus exerciseth Charity, becometh more and more Charity in Form; for Justice and Faithfulness form his Mind, and the Exercises thereof his Body; and in process of Time, by Virtue of his charitable Form, he willett Nothing, and thinketh Nothing, but what hath some relation to Charity. Such People as these become at length like the righteous ones described in the Word, who have the Law written in their Hearts. Such also never suppose their Works to be meritorious, inasmuch as they never think of their own Merit, but of the Duty which becometh a good Citizen. Man however can by no Means of Himself, act from a Principle of spiritual Righteousness and Fidelity; for in consequence of the hereditary evil, which every one contracts from his Parents, he is urged to do what is good and right, for the Sake of Himself and of the World, but not for the Sake of what is good and right; wherefore whosoever worshippeth the Lord, and doeth what is right and good under his Influence, whilst he doeth it of Himself, he alone obtaineth spiritual Charity, and improveth it by Exercise.

424. There are many who act justly and faithfully in their Functions, and in so doing perform Works of Charity, who yet do not possess any Charity in Themselves; these however are such in whom the Love of Self and of the World hath the Ascendency, and not the Love of Heaven; and if it happeneth that this latter Love hath any Place in them, it is in Subjection to the former, like a Slave under his Master, or like a common Soldier under his Captain, and is like a Porter standing in the Gate.

(g) *That beneficent Acts of Charity consist in giving to the Poor, and in relieving the Indigent, but with Prudence.*

425. It is expedient to distinguish between Offices of Charity, and its beneficent Acts; by Offices of Charity are meant the Exercises of Charity, which

(g) By beneficent Acts of Charity, the Author here means such Acts as are beneficial to the Object on which they are exercised, and which may either proceed from natural or from spiritual Charity; from natural Charity, if they are done only under the Impulse of natural Affections, in which Case they will be regarded as meritorious, but from spiritual Charity, if they are done from a true Principle of holy Love, directed by Wisdom and Prudence, and grounded in the Grace and Truth of Jesus Christ, in which Case they will not be regarded as meritorious.

which proceed immediately from Charity itself, and which, we have shewn above, are principally connected with the Function or Employment, wherein a Person is engaged; but by beneficent Acts of Charity are meant those Aids and Assurances which a Man lendeth to his Neighbour, over and above the ordinary Duties of his Station. They are called beneficent Acts, because a Man is left to his own Liberty and Pleasure in the doing of them, and when they are done, they are regarded, by the Person who receives them, in no other Light than as Favours or Benefits, being dispensed according to the Reasons and Intentions which influenced the Mind of the Benefactor. It is a prevailing Notion that Charity consisteth solely in giving to the Poor, relieving the Indigent, providing for Widows and Orphans, contributing towards the Building of Hospitals, and other Edifices, for the Reception of the Sick, the Stranger, and the Fatherless, particularly in the building, ornamenting, and endowing of Churches; many Things however of this Sort have no proper Connection with Charity, but are only its Externals. They who suppose real Charity to consist in such beneficent Acts, must of necessity suppose such Works to be meritorious, and howsoever they may in Word, disclaim all regard to Merit, yet in their Hearts they cannot but entertain a Belief that their Works are entitled to Merit. This is evident from what is observed of such Persons after Death, when they begin to reckon up their Works, and to demand Salvation as a Reward and Recompenſe for what they have done; an Enquiry however is then made into the Ground and Origin from whence their Works proceeded, and into the consequent Quality thereof, and if it be found, that they proceeded either from vain Glory, or from a Desire of Fame, or from bare Munificence, or from Friendship, or from mere natural Inclination, or from Hypocrisy, then they are judged according to that Origin, inasmuch as the Quality of the Origin is in the Works. But genuine Charity proceedeth from those, who have seasoned and improved it, by Virtue of Justice and Judgment in their Works, which they do without regarding Recompenſe as an End and Motive for the doing of them, according to what the Lord saith, Luke, xiv. 12, 13, 14. these also call the Things above-mentioned beneficent Acts, and likewise Debts, although they are the Fruits of Charity.

426. It is well known that some, who have done such beneficent Acts, which appear in the Eyes of Men like Images of Charity, imagine and believe that they have practised Works of Charity, and regard them, as many do papal Indulgencies, for the Sake of which they are purified from their Sins, and presented with the Kingdom of Heaven, like the truly regenerate, when

when nevertheless they make light of Adultery, Hatred, Revenge, Fraud, and in general, all the Concupiscencies of the Flesh, which they indulge wantonly, and never consider as Sins. But in such a Case what are their good Works, but like painted Images of Angels in concert with Devils? or like Boxes made of *Lapis Lazuli*, that are within full of Hydras? The Case however is changed, where those beneficent Acts are done by Persons, who shun the above-mentioned Evils as abominable and detestable in the Sight of Charity. Nevertheless such beneficent Acts, particularly the giving of Alms to the Poor and Needy, have their Uses and Advantages in several Respects; for thereby young People of both Sexes, Men-Servants, and Maid-Servants, and in general, all who come under the Description of Simplicity of Character, are initiated into real Charity, such Works being its external Parts, introductory to Offices of Charity, and a sort of Rudiments thereof, which, at the Time of doing them, are like unripe Fruits; yet with those who afterwards are advanced to right Knowledges concerning Charity and Faith, they become like ripe Fruits, and then such Persons regard those their former Works, which were done in Simplicity of Heart, only as so many Debts that they have paid.

427. The Reason why these beneficent Acts are now-a-days supposed to be the proper and peculiar Expressions of Charity, which are meant in the Word, by good Works, is, because Charity is very frequently described in the Word, by giving to the Poor, relieving the Needy, and providing for Widows and Orphans; but heretofore it was never known that the Word, in the Letter, maketh Mention only of such Things, as are the external, nay, the extreme Parts of Worship, and that spiritual Things, which are internal, are understood by them, as may be seen in the Chapter on THE SACRED SCRIPTURE, No. 193, to 209. from whence it appears, that by those who are called Poor, Needy, Widows, Orphans, are meant such as are so in a spiritual Sense, and not such only as are so in a literal one; that by *Poor* are meant those who have no Knowledges of Truth and Goodness, may be seen in the APOCALYPSE REVEALED, No. 209. and that by *Widows* are meant those who are without Truths, and yet in the Desire thereof, No. 764. &c.

428. They who are naturally of a tender, compassionate Spirit, and yet have not made this their natural Disposition spiritual, by regulating its Workings according to the Principles of genuine Charity, are apt to imagine, that Charity consisteth in giving to every poor Person, and in relieving every one that is indigent, without enquiring whether such Objects be inclined

inclined towards Good, or Evil; for they insist that such Enquiry is needless, inasmuch as God regardeth only the Alms, and the Relief that are given. Such however, after Death, are carefully distinguished, and separated from those, who have done beneficent Acts of Charity under the Guidance of Discretion; for they who have done such Acts, from the Impulse of a blind undistinguishing Charity, are found in another Life, equally beneficent to the wicked and to the good; the consequence whereof is, that the wicked are assisted thereby in their Disposition to do wickedly, and turn the Kindnesses they receive into Means of injuring the Good, so that such Bestowers of Kindnesses, are ultimately the Cause of Mischief to the Good; for to bestow a Favour on a wicked Person is like giving Bread to the Devil, which he turneth into Poison; for all Bread in the Devil's Hand is Poison, or if it is not, he turneth it into Poison, by using the Kindnesses he receiveth as Allurements to draw others into Evil; it is also like offering a Sword to an Enemy, and thus enabling him to commit Murder; or like giving a Shepherd's Crook to a Man-Wolf, in order that he may lead the Sheep to their Pasture, which he no sooner receives, than he drives the Sheep from the Pasture into the Wilderness, and there kills them; or it is like advancing a Robber to a Post of Authority, and Pre-eminence in the State, who has nothing in View, and cares for nothing but Plunder, according to the Plenty and Value whereof he frames his Laws, and executeth Judgment.

That there are Debts of Charity; some public, some domestic, and some private.

429. Beneficent Acts of Charity, and Debts of Charity, are distinct from each other, like Things done of Free-will, and Things done of Necessity. By Debts of Charity however are not here meant Debts arising from the Office which a Man holdeth in a Kingdom, or Commonwealth, as in the Case of a Minister, that he ought to minister, or of a Judge that he ought to judge, &c. but by Debts of Charity are meant the Debts due from every one, in whatever Function he is engaged; consequently they are from a different Origin, and flow from a different Will, than the Obligation to the Exercise of his Function, and therefore they are discharged from a Principle of Charity, by those who are under the Influence of Charity, and on the contrary, from no Principle of Charity, by those who are not under the Influence of Charity.

430. PUBLIC DEBTS OF CHARITY, are, more especially, Duties and Taxes, which ought not to be confounded with the Debts arising from Offices, or Functions; these are paid with a different Disposition of Heart, by such as are spiritual, and such as are natural; such as are spiritual pay them out of Good-will, because they are collected for the Preservation of their Country, and for the Security of it, and of the Church, and as a Provision for the proper Officers and Governors, who receive their Salaries and Stipends out of the public Treasury; wherefore they who consider their Country and the Church as their Neighbour, pay such Debts gladly, and with a willing Mind, and think it a wicked Thing to withhold them, or to use any Deceit in the Payment of them; whereas they, who do not consider their Country and the Church as their Neighbour, pay such Debts with a reluctant and unwilling Mind, and withhold them, or use some Fraud in the Payment of them, as often as they have an Opportunity, inasmuch as they regard only their own Family, and their own Flesh as their Neighbour.

431. DOMESTIC DEBTS OF CHARITY, are of several Kinds, as those due from a Husband to his Wife, and from a Wife to her Husband; from a Father and Mother to their Children, and from Children to their Father and Mother; also from a Master and Mistress to their Servants, and from Servants to their Master and Mistress; these Debts, having relation to the Government of Families, and the Education of Children, are so many, that it would require a Volume to enumerate them. Every Man is led into these Debts from a Principle of Love, different from that which influences him with respect to the Debts of his Vocation or Function; a Husband's Debts towards his Wife, and the Wife's towards her Husband proceed from and according to conjugal Love; a Father's and Mother's towards their Children from a Principle of Love innate in every one, called *Storge*, or parental Affection; and Children's towards their Parents, from, and according to another kind of Love, which is closely connected with dutiful Obedience; but the Debts due from a Master and Mistress to their Servants take rise from the Love of Rule, or Authority, which varies according to the peculiar State of every one's Mind. Conjugal Love however, and Love towards Children, with their several Debts, and the Discharges thereof, are not productive of Love towards our Neighbour, like the Discharging of Debts in the course of a Man's Vocation, or Function; for the Love called *Storge*, or parental Affection, prevaieth alike with the wicked, and with the good, nay, sometimes much more powerfully with the wicked: it is also found to prevail amongst Birds and Beasts; which can be no Subjects capable

capable of receiving Charity; for that Bears, Tigers, and Serpents love their young with as strong an Affection as Sheep and Goats do theirs, and that Owls also are as tender of their Offspring as Doves are, is an acknowledged Truth. As to what particularly regards the Debts of Parents to their Children, there is an intrinsic Difference, in this respect, with those who are under the Influence of Charity, and those who are not under the Influence of Charity, although externally the Debts may appear similar; with those who are under the Influence of Charity, parental Affection is joined with neighbourly Love, and Love towards God, and such Parents love their Children according to their Morals, Virtues, Studies, and Qualifications for the Service of the Public; but with those who are not under the Influence of Charity, there is no Conjunction of Charity, with the Love called *Storge*, or parental Affection, the consequence whereof is, that such Parents frequently love wicked, immoral, deceitful Children, more than those that are good, moral, and upright, and thus prefer such as are unserviceable to the Public before such as are serviceable.

432. PRIVATE DEBTS OF CHARITY, are likewise of several kinds, as paying Wages to Workmen, returning borrowed Money, observing Bargains, keeping Pledges, and other Things of a like Nature, some whereof are Debts grounded in common Law, some in civil Law, and some in moral Law. These Debts are also discharged, from different Motives, by those who are under the Influence of Charity, and those who are not under the Influence of Charity; by the former they are discharged justly and faithfully, inasmuch as the Law of Charity requireth, that every one should act justly and faithfully, in all his Dealings, with whomsoever he hath any Commerce or Connexion, as may be seen above, No. 422. but by the latter, or those who are not under the Influence of Charity, no such regard is paid to Justice and Fidelity.

That there are convivial Recreations, (b) (DIVERSORIA) of Charity, consisting in the ordinary Repasts, called Dinners and Suppers, and in social Intercourse.

433. Every one knows that Repasts, called Dinners and Suppers, are in general Use, and that they are intended to answer various Purposes of Friendship

(b) The Word *Diversoria*, which we here render *convivial Recreations*, means, properly, Places of Entertainment, and social Meetings. It is well known that such Places were in Use

Friendship, Relationship, Mirth, Gain, Recompense, Bribery and Corruptions; amongst the Great indeed, they are considered as Marks of Honour, and in the Palaces of Kings, of Splendour and Magnificence. But Dinners and Suppers of Charity are to be met with only amongst those, who are influenced by mutual Love grounded in a Similarity of Faith. Amongst Christians in the primitive Church, Dinners and Suppers had this End alone in View, and were called FEASTS, being instituted as a Means of promoting cordial Joy, and friendly Union. SUPPERS, at that Time, signified social Meetings and Connections, in the first State of the Church's Establishment, for Evening, which was the Time of celebrating those Feasts, was significative of that State; but DINNERS were instituted in the second State of the Church's Establishment, the Morning and Noon-Day being significative of that State. At Table the Guests conversed together on various Subjects, both domestic and civil, but particularly on such as concerned the Church; and inasmuch as their Feasts were Feasts of Charity, their Discourse on every Subject was influenced by Charity, with all its Joys and Delights; (i) the spiritual Sphere which prevailed on those Occasions was a Sphere of Love towards the Lord, and of neighbourly Love, which exhilarated every Mind, softened the Tone of every Expression, and communicated to all the Senses the Festivity of the Heart; for there proceedeth from every Man an Emanation of a spiritual Sphere, derived from the Affection of his Love, and corresponding Thoughts, which inwardly affecteth his Associates, particularly at the Time of convivial Recreations, when the Emanation is discoverable both in the Countenance and in Respiration. Forasmuch as Dinners and Suppers, or Feasts, were significative of such mental Intercourse and Connexion; therefore they are so often mentioned in the Word, and in their spiritual Sense, when there used, have no other Meaning; this was eminently, and in a supreme

in the Primitive Church, and that Christians met therein for the Exercise of Christian Love and Affection, and that their Entertainments on such Occasions were called *Love-Feasts*. The Author here seems to point out the Expediency and Usefulness of such Meetings, and that under the Influence and Guidance of Charity, they might be productive of most beneficial Consequences to Christian Brethren in many respects. And although worldly and carnal Men abuse such Meetings to the Purposes of Luxury and Dissipation, this is no Reason why they might not be converted to better Purposes, if put under the Regulation of a better Spirit. In their present perverted State we find they have a powerful Tendency to beget natural Friendships, and to encrease natural Affection amongst those who compose them, and why then may we not suppose them to have a like Tendency to beget and nourish true spiritual Friendship and Affection, on Christian Principles, amongst Brethren in Christ, if they were made truly the *Diversoria*, or Entertainments of Charity?

(i) See Note, Vol. I. No. 331, concerning spiritual Spheres.

supreme Sense, signified by the Paschal Supper amongst the Children of Israel, and likewise by their Banquets on their other Festivals, as also by their Eating together of the Sacrifices near the Tabernacle; true spiritual Conjunction, or Connexion, was at that Time represented by breaking Bread and distributing it, and by drinking out of the same Cup, and handing it one to another.

434. With respect to SOCIAL INTERCOURSES, they subsisted in the primitive Church amongst such as called themselves Brethren in Christ, wherefore they were the social Intercourses of Charity, because the Brethren were connected in a spiritual Relationship; they consisted also in administering Comfort to each other, under the Distresses of the Church, and in Expressions of mutual Joy for its Increase, and also in Recreation of Mind from Study and Labour, mixed with Discourse on various Subjects; and whereas they flowed from spiritual Love, as from their proper Fountain, they were rational and moral, by Virtue of their spiritual Origin. There prevail, at this Day, social Intercourses of Friendship, which have no other End in View but the Pleasures of Conversation, the Chearing of the Mind by Discourse, the Opening of the Soul thereby, and the setting at Liberty the imprisoned Thoughts, to the Intent that the bodily Senses may be thus refreshed, and restored to their wonted Vigour. But the social Intercourses of Charity are now no more, for the Lord saith, *In the Consummation of the Age, that is, in the End of the Church, Iniquity shall abound, and the Love of many shall grow cold*, Matt. xxiv. 12. The Reason is, because the Church as yet, hath not acknowledged the Lord God the Saviour to be the God of Heaven and Earth, nor hath immediately approached and addressed Him from whom alone genuine Charity proceedeth, and is by Influx received. Such social Intercourses, however, as do not tend to unite Mens Minds by a Friendship which hath some Affinity with Charity, are but Semblances of Friendship, that consist of unmeaning Attestations of mutual Love, ensnaring Ways of Insinuation into each others good Graces, and Indulgencies in bodily Delights, particularly in sensual Gratifications, whereby Mens Minds are put in Motion, and carried one towards another, like Ships in full Sail before a fair Wind, which have Sycophants and Hypocrites sitting at their Sterns, and directing the Steerage.

Vol. II.

M

That

That the first Part of Charity consisteth in putting away what is evil, and the second Part in doing what is good, and profitable to our Neighbour.

435. This is a leading Tenet in the Doctrine of Charity, that it is the first Part of Charity to do no Evil to our Neighbour, and the second, to do him Good; this Tenet is as a Door to the Doctrine of Charity. It is an acknowledged Truth, that Evil harboureth in the Will of every Man from his Birth, and whereas all Evil regardeth Man, both near itself, and at a Distance from itself, and also the Society to which Man belongeth, and his Country, it follows, that hereditary Evil is Evil against our Neighbour in every Degree. The Light of Reason itself may discern, that so far as the Evil inherent in the Will is not removed, so far the Good which a Man doeth is impregnated with that Evil; for in such Case Evil is within the Good, like a Nut in its Husk, and like Marrow in the Bone; of consequence although the Good, done by such a Person, hath the Appearance of Good, yet inwardly it is not Good, being like a clean Husk, within which is a Nut eaten by Worms, or like a white Almond, that is all Rottenness within, the putrid Veins whereof are distinguishable even on the outward Surface. To will Evil, and to do Good, are in their own Nature opposite to each other, for Evil is grounded in Hatred towards our Neighbour, and Good is grounded in Love towards him; or in other Words, Evil is our Neighbour's Enemy, and Good is his Friend, which two cannot possibly exist together in one and the same Mind, that is, Evil in the Internal Man, and Good in the External Man, for in such a Case, Good in the External Man would be like a Wound cured in outward Appearance only, but inwardly full of putrified Matter and corrupt Blood. Man in such Circumstances is like a Tree whose Root is decayed through Age, but which notwithstanding produceth Fruit, that appeareth outwardly like Fruit of a good Flavour, and fit for Use, but inwardly is rotten and useless; or he is like the Dross that is separated from refined Metals, and thrown away as of no Value, which yet, by Reason of its outward Polish, and beautiful Colour, is sold for precious Stone; in short he may be compared to the Egg of an Owl, which Men are induced to believe is the Egg of a Dove. Let it be observed, that the Good which a Man doeth in the Body, proceedeth from his Spirit, or from the Internal Man; for the Internal Man is his Spirit that liveth after Death, and of consequence, when Man casteth off his Body, which constituted his External Man, then he is wholly and entirely subject to the Influence of the Evils in which he had lived, and taketh Delight in them

them, and hath an Aversion to what is good, as being offensive to his Life. That Man cannot do Good, which is truly so, before Evil is put away, the Lord teacheth in many Places,—*Do Men gather Grapes of Thorns, or Figs of Thistles?* *A corrupt Tree cannot bring forth good Fruit,* Matt. vii. 16, 17, 18. *Wo unto you, Scribes and Pharisees, Hypocrites, for ye make clean the Outside of the Cup and of the Platter, but within they are full of Extortion and Excess; thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the Outside of them may be clean also,* Matt. xxiii. 25, 26. and in Isaiah, *Wash ye, put away the Evil of your Doings, cease to do Evil, learn to do well, seek Judgment; and then if your Sins be as Scarlet, they shall be made white as Snow, if they be red like Purple, they shall be as Wool,* Chap. i. 16, 17, 18.

436. This Case again may be illustrated by the following Comparisons: No one can approach another, who keepeth a Leopard or a Panther, in his Closet, and who liveth secure from their Attacks in consequence of giving them Food, unless he first remove those fierce Creatures. What Person invited to the Table of a King and a Queen, doth not first wash his Hands and his Face, before he approacheth the royal Presence? Who doth not purify metallic Ores in the Fire, and separate the Dirt and Dross, before he can hope to procure pure Gold and Silver? What Husbandman doth not separate his Wheat from Weeds and Tares, before he storeth it up in his Barn? Who doth not boil his Meat, and thereby remove its Impurities and Rawness, before he thinketh it meet to be brought to his Table and be eaten? What Gardener doth not shake the Trees of his Garden, and clear them from Grubs and Insects, in order to save the Leaves from being devoured, and the Fruit spoiled? Who can be in Love with a Virgin, and make her Offers of Marriage, whom he knows to be infected with bad Dis tempers, full of Pimples and Outbreaks, howsoever she may paint her Face, study her Dress, or endeavour to attract Admiration by any Display of her Charms? Man ought to purify himself from Evils, and not wait for the Lord to purify him by an immediate Act of his Power; for in this Case he would be like a Servant, with his Face and Cloaths all bedaubed with Soot and Dung, who should go to his Master, and say, "Master make me clean;" Would not his Master, in such a Case, naturally say to him, "Thou impudent Servant, What is it thou askest? Lo! there is Water, Soap and a Towel; and hast not thou Hands of thy own, and Strength in them, to wash thyself? Go, and make thyself clean."—Thus too will the Lord God say unto his Servant, "The Means of Purifications are from me, and from me also thou hast thy Will, and thy Power; wherefore use these my Gifts and Talents as thy own, and thou shalt be purified."

437. It

437. It is imagined now-a-days that Charity consisteth only in doing Good, and that whilst a Man is doing Good he doeth no Evil, consequently, that the first Part of Charity is to do Good, and the second not to do Evil; but the Case is quite otherwise, it being the first Part of Charity to remove Evil, and the second to do Good; for it is an universal Law in the spiritual World, and thence likewise in the natural World, that so far as a Person willetth no Evil, so far he willetth what is Good; consequently, so far as he turneth himself away from Hell, whence all Evil ascendeth, so far he turneth himself towards Heaven, whence all Good descendeth; and therefore, so far as any one rejecteth the Devil, so far he is accepted by the Lord; for it is impossible for any Person to stand between both, with his Neck ready to turn towards either, and to pray at the same Time to one and to the other; for these are they of whom the Lord spake, when he said, *I know thy Works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth*, Rev. iii. 15, 16. How is it possible for a Soldier to keep wavering with his Troops between two Armies, and to take Part with both? How is it possible for any one to be in Evil against his Neighbour, and at the same Time in Good towards him? In such a case, must not Evil necessarily hide itself in Good, and although in such its hidden State it may not appear in outward Acts, yet it must needs manifest itself on many Occasions, if they be duly attended to? The Lord saith, *No Man can serve two Masters; ye cannot serve God and Mammon*, Luke, xvi. 13.

438. No one, however, is able, by Virtue of his own Power, and his own Strength, to purify himself from Evils, and yet still such Purification cannot be effected without the Power and Strength of Man, (k) as his own; were it not so, no one would be able to fight against the Flesh, and its Concupiscencies, which nevertheless is required of all Persons; nay no one would

(k) See the Memorable Relation, Vol. I. No. 48, where it is shewn, that by Man's being created an Image of God is meant, his Reception of Life, that is, of Love and Wisdom from God, and by his being created a Likeness of God is meant, his possessing and exercising such Life, that is, such Love and Wisdom, as his own, but yet in Dependence on the Divine Giver; this Appearance of possessing and exercising them as his own being necessary, in order that he may use them to the working out his Salvation by uniting himself with God, which is then effected when he useth aright the Grace and Power that he receiveth from God, as if they were his own Belongings, but yet in, and after such Use and Exertion, thankfully ascribeth all the Property and Merit thereof to the Divine Giver. Our Author plainly shews in many Parts of his Works, that unless Man thus possessed and exercised the Divine Grace and Power, in Appearance as his own, he would be nothing better than a mere Machine, consequently, incapable of Reformation, Salvation, and eternal Life.

would even think of any such Fight or Warfare, and thus would give his Mind the Reins, and suffer it to rush into Evils of every kind, without any restraint against the Perpetration of them, but worldly Laws and worldly Punishments; and in such Circumstances, he would be inwardly like a Tiger, a Leopard, and a Serpent, which never reflect on the Cruelties they exercise in the Gratification of their Lusts and Loves. Hence it is plain, that Man, being endowed with Reason, and thereby exalted above the Beasts, ought to resist Evils by virtue of the Power and Strength given him of the Lord, which in every respect of Feeling and Sensibility, appear to him as his own, and this Appearance is communicated to every Man by the Lord, for the sake of Regeneration, Imputation, Conjunction, and Salvation.

That in performing the Exercises of Charity, Man doth not ascribe Merit to Works, whilst he believeth that all Good is from the Lord.

439. To ascribe Merit to Works, which are done for the Sake of Salvation, is hurtful; for there are many latent Evils concealed in such a Supposal of Merit, of which the Doer of the Works is entirely ignorant; those latent Evils are a Denial of the Influx and Operation of God in Man; a confident Presumption on our own Power in the Things concerning Salvation; a Faith and Dependence on ourselves, and not on God; Self-Justification; Salvation by virtue of our own Strength; Annihilation of the Divine Grace and Mercy; a Rejecting of Reformation and Regeneration by Divine Mediums; in particular, a derogating from the Merit and Righteousness of the Lord God the Saviour, and an Appropriation thereof to ourselves; besides a continual looking to Reward, or Recompenſe, as the first and ultimate Object of Regard; a Suffocating and Extinguishing of Love towards the Lord, and of Love towards our Neighbour; a total Ignorance and Imperceptibility of the Delight of celestial Love, which is without an Idea of Merit, and a Sensation only of the Pleasures of Self-Love; for they who regard Recompenſe as the first Object, and Salvation as the second, and thus respect the latter for the Sake of the former, invert all true Order, and immerse the interior Desires of their Minds in their own Selfhood, or *Proprium*, and defile them by mingling in the Body with the evil Lusts of the Flesh. Hence it is that the Good, which regards Merit, appears in the Sight of Angels like Rust, and the Good, which

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which doth not regard Merit, like Purple. That Good ought not to be done with a View to Recompense, the Lord teacheth in the following Passage,—*If ye do Good to them that do Good to you, what Thank have ye? But love ye your Enemies, and do Good, and lend, hoping for nothing again, and your Reward shall be great, and ye shall be the Children of the Highest, for he is kind to the Unthankful and to the Evil,* Luke, chap. vi. 33, to 36. That Man cannot do Good, which is really and in its own Nature Good, except from the Lord, is taught in John, *Abide in Me, and I in you; as the Branch cannot bear Fruit of itself except it abide in the Vine, so neither can ye, except ye abide in Me; for without Me ye can do nothing,* Chap. xv. 4, 5. and in another Place, *A Man can receive nothing except it be given him from Heaven,* Chap. iii. 27.

440. But to suppose that Works qualify and fit Men for Admission into Heaven, and that Good ought to be done on that Account, this is not to regard Recompense as an End, and to ascribe Merit to Works, inasmuch as they who love their Neighbour as Themselves, and God above all Things, suppose the same, and ground their supposition on a Belief in these Words of the Lord, *That their Reward shall be great in Heaven,* Matt: v. 11. 12. chap: vi. 1. chap: x. 41. 42. Luke vi. 23. 35. chap: xiv. 12. 13. 14. John, iv. 36. *That they who have done Good shall inherit the Kingdom prepared for them from the Foundation of the World,* Matt. xxv. 34. *That every Man shall be rewarded according to his Works,* Matt: xvi. 27. John, v. 29. Revel. xiv. 13. chap: xx. 12. 13. Jerem: xxv. 14. xxxii. 19. Hosea. iv. 9. Zech: i. 6. and in many other Places. Such Persons are not influenced by a Confidence in the Reward to which Merit entitles them, but by a Belief in the Promise made of Grace. The Delight of doing Good to their Neighbour is their Reward, which is the same Delight that the Angels of Heaven experience, and is that spiritual Delight, which is everlasting, and is infinitely superior to every natural Delight. They who are in the Enjoyment of this Delight, never wish to hear of Merit, for they love to do Good, and therein perceive true Blessedness; and it grieves them to suppose that they do Good for the sake of Recompense; they are like such as do Good to their Friends for the Sake of Friendship; to a Brother, because he is a Brother; to a Wife and Children, because they are a Wife and Children; to their Country, because it is their Country; and who thus are influenced merely by Motives of Friendship and Love. All People who do Good bear Testimony to the superior Excellence of such Motives, by endeavouring to persuade others, that they do it, not for their own Sakes, but for the Sake of those to whom they do it.

441. But

441. But the Case is otherwise with those, who in their Works regard Recompense as their End and Object; such Persons are like those specious Friends, who engage in Friendship for the Sake of Gain and Interest, and who also make Presents, do kind Offices, and give Proofs of Love, as if it proceeded from their Hearts, and yet, when they are disappointed in their Expectations, they turn their Backs on their pretended Favourites, renounce the Obligations of Friendship, and become Enemies, and Haters of him whom they seemed to love. Such Persons are also like Nurses, who suckle Infants merely for the Sake of Reward, and kiss, and fondle them, whilst their Parents are present, but as soon as they perceive that their unbounded Expectations of Recompense are not all immediately gratified, they then leave the poor Infants to shift for themselves, become regardless of their Cries, and use them in the most severe and barbarous Manner. They are also like those, who, in regard to their Country, are influenced by Self-Love, and the Love of the World; who make Professions of serving her, even at the Expence of their Fortunes, and their Lives, and yet if they are disappointed of the Honours, and Emoluments, which they expected as Rewards for their Patriotism, they begin to abuse their ungrateful Country, and take part with her Enemies. They are also like Shepherds, who feed Sheep only for Wages, which if they do not receive at the appointed Time, they drive away the Flock from the Pasture into the Wilderness. Like unto these are those Priests, who do the Duties of their ministerial Function, merely out of regard to the Emoluments annexed to it, and who, it is very plain, on that Account, think little of the Salvation of Souls. The Case is the same in Respect to Magistrates, or Persons in public Office, who look only to the Honours and Profits arising from their Functions; such Magistrates do Good, not out of any regard to Public Utility, but with a View to selfish and worldly Gratifications, which they consider as their only Good; and so it is in many other Instances; for the End, or Object regarded is the grand point in which all other Considerations centre, and mediatory Causes, respecting the Office, or Function, in Case they do not promote that End, are renounced, and disclaimed. So it is with those, who require Recompense as a Reward of Merit in Things appertaining to Salvation; all such after Death demand Heaven with much Confidence, but when it is discovered that they possess no Love either towards God, or towards their Neighbour, they are assigned over to those who give them Instruction concerning Charity and Faith; and if they reject the Doctrines of such Instructors, they are then removed into the Societies of others, of a like Persuasion with themselves, some of whom are angry with God, for not giving them the Rewards they expected, and call Faith a Creature of Reason. These are they

they who are meant in the Word, by Mercenaries, or Hirelings, to whom are committed the most slavish and base Offices in the Porches of the Temple; in the Spiritual World, they appear at a Distance as if they were cutting Wood.

442. It ought to be carefully observed, that Charity, and Faith towards the Lord, are closely joined together; consequently the Quality of Charity depends on the Quality of Faith. *That the Lord, Charity and Faith are united and make one, like Life, Will, and Understanding, and that in Case they are divided each perisheth, like a Pearl bruised to Powder,* may be seen above, No. 362. and that *Charity and Faith are together in good Works,* No. 373, to 377. Hence it follows that the Quality of Charity depends on the Quality of Faith, and that the Quality of good Works depends on the Quality of Faith and Charity together. Now if Faith be such, that a Man believeth that all the Good which he doeth, as of himself, is from the Lord, in this Case Man is the instrumental Cause of Good, and the Lord it's principal Cause, which two Causes appear in Man's Sight as one, when nevertheless the principal Cause is All in All in the instrumental Cause: whence it follows, that if Man believeth that all Good, properly so called, is from the Lord, he will ascribe no Merit to Works; and in the Degree that this Belief is rendered more pure and perfect, in the same Degree every Imagination of Merit will be removed from him by the Lord. Man in this State performeth charitable Exercises in great Abundance without fear of Merit, and finally perceiveth the spiritual Delight of Charity, and then beginneth to dislike every Idea of Merit as prejudicial to his Life. Such meritorious Ideas are easily removed by the Lord from those who have imbibed this Notion of Charity, viz. that it consisteth in acting justly, and faithfully, in whatever Office, Business, or Employment a Person is engaged, and with whomsoever he hath any Commerce or Connection, according to the Definition given above, No. 422. but it is with Difficulty such Ideas are removed from those, who suppose Charity to consist in Giving Alms, and assisting the indigent, for in doing these Works of Charity, the Doer at first openly, and afterwards tacitly, desireth Reward, and contracteth Notions of Merit, and Desert.

That moral Life, if it be at the same Time Spiritual, is Charity.

443. Every Man learneth of his Parents, and Masters, to live morally that is, to act in a Civil Character, and to discharge the Duties incumbent on every

every just and upright Member of Society, which Duties have relation to various Virtues, that are the Essentials of a just and upright Conduct; he learneth further to bring these Essentials into Birth by the *Formalia* thereof, which consist in whatever regards Decency and Decorum of Behaviour, and as he advanceth in Years, he is taught to superadd the Information resulting from rational Enquiry, and thereby to perfect his moral Character; for moral Life in Children, even till they become young Men, is merely natural, and from that Period it becometh more and more rational. Every serious considerate Person may see plainly, that moral Life is the same with the Life of Charity, consisting in a fair and upright Conduct towards our Neighbour, and in restraining the many Evils which might stain such a Conduct, according to what was shewn above, No. 435, to 438. But still in the first Period of Man's Existence, Moral Life is the Life of Charity in its Externals, that is, only its outward, and more superficial Part, and not its more hidden and inner Part. For there are four Periods of Life through which Man passeth from Infancy to old Age; the FIRST is, wherein he acteth from and under the Guidance of others, according to the Instructions he receiveth; the SECOND is, wherein he acteth of Himself, under the Guidance of his own Understanding; the THIRD is, wherein the Will acteth upon the Understanding, and the Understanding modifies the Will; the FOURTH is, wherein he acteth on fixed and deliberate Principles. These Periods of Life however are Periods of the Life of Man's Spirit, between which Life and that of the Body, there is in this respect no Similarity; for the Body may act morally, and talk rationally, and yet the Spirit it contains may entertain Desires and Thoughts that are directly opposite to Morality and Rationality. That this is the Case with the natural Man, is evident from Dissemblers, Flatterers, Lyars, and Hypocrites, who, it is plain, have a double Mind, or a Mind divided into two Parts, that disagree with each other. The Case however is different with those whose Wills are influenced by what is good, and their Thoughts by what is rational, and who in Consequence thereof act well, and talk rationally; these are they who are understood, in the Word, by the *Simple in Spirit*, which Name is given them because they have not a double or divided Spirit. Hence may be seen what is properly meant by the External and Internal Man, and that there is no possibility of deciding on the Morality of the Internal Man from the apparent Morality of the External, because the former may be in a State opposite to the latter, and hide itself, as a Tortoise doth it's Head in it's Shell, or as a Serpent it's Head in it's Folds; for such a moral Man, so called, is like the same Robber in a City, and in a Wood, who in the City assumeth a moral Character, but in the Wood playeth the

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Thief and Robber. The Case is otherwise with those, who are inwardly, or in respect to the Spirit, moral, being so rendered by Regeneration from the Lord; these are they who are meant by Moral-spiritual Persons.

444. The Reason why a moral Life, if it be at the same Time spiritual, is a Life of Charity, is; because the Exercises of a moral Life, and of Charity, are the same; for Charity consisteth in Good-will towards our Neighbour, and in doing him Good from a Principle of Good-will, and the same is true of moral Life. The Spiritual Law of the Lord is this, *Whatsoever ye would that Men should do unto you, even so do unto them, for this is the Law and the Prophets*, Matt: vii. 12. This same Law is the universal Law of moral Life. But to reckon up all the Works of Charity, and to compare them with the Works of moral Life, is a Subject which would require a Volume to do it Justice; let it suffice then to illustrate the Point in Question by the Six Commandments of the second Table of the Decalogue, which, it is plain to every one, are Precepts of moral Life, and which also contain all Things relative to Love towards our Neighbour, as may be seen above, No. 329, 330, 331. That Charity fulfilleth the Contents of those Commandments, is evident from these Words of Paul, *Love one another; for he that loveth another hath fulfilled the Law; for this, Thou shalt not commit Adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false Witness, thou shalt not covet, and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt love thy Neighbour as thyself. Love worketh no Ill to his Neighbour, therefore Love is the Fulfilling of the Law*, Romans, xiii. 8, 9, 10. They whose Thoughts originate in the External Man only, cannot but be surprized that the six Commandments of the second Table of the Decalogue were promulgated in so miraculous a manner, on Mount Sinai, when yet the same Precepts were Precepts of the Law of civil Justice in all Kingdoms throughout the World, consequently in Ægypt also, from which Country the Children of Israel were lately come forth; for without those Precepts no Kingdom can subsist. But the Reason why they were promulgated by Jehovah, and also written with his Finger on Tables of Stone, was this, that they might not only be Precepts of civil Society, and thereby of moral-natural Life, but also Precepts of heavenly Society, and thereby of moral-spiritual Life, consequently that to act in Opposition to them, was not only to act in Opposition to Men, but also in Opposition to God.

445. If moral Life be considered in its Essence, it will appear that it is a Life agreeable both to human and divine Law, at the same time; who-
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soever therefore liveth according to those Two Laws, as One, he is a truly moral Man, and his Life is Charity. Every Person, so disposed, is capable of comprehending, from external moral Life, the Nature and Quality of Charity; let him only transcribe external moral Life, such as it is in civil Commerce and Communication, into the Internal Man, that in Will, and in Thought therein, it may be similar, and conformable to the Actions of the External Man, and he will then see Charity in its true Type and Portraiture.

That the Friendship of Love contracted with a Person, without Regard to the Nature and Quality of his Spirit, is detrimental after Death.

446. By Friendship of Love, is meant interior Friendship, which is of such a Sort, as not only to love the External Man, in a Friend, but likewise his Internal Man, and this, without Examination as to the Nature and Quality of his Internal, or Spirit, that is, as to the Affections and Dispositions of his Mind, whether they be principled in Love towards his Neighbour, and Love towards God, and thereby in Communication with the Angels of Heaven, or whether they be principled in an opposite Love, and thereby in Communication with Devils. Such Friendship is contracted amongst many Persons, from various Motives, and for various Ends. It is distinct from External Friendship, which regards the Person alone, and which is designed to answer various Purposes, respecting bodily and sensual Gratifications, and worldly Business and Connections. This latter kind of Friendship may be contracted with any Person, even with a Buffoon, who entertains the Company with his Jest at a great Man's Table. It is simply called Friendship, but the former kind is called the Friendship of Love, because Friendship is natural Conjunction only, whereas Love implieth Spiritual Conjunction.

447. That the Friendship of Love is detrimental after Death, may appear evidently from the State of Heaven, the State of Hell, and the State of the Spirit of Man respectively. With regard to the State of Heaven, it is distinguished into innumerable Societies, according to all the Varieties of the Affections of the Love of Goodness; Hell, on the other Hand is distinguished into Societies, according to all the Varieties of the Affections of the Love of Evil; and Man, after Death, being then a Spirit, is immediately

mediately consigned to a Society, with which his governing Love is connected, according to his former Life in the World; to some heavenly Society, if Love towards God, and towards his Neighbour, had constituted the Head of his Loves; and to some hellish Society, if the Love of Self and of the World had constituted the Head. Immediately on his Entrance into the Spiritual World, (which is an Effect consequent on Death, and on the Burial of the material Body) Man is kept some time in a state of Preparation for the Society to which he belongeth, and this Preparation is wrought by the Rejection of every Love that is not in Agreement with his governing Love; at this time therefore a Separation is made of one Person from another, Friends are separated from Friends, Clients from their Patrons, Parents from their Children, Brothers from their Brethren, and each of them is inwardly adjoined to his like, with whom he is to live a Life, that is peculiarly connected with, and agreeable to his own, to all Eternity. But at the Beginning of this Preparation they meet together, and converse friendly with each other, as they used to do in the World; by Degrees, however, and in a manner unperceivable to themselves, they are separated.

448. Such however, as during their Abode on Earth have contracted Friendships of Love one with another, are not capable, like the rest, of being separated according to Order, and of being consigned to the Society corresponding with their Life; for they are connected inwardly as to their Spirits, and cannot be plucked asunder, because they are like Branches of Trees joined to each other by Inoculation; wherefore in case one, as to his Interiors, is in Heaven, and the other, as to his Interiors, is in Hell, they cohere together much like a Sheep and a Wolf, or a Goose and a Fox, or a Dove and a Hawk, when tied to each other, and he, whose Interiors are in Hell, breathes his infernal Influences on him whose Interiors are in Heaven; for amongst the Knowledges received in Heaven this is one, that evil Influences may be breathed on the Good, but not good on the evil; the Reason whereof is, because every one by Birth, is in Evils; consequently, when the good do so cohere with the evil, their Interiors are closed, and both are plunged down into Hell, where the good suffer very severely, but at length, after a certain Space of Time, they are delivered, and then begin to be prepared for Heaven. I have been permitted to see such Connections, particularly between Brothers and Relations, and also between Patrons and Clients, and frequently between Flatterers and the Objects of their Flattery, whose Affections, and governing Inclinations were diverse and opposite; and I have seen some cohering together, like
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Kids with Leopards, and then kissing and embracing each other, and vowing Fidelity to their former Friendship; and I have perceived at such times the good imbibing and sucking in the Delights of the evil, and both walking Hand in Hand, and entering together into Caves, where Multitudes of evil Beings appeared in their horrid Forms, which yet seemed pleasing to these Friends, by Reason of the Illusion of their Imaginations; after some Time, however, I have heard the Good uttering Lamentations of Fear, as if in Dread of Snare laid for their Destruction, and the Evil triumphing with Joy, as for Spoil obtained from an Enemy; not to mention other sad and tragical Scenes. Nevertheless I have been informed, that the Good, after their Deliverance from such Connexions, are prepared for Heaven by the appointed Means of Reformation, but still with greater Difficulty than others.

449. The Case is altogether different with those who love what is good in another, that is, who love Justice, Judgment, Sincerity, Benevolence grounded in Charity, particularly, who love Faith and Love towards the Lord; such by reason that they love what is within Man, abstracted from what is without, if they do not observe those Virtues in his Person after Death, immediately break off all Friendship with him, and are associated by the Lord with those, who are under the Influence of the same Good with themselves. It may be said that no one is capable of exploring the Interiors of the Minds of those, with whom he is engaged in Commerce and Connexion; this however is not necessary; only let him be cautious how he connecteth himself with every Person indiscriminately in the Friendship of Love; external Friendship, contracted for various Ends and Services of Life, is not hurtful,

That there is such a Thing as spurious Charity, hypocritical Charity, and dead Charity.

450. There can be no such Thing as genuine, or living Charity, unless it be united, and maketh One, with Faith, and unless both are directed towards the Lord; for these Three, the Lord, Charity, and Faith, are the three Essentials of Salvation, which, when they are united and make One, Charity is Charity, and Faith is Faith, and the Lord is in them, and they in the Lord, as may be seen above, No. 363, to 372; but when these Three are not joined together in One, Charity is then either spurious, or hypocritical, or dead. Divers Heresies have arisen in the Christian Church since its first Establishment, and also still exist therein, in all which these three

Essentials, God, Charity, and Faith, were, and are acknowledged, for without these Three there can be no Religion. As to what particularly regards Charity, it may be joined with any heretical Faith whatsoever, as with the Faith of Socinians, with the Faith of Enthusiasts, with the Faith of Jews, nay even with the Faith of Idolaters, and by all of them it may be supposed to be Charity, because in its external Form it appears like Charity; but still it changeth its Quality according to the Faith to which it is (1) adjoined and conjoined, as may be seen in the Chapter on Faith.

451. All Charity, which is not joined with Faith in one God, in whom is a Divine Trinity, is SPURIOUS; such is the Charity of the present Church, whose Faith is directed towards three Persons of the same Divinity in successive Order, Father, Son, and Holy Ghost, and consequently towards three Gods, inasmuch as each of those Persons is supposed to be a self-subsisting God; to such Faith Charity may be adjoined, as is the Case with the Maintainers of that Faith, but it can never be conjoined, and Charity only adjoined to Faith is merely natural, and not spiritual, and consequently is spurious Charity. The Case is the same with the Charity of many other Heretics, as of those who deny a Divine Trinity, and therefore approach God the Father alone, or the Holy Ghost alone, or both without regard to God the Saviour; to such Faith Charity cannot be conjoined, and if it be conjoined, or adjoined, it is spurious. It is called spurious, because it is like an illegitimate Child, such as the Son of Hagar was by Abraham, who was cast out from his House, Gen. xxi. 9. Such Charity is like Fruit, not growing naturally on a Tree, but fixed to it artificially; or it is like a Chariot, to which the Horses are fastened only by the Reins which the Driver holds in his Hands, the consequence whereof is, that when the Horses run on full Speed, they pull the Driver from his Seat, and leave the Chariot behind them.

452. HYPOCRITICAL Charity is chargeable on those, who in public and private Worship, humble themselves to the Dust before God, pour forth long Prayers with great Devotion, put on a sanctified Appearance, kiss Crucifixes, and the Bones of the Dead, and sometimes kneel at their Sepulchres, and there

(1) The Author here distinguisheth between Charity as *adjoined* and *conjoined* to Faith. By being adjoined, he means a sort of external Connexion only, as of Fruit, for Example, fixed artificially on a Tree, but not growing thereon naturally; whereas by being conjoined, he means a real internal Connexion, as of Fruit with the Tree that produceth it, or as of Heat with the Light that it generates, or as of the Will with the Understanding, &c.

there mutter Words expressive of holy Veneration towards God, and yet in their Hearts nourish Self-Worship, and seek to be adored like so many Deities. Such Persons are like those whom the Lord describes in these Words,—*When thou doest thine Alms, do not sound a Trumpet before thee, as the Hypocrites do in the Synagogues, and in the Streets, that they may have Glory of Man. And when thou prayest, thou shalt not be as the Hypocrites are, for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men, Matt. vi. 2, 5. Wo unto you Scribes, and Pharisees, Hypocrites! for ye shut up the Kingdom of Heaven against Men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you Hypocrites! for ye compass Sea and Land to make one Proselyte, and when he is made, ye make him two-fold more the Child of Hell than Yourselves. Wo unto you Hypocrites! for ye make clean the Outside of the Cup and of the Platter, but within they are full of Extortion and Excess. Matt. xxiii. 13, 15, 25. Well hath Esaias prophesied of you Hypocrites, saying, this People honoureth me with their Lips, but their Heart is far from me, Mark, vii. 9. Wo unto you Hypocrites! for ye are as Graves which appear not, and the Men that walk over them are not aware of them, Luke, xi. 44. with many other Passages to the same Purpose. Such Persons are like Flesh without Blood; or like Jackdaws and Parrots taught to speak the Words of a Psalm; or like Birds taught to sing the Tune of a sacred Hymn; the Sound of their Voice is like the Sound of a Bird-catcher's Pipe.*

453. DEAD Charity prevaieth among those, whose Faith is dead, inasmuch as the Quality of Charity depends on the Quality of Faith; and it was shewn in the Chapter on FAITH, that they are united and make one. That Faith is dead in all such as are without Works, appears from the Epistle of James, chap. ii. 17. 20. Moreover Faith is dead in all those who do not believe on God, but on living and dead Men, and worship Idols as if they were possessed of real Sanctity, after the Practice of the old Gentiles. The Donations of such Persons, who are influenced by such Faith, which they bestow, with a View to Salvation, on miraculous Images as they call them, and which they reckon amongst Works of Charity, are nothing else but like Gold and Silver thrown into the Tombs and Monuments of the Dead; or like the (m) Cakes that were given to Cerberus, and the Presents made

(m) Alluding to a Piece of Mythology current amongst the ancient Heathens, That before the Souls of the Dead could be conveyed to their State of Blessedness, signified by the Elysian Fields, it was expedient that they should bribe Cerberus, a Dog with three Heads, who was feigned to guard the Entrance to those Fields, and likewise see Charon, an old Man, supposed to be a Ferryman, and to convey the Dead over the River Styx, which was said to separate between this World and another.

made to Charon, in order to obtain a Passage to the Elysian Fields. But the Charity of such Persons as believe there is no God, and adopt Nature instead of God, is not spurious, nor hypocritical, nor dead, but NONE; because being not joined to any Faith it cannot be called Charity, whose Quality is dependent solely on Faith. The Charity of such, when viewed from Heaven, is like Bread made of Ashes, or like a Cake made of Fish-Scales, or like Fruits made of Wax.

That Friendship of Love amongst the Wicked is intestine Hatred towards each other.

454. It was shewn above, that every Man hath an Internal and an External, and that his Internal is called the Internal Man, and his External the External Man; to this we shall add, that the Internal Man is in the spiritual World, and the External in the natural World; and the Reason why Man was so created is, that he may be capable of associating with Spirits and Angels in their World, and in consequence thereof think (n) analytically, and after Death be translated from his own World to another. By the (o) spiritual World is meant both Heaven and Hell. Inasmuch as the Internal Man is associated with Spirits and Angels in their World, and the External with Men, it is plain that Man may be joined in Society with Spirits of Hell, and

(n) By thinking analytically is meant, the Investigation of Truth from any known Propositions, or the deducing of Consequences from Principles already established, by Virtue whereof the Mind is enabled to rise from one Degree of Knowledge to another, and so at last attain unto the true Knowledge of God and Things celestial, whereby it may be rendered receptive of eternal Life and Blessedness. This Faculty, the Author insists Man could not be possessed of, unless he had an Internal, as well as an External Part, which Internal, having its Ground and true Abode, in the spiritual World, and being thereby in Connexion with Spirits, is thus made capable of analytical Thought, which otherwise it must of necessity want, inasmuch as all such Power of Thinking can only be derived from spiritual Communication with Heaven, and thereby with the Lord. And herein, as our Author abundantly shews in many Parts of his Works, consisteth the grand essential Distinction between Mankind and the Brute Creation, the former possessing an Internal capable of thinking analytically, and thus of uniting itself in Love and Wisdom with the Lord, by Virtue of Power which it receiveth from the Lord, but the latter possessing no such Internal.

(o) The Author distinguisheth between the Spiritual World, and the World of Spirits; by the Spiritual World he meaneth the universal invisible World, where both Angels, Spirits, and Devils have their Abodes, whether it be called Heaven, the World of Spirits, or Hell; but by the World of Spirits he meaneth only that particular Part of the Spiritual World, situated between Heaven and Hell, assigned to be the Recepracle of all Spirits immediately after Death, where the Good are prepared for Heaven, and the Bad for Hell.

and also with Angels of Heaven; by this Faculty and Power, Man is distinguished from Beasts. The real Nature and Quality of every Man in Himself dependeth on the Nature and Quality of his Internal Man, but not on the Nature and Quality of his External, because the Internal Man is his Spirit, which acteth by the External. The material Body, with which his Spirit is cloathed in the natural World, is an accessory Covering for the Sake of continuing his Species, and for the Sake of the Formation of the Internal Man; for the Internal Man is formed in the natural Body, as a Tree in the Ground, and as Seed in the Fruit. More may be seen above, concerning the Internal and External Man, No. 401.

455. The Nature and Quality of a wicked Person, as to his Internal Man, and of a good Person as to his Internal Man, may be seen from this short Description of Heaven and Hell; for the Internal Man, with such as are wicked, is in Conjunction with Devils in Hell, and with such as are good, is in Conjunction with Angels in Heaven. Hell, in consequence of the kinds of Love which prevail therein, is in the Enjoyment of the Delights arising from all Sorts of Evil, that is, of the Delights arising from Hatred, Revenge and Murder; of the Delights arising from Depredation and Theft; of the Delights arising from Raillery and Blasphemy; of the Delights arising from a Denial of God, and Prophanation of his Word. These Evils lie concealed in the Concupiscencies of the Heart, on which Man seldom reflecteth, and with the Delights thence arising, the infernal Inhabitants burn like flaming Torches, this being what is meant in the Word by Hell-Fire. But the Delights of Heaven are Delights arising from Love towards God and towards one another. Inasmuch as the Delights of Hell are opposite to the Delights of Heaven, there is a great Interstice, or Space between them, into which the Delights of Heaven enter by Influx from above, and the Delights of Hell by Influx from below; in the Midst of this Interstice is Man, during his Abode in this World, in order that he may be in *Æquilibrium*, and thereby in a State of Freedom to turn himself towards Heaven or towards Hell. This Interstice is what is meant by the *great Gulph fixed* between those that are in Heaven, and those that are in Hell, Luke, xvi. 26. Hence may appear what is the Nature and Quality of the Friendship of Love, which prevaieth amongst the Wicked, that as to the external Man it is full of Gestures and Mimickry, with an outward Semblance of Morality, for the Purpose of spreading its Nets, and exploring all Occasions of enjoying the Delights of its Loves, with which the Internal Man is on Fire; the Fear of the Law, and in consequence thereof, the Fear of losing Reputation and Life, is the only Check which operateth

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to prevent their evil Lusts bursting forth into outward Acts of Violence; wherefore their Friendship is like a Spider concealed in Sugar, or a Viper in a Piece of Bread, or a young Crocodile in a Honey-Comb, or a Snake in the Grass. Such is the Friendship of the Wicked in all cases; but amongst such as are confirmed in Wickedness, as amongst Thieves, Robbers, and Pirates, it is full of seeming Kindness and Familiarity, so long as with one Mind they are bent upon the Acquisition of Plunder; for then they embrace each other like Brethren, they entertain themselves with Feasting, Singing and Dancing, and conspire together for the Destruction of others; yet still every one in the Depth of his own Heart beholdeth his Companion, as an Enemy beholdeth an Enemy, and a Thief of Penetration seeth Himself in his Associates, and is terrified at the Sight. Hence it is plain that amongst such Persons there existeth no Friendship but intestine Hatred.

455. Every Man, who hath not been openly connected with Malefactors, and guilty of Theft, and Robbery, but hath led a civil moral Life, with a View to various Uses and Services, and yet hath not checked the Concupiscencies resident in the Internal Man, may fancy possibly that his Friendship is not of such a Nature as is above described; but that it really is so, in various Degrees, with all those who have rejected Faith, and despised the holy Things of the Church, and considered such Things as not designed for themselves, but for the Vulgar only, I have been fully convinced by many Examples, which have been shewn me in the spiritual World; in some the Delights of infernal Love have lain concealed like Fire in burning Wood, covered over with Bark; in some like live Coals under Embers; in some like waxen Torches, that blaze forth as soon as ever the Fire comes near to touch them; and in others after a different Manner. Such are all Men who have banished from their Hearts the Things of Religion; their Internal Man is in Hell, and so long as they live in the World, and are ignorant of this Circumstance of their true State, by reason of an apparent Morality in their External, they acknowledge none for their Neighbour but Themselves, and their Children, and regard others, either with Contempt, in which case they are like Cats on the watch for Birds in their Nests, or with Hatred, in which case they are like Wolves when they see Dogs that they may devour. We have mentioned these Circumstances, in order to shew what Charity is by its Opposite.

Concerning

Concerning the Conjunction of Love towards God, and Love towards our Neighbour.

456. It is well known that the Law, published from Mount Sinai, was written on two Tables, one of which treateth of God, and the other of Men, and that in the Hand of Moses they were one Table, on the right Side whereof was written what related to God, and on the left Side what related to Men, and that hereby, when presented to the Eyes of Beholders, the Writing on both Sides might be seen at the same Time, thus one Side was in Sight of the other, like Jehovah speaking with Moses, and Moses with Jehovah Face to Face, as it is written. This was done for this Purpose, that the Tables so united might represent the Conjunction of God with Men, and the reciprocal Conjunction of Men with God, for which Reason the Law written thereon was called COVENANT and TESTIMONY, Covenant signifying Conjunction, and Testimony, a Life according to Articles agreed upon. From these two Tables so united may be seen the Conjunction of Love towards God, and of Love towards our Neighbour; the first Table includes in it all Things relative to Love towards God, the chief whereof are these, that it is needful and meet, to acknowledge One God, the Divinity of his Humanity, and the Sanctity of the Word, and that he is to be worshipped by the Holy Things which proceed from Him; that these Particulars are included in the first Table, is evident from what was said in the fifth Chapter concerning the Commandments of the Decalogue. The second Table includes in it all Things relative to Love towards our Neighbour, the four first Commandments, whatever respecteth Actions, and are called Works, and the last whatever respecteth the Will, consequently whatever respecteth Charity in its Ground or Origin; for in this Commandment it is said, *Thou shalt not covet*, and when a Man doth not covet what belongeth to his Neighbour, he is then well affected in Will towards him. *That the ten Commandments of the Decalogue contain all Things respecting Love towards God, and Love towards our Neighbour*, may be seen above, No. 329, 330, 331, where it was also shewn, that there is a Conjunction of both Tables, with those who are under the Influence of Charity.

457. The Case is otherwise with those, who are occupied in the Worship of God only, and not at the same Time in good Works from a Principle of Charity; these are like Persons who break and divide a Covenant; the Case is otherwise again with those, who divide God into three, and worships each separately; and with those again who do not approach God in his Humanity;

Humanity; these are they, *Who do not enter by the Door, but climb up some other Way*, John, x. 9. It is otherwise also with those who have confirmed themselves in a Denial of the Lord's Divinity; in all these Cases there can be no Conjunction with God, and consequently no Salvation; and the Charity of such Persons is no other than spurious Charity, whose Property it is not to effect a Conjunction in (p) Front, or Face to Face, but a Conjunction on the Side, or on the Back. The Manner how Conjunction is effected shall be explained in a few Words; God entereth by Influx into every Man, with an Acknowledgment of Himself, into Knowledges concerning Himself, and at the same Time with an Influx of his own Love towards Mankind; Man who receiveth only the former Influx, and not the latter, receiveth it in his Understanding, and not in his Will, and abideth in Knowledges without an interior Acknowledgment of God; and the State of such a Person is like that of a Garden in the Time of Winter; but the Man who receiveth both the former and latter Influx, receiveth it in his Will, and by Derivation thence in his Understanding, consequently in his whole Mind, and such a Person hath an interior Acknowledgement of God, which vivifies and gives Life to the Knowledges which he hath concerning God, and his State is like that of a Garden in the Time of Spring. The Reason why Conjunction is effected by Charity is, because God loveth every Man, and whereas he cannot do Good to every Man immediately, by the Mediation of Men, therefore he inspires Men with his Love, as he inspires Parents with Love towards their Children, and the Man who receiveth that Love is joined with God, and loveth his Neighbour by Virtue of the Love of God; with such a Person the Love of God hath its interior Abode

(p) The Author here speaks of Man's Conjunction with the Lord, and the Lord's Conjunction with Man, in Front, or Face to Face, and also on the Side or Back. This may be illustrated by what is said in holy Scripture, of the Wicked, that they turn their Backs on the Lord, and the Lord also turneth his Back on them, as in Jeremiah,—*They have turned to me the Back and not the Face*, Chap. xxxiii. 33, and again, *I will shew them the Back, and not the Face*, Chap. xviii. 17, and accordingly the Lord is represented as *hiding his Face* from the Wicked; whereas the Good are represented as seeking the Lord's Face, and the Lord as shewing his Face to them; thus the Psalmist exclaims, *Thy Face, Lord, will I seek*, and thus it is written of Moses, that the Lord talked with him *Face to Face*, &c. &c. Now the Lord, it hath been often shewn, hath Connexion both with the Wicked, and with the Godly, inasmuch as He is the Life of All; but then with the Wicked, in consequence of their turning their Backs upon him, by not directing their governing Love and Affection towards him, (for the Face and the Love are always turned in the same Direction in the spiritual World) it is a Connexion on that Part which is so turned; whereas with the Good the Case is reversed, and the Lord is joined with them in Front, or Face to Face, because they direct their governing Love and Affections constantly towards the Lord, by Virtue whereof they have their internal Faces constantly turned towards him.

Abode in Love towards his Neighbour, operating in him both the Will and the Power to love and to do Good. And whereas Man doeth nothing that is good, but it appeareth to him as if the Power, the Will, and the Deed were of Himself, therefore this Appearance is granted him, and when he doeth Good from a free Principle, as of himself, is imputed to him, and accepted as that Reciprocity whereby Conjunction is effected; and it is in this Case as in the Case of Active and Passive, and the Co-operation of the latter, which is effected by virtue of the Activity of the former upon it; and also as in the Case of the Will, in its Influence upon Actions, and of Thought, in its Influence upon Speech; and of the Soul in its Operation upon both, from its inmost Residence; it is also like the Case of an Endeavour to move in the Act of Motion; and like the prolific Principle in Seed, which acts from within upon the Juices, by which the Tree grows to the Production of Fruit, and by Fruit to the Production of new Seeds; it is also like Light in its Action upon precious Stones, which is reflected according to the Textures of their Parts, whence various Colours are generated, which seem to belong to the several Stones, when in reality they are of the Light.

458. Hence it is evident what is the true Ground and Nature of the Conjunction of Love towards God, and Love towards our Neighbour; it is an Influx of the Love of God towards Mankind, and its Reception by Man, and Co-operation with him, is Love towards our Neighbour; in short, it is fitly expressed by these Words of the Lord,—*In that Day ye shall know that I am in my Father, and Ye in Me, and I in You*, John, xiv. 20. and also by these, *He that hath my Commandments, and doeth them, he it is that loveth me; and I will love him, and will manifest myself unto him, and will make my Abode with him*, John, xiv. 21, 22, 23. All the Lord's Commandments have Relation to Love towards our Neighbour, and consist in these two general Precepts, not to do Evil towards him, but to do him Good; that they who observe these Precepts love God, and that God loveth them, is agreeable to the above Words of the Lord. Inasmuch as the Love of God, and the Love of our Neighbour are thus joined together, therefore John saith,—*He that keepeth the Commandments of Jesus Christ, dwelleth in Him, and He in him; If a Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother, whom he hath seen, how can he love God, whom he hath not seen? and this Commandment have we from Him, that he who loveth God, love his Brother also*, 1st Epistle, iii. 24. Chap. iv. 20, 21.



459. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST, I once saw at a Distance five Gymnasia, which were overspread with Light of various Colours, the First with a Flame-coloured Light, the Second with a yellowish Light, the third with a whitish Light, the Fourth with a Light of a middle Shade, betwixt Mid-day and Evening Light, and the Fifth scarce appeared, for it stood as in the Dusk of Evening. And I saw in the Ways leading to the first Gymnasium, which was overspread with Flame-coloured Light, some on Horseback, some in Chariots, and some on Foot, and of the last some running, and making what Haste they could to get thither. Hereupon I was seized, and impelled with a strong Desire of going thither myself also, and of hearing what Subjects were there discussed, wherefore I quickly made myself ready, and joined in Company with those who were hastening to the first Gymnasium, and entered in along with them; and lo! there was a large Assembly collected, Part whereof were arranged on the right Hand, and Part on the left, in order to take their Places on the Seats, which were close to the Walls; in Front I saw a low Pulpit, whereon there stood a Person who acted in Character of President, having a Wand in his Hand, a Cap on his Head, and being cloathed in a Garment tinged with the same Flame-coloured Light as the Gymnasium. This Person, when the Congregation were all gathered together, raised his Voice, and said, "Brethren, let the Subject of your Discussion To-day, be the Nature and Meaning of CHARITY; Ye all of you know, that Charity is spiritual in its Essence, and natural in its Exercises." Immediately there rose up a Person, from the first Row of Seats, towards the Left, on which those sat who had the Reputation of Wisdom, and he declared his Sentiments in the following Words; "My Opinion is, THAT MORALITY INSPIRED BY FAITH IS CHARITY, for how plain is it to see that Charity followeth Faith, as an attendant Maid her Mistress, and that a Man who hath Faith doeth the Law, and consequently exerciseth Charity, so spontaneously, that he doth not know that the Law and Charity influence his Life, inasmuch as if he knew it, and kept the Law, and practised Charity knowingly, and at the same Time entertained Thoughts of Salvation on that Account, he would defile the Holiness of Faith with his own Selfhood, and so would weaken its Efficacy; Is not this agreeable to the Tenets of our Partizans? (and he looked towards those who sat on the Side-Benches, amongst whom were some Dignitaries, who gave Tokens of Assent;) but what, continued he, is spontaneous Charity, but Morality, which every one is taught to practise from his Infancy, and which therefore in itself is natural, but is rendered spiritual under the Inspiration.

Inspiration of Faith? Who can distinguish Men, by their moral Lives, whether they have Faith or not; for every one liveth morally; but God alone, who is the Giver, and Sealer of Faith, knoweth and distinguisheth those who are in Possession of it; wherefore I assert that Charity is Morality inspired by Faith, and that such Morality is of a saving Nature, by virtue of the Faith which lieth in its Bosom, but all other Morality is of no Help to Salvation, because it is meritorious. In vain therefore do they trim their Lamps, who mix Charity and Faith together, that is, who conjoin them from within, instead of adjoining them from without; for to mix them together, and to conjoin them, would be like admitting a Servant to a Place with his Master in his Chariot, or like introducing a Porter to sit at Table in the Hall with his Lord."—After he was sat down, there rose up a Person from the first Row of Benches on the Right, who delivered himself as follows; "My Opinion is, THAT PIETY INSPIRED WITH COMPASSION IS CHARITY, and I confirm this Opinion by the following Consideration, that nothing hath a greater Tendency to engage the divine Favour than Piety grounded in Humility of Heart; besides Piety is continually beseeching God to give Faith and Charity, and the Lord saith, *Ask and it shall be given you*, Matt. vii. 7. since therefore its Petitions are granted, both Faith and Charity are contained in Piety. I say that Piety inspired with Compassion is Charity; for all truly devout Piety is compassionate, inasmuch as Piety moveth Man's Heart to mourn and bewail itself, and what is this but the Tenderness of Compassion? This compassionate Feeling indeed leaveth us, when we cease to pray, but still it returneth when we begin to pray again, and on its Return Piety is in it, and thereby is in Charity. Our Priests ascribe to Faith alone whatever conduceth to Salvation, and nothing at all to Charity; and what, in this Case, remaineth, but Piety compassionately praying for the Increase of both? In reading the Word I was always led to conceive, that Faith and Charity were the two Means of Salvation; but when I consulted the Ministers of the Church, I was told, that Faith was the only Means, and that Charity was of no consequence; then I seemed to myself as out at Sea in a Ship, floating between two Rocks, and under my Apprehension for the Safety of the Vessel, I betook myself to a little Boat, and made haste to escape therein; my little Boat is Piety; and moreover Piety is profitable for all Things."—After Him rose up another, from the second Row of Benches on the right Hand, and thus began; "My Opinion is, THAT CHARITY CONSISTETH IN DOING GOOD TO ALL PERSONS WHATSOEVER, WHETHER THEY BE VIRTUOUSLY OR VICIOUSLY INCLINED, and I confirm my Opinion by the following Arguments; What is Charity but Goodness of Heart? and a good Heart wisheth

wissheth well to all, both to the virtuous and to the vicious; besides, the Lord said, that we ought to do Good even to our Enemies; if therefore you remove your Charity from any one, so as to make him no Subject of it, doth not your Charity in that particular Instance, become no Charity? and are not you, in such Case, like a Person hopping on one Leg, whilst the other is tied up? The Vicious are Men as well as the Virtuous, and Charity regardeth Man as being Man; if the Character be bad, what is that to me? It is with Charity as with the Sun's Heat, which communicates Life to all Animals, whether they be of a fierce or gentle Nature, to Wolves as well as Sheep, and is the Cause of Growth in all Plants, both in the evil and in the good, in a Briar as well as in a Vine.—As he spake these Words, he took in his Hands a Grape fresh gathered, and said, It is with Charity as with this Grape, if you divide it, all its Contents run out, and are dispersed; and he divided the Grape, and the Contents did run out, and were dispersed.”—After him rose up another, from the second Row of Seats, to the left, and said, “My Opinion is, THAT CHARITY CONSISTETH IN SERVING OUR RELATIONS AND FRIENDS, UPON ALL OCCASIONS, which Opinion I thus support; How plain is it to see that every Man's Charity beginneth from Himself! for every one is nearest Neighbour to himself; wherefore Charity advanceth by a Progress of Relationship from a Man's Self, reaching first to Brothers and Sisters, and from them to Kindred and Relations, and thus its Progress is terminated by Itself; all who are unconnected with it in this Relationship, are Strangers and Aliens, with whom it hath no interior Union, and consequently in the inner Man, they are considered as separated and alienated from its Notice; but there is a natural Bond of Union which connecteth Relations, and those of the same Blood, and an Union resulting from an habitual Intimacy, which is a second Nature, connecting Friends, whereby they become in the truest Sense our Neighbours; moreover Charity uniteth others with Itself from within, and by that Means from without, and such as are not united from within, are only called by the Name of Companions or Associates; do not all Birds know their Relatives, not by their Feathers, but by their Notes and Cries, and when they are near each other, by the Sphere of vital Exhalation from their Bodies; this Affection of Kindred and consequent Conjunction, is in Birds called Instinct, and the same Affection in Man, when it is directed towards his Relatives and Dependants, is the true Instinct of human Nature. What causeth Homogeneity, or a Similarity of Disposition, but Blood? The Mind of Man, which is also his Spirit, hath a Feeling, and as it were, sensible Perception of such Homogeneity, and in this, and the Sympathy thence arising, the Essence of Charity consisteth; but

but on the contrary, Heterogeneity, or a Dissimilarity of Disposition, which is also the Cause of Antipathy, is like a Want of Blood, and thereby is occasioned a Want of Charity; and whereas Habits of Intimacy are a sort of second Nature, and also beget Homogeneity, or a Similarity of Disposition, it follows, that Charity consisteth likewise in doing Good to our Friends. When a Sailor after a long Voyage maketh Land, and findeth himself in a foreign Country, amongst strange People, whose Language and Manners he is unacquainted with, he is, in such a case, like one out of his own Element, and feeleth in himself no Delights of Love and friendly Communication with them; but if he findeth that it is his native Country, and that he is amongst People, whose Language and Manners he is acquainted with, he is then, as it were, in his own Element, and feeleth in himself the Delights of Love and Friendship, which are also the Delights of Charity."—Next arose one from the third Row of Benches, to the Right, and in a loud Tone of Voice thus began; "My Opinion is, THAT CHARITY CONSISTETH IN GIVING ALMS TO THE POOR, AND IN RELIEVING THE INDIGENT: This assuredly is Charity, because the Divine Word telleth us so, whose Authority we hold indisputable; to give to the Rich, and to such as abound in Wealth, what is this but Vain-glory, which hath no Charity in it, but is done purely with a view to Recompense, in which Motive there cannot possibly dwell any genuine Affection of Love towards our Neighbour, but only a spurious Affection, that may avail on Earth, but not in Heaven; wherefore Poverty and Indigence ought to be relieved, because no Idea of Recompense influenceth such Exercise of Charity. In the City where I dwell, I have always observed that the Good and Virtuous, on seeing a poor Person, stopped and gave Alms, but the Vicious and Wicked passed by, and made as though they neither saw nor heard any Object of Distress; and who doth not allow that the Good and Virtuous have Charity, but that the Wicked and Vicious have none? He who gives to the Poor and assists the Indigent, is like a Shepherd who leads out hungry and thirsty Sheep to Pasture and to Water; but he who giveth only to the rich and opulent, is like a Person that presseth Meat and Wine on those who have eaten and drunken to the Full."—After Him rose up another, from the third Row of Benches to the Left, and thus delivered himself: "My Opinion is, THAT CHARITY CONSISTETH IN BUILDING AND ENDOWING HOSPITALS, AND HOUSES FOR THE RECEPTION OF THE SICK, THE ORPHAN, AND THE STRANGER; I am confirmed in this Opinion by the Consideration, that such beneficent Acts and Aids are of a public Nature, and excel by many Degrees such as are private; for hereby Charity becometh more opulent, and productive of innumerable Blessings and

and Advantages, and consequently the Reward annexed to it by the Promises of the Gospel becometh more abundant; inasmuch as every one reapeth in proportion to what he soweth; besides, is not this giving to the Poor and relieving the Indigent in an eminent Degree? Is not this the Way to secure worldly Glory, and to receive the pleasing Tribute of grateful Respect from the Objects of our Charity? and doth not such Tribute of Respect elevate the Heart, and the Affection called Charity, at the same time, even to its utmost Height? It is not possible for the Rich, who do not walk the Streets on Foot, but go in their Coaches, to take Notice of every Beggar that sitteth by the Wall, and give him Money, they therefore contribute larger Sums towards the accomplishing of such Purposes as may be attended with more general Advantage; yet this is no Reason why others of inferior Fortunes, who walk on Foot through the Streets, and cannot contribute so bountifully to more extensive Charities, should not exercise this private Charity, and give to Beggars."—As he spake these Words, suddenly there rose up another from the same Row of Seats, who, in a louder Tone of Voice interrupting him, said, "Let not however, the Rich esteem the Munificence and Grandeur of their Charity, in preference to that of the poor Man who giveth his Mite to his poor Neighbour; for we know that every one's Gift is proportioned to the Dignity of the Giver; a King giveth according to his Dignity, and inferior Characters in their respective Stations, according to their Dignity; for Charity, properly considered, is not to be estimated according to the Rank of the charitable Person, and the Value of his Gift, but according to the Fullness of Affection which giveth it Birth; and consequently a Man of small Fortune, in giving a single Penny, may be influenced by a greater Degree of Charity, than one of a large Estate, who giveth or bequeatheth the largest Sums; which is also agreeable to this Passage in the Evangelist, *Jesus saw the rich Men casting their Gifts into the Treasury; and he saw also a certain poor Widow casting in thither two Mites; and he said, Of a Truth I say unto you, that this poor Widow hath cast in more than they all, Luke, xxi. 1, 2, 3.*" After these another rose up from the fourth Row of Seats to the Left, and thus began; "My Opinion is, THAT CHARITY CONSISTETH IN ENDOWING CHURCHES, AND CONFERRING BENEFITS ON THE CLERGY; which Opinion I support by the following Considerations; That whosoever exerciseth such Charity, hath holy Thoughts in his Mind, and acteth under the Influence of such Holiness, which sanctifieth his Gifts and Munificence; and this is agreeable to Charity, because Charity, in its true Nature, is holy; and is not all Worship and Service, performed in Churches, holy? for the Lord saith, *Where two or three are gathered together in my Name, there* am

am I in the midst of them; and the Priests his Servants minister unto him: Hence I conclude that all Gifts bestowed on the Clergy and on Churches, are more excellent and eminent than any other kind of Gifts, bestowed for any other End, or on any other Order of Persons. Besides, to the Clergy is committed the Power of Blessing and Benediction, by virtue whereof they sanctify those Gifts; and afterwards nothing doth more open and expand the Mind to the Reception of true Joy, than to see the Donations of its Charity thus blessed, and consecrated to holy Uses."—After Him rose up One, from the fourth Row of Seats to the Right, and thus expressed his Sentiments; "My Opinion is, **THAT THE OLD CHRISTIAN BROTHERHOOD IS CHARITY**; and I am confirmed in my Opinion by these Considerations: That every Church, which worshippeth the true God, hath its Beginning from Charity, in like manner as the old Christian Church had; and whereas Charity uniteth Minds, and joineth many together in one, therefore they called themselves Brethren, but Brethren in **JESUS CHRIST** their God; and inasmuch as they then lived in much Fear and Apprehension, by reason of the barbarous Nations which surrounded them, therefore they made a sort of common Stock of their Possessions and Properties, from which they were supplied, at some Place of general Rendezvouz, where they met together with one Heart and one Mind, for mutual Refreshment and Entertainment, the Lord God their Saviour **Jesus Christ** being the Subject of their daily Converse, and Charity the constant Topic of Discourse whilst they were dining and supping together; this was the true Ground and Design of their Brotherhood. But after those first Ages of the Church, when Heresies began to be broached, and when at last *Arius* propagated his wicked and pernicious Doctrines, whereby all Idea of the Divinity of the Lord's Humanity was destroyed in the Minds of many, then Charity grew out of Date, and the Brotherhood was divided and dispersed. It is true, that all who worship the Lord in Truth, and keep and do his Commandments, are Brethren, **Matt. xxiii. 8.** but then they are Brethren in Spirit; yet whereas at this Day no one is known as to the Quality of his Spirit, there is therefore no need that Men should call one another Brethren. A Brotherhood of Faith alone, particularly if directed towards any other God than the Lord God the Saviour, is not a Brotherhood, because Charity, which is necessary to constitute it, is not in that Faith; wherefore I conclude, that the old Christian Brotherhood was Charity, a Brotherhood, alas! which did once exist, but is now no more; yet I prophesy that it is about to be restored again." As he uttered these Words, there shone through the Window on the East, a flaming Light, which tinged his Cheeks, to the great Astonishment of the whole

whole Assembly. Lastly, there rose up one from the fifth Row of Benches to the Left, who desired Leave to make some small Addition to what the last Speaker had advanced, and having obtained it, he began thus; "My Opinion is, **THAT CHARITY CONSISTETH IN FORGIVING EVERY ONE HIS TRESPASSES**; I have conceived this Opinion from a customary Form of Speech used by some who approach the Holy Supper, and who on such Occasions say to their Friends, "Forgive me my Trespases," supposing thus that they have fulfilled all the Duties of Charity; but I have considered with myself, that this is only a painted Figure of Charity, and not the real Form of its Essence; for this Form of Speech is used, both by those who do not forgive Trespases, and by those who never strive to attain true Charity; but this is not according to the Sense of the Prayer which the Lord taught, "Father, forgive us our Trespases, as we forgive those that trespass against us;" for Trespases are like Sores, or Ulcers, which unless they are laid open and healed, collect putrid Matter in them, which corrupteth the Parts that are near it, and creeps about like a Serpent, till it turneth the whole Mass of Blood into the same state of Putridity; just so it is with Trespases against our Neighbour; they remain in us, and prey upon our Vitals, unless they are removed by Repentance, and by a Life conformable to the Lord's Commandments. They therefore, who without Repentance barely pray to God to pardon their Sins, are like People in a City infected with some contagious Disease, who go to the Governor, and say, Lord, heal us; to whom the Governor answereth, How shall I heal you? Go to a Physician, and learn from him what Medicines are proper for you, and then buy those Medicines of the Apothecary, and take them, and ye will be healed; in like manner will the Lord say to those, who pray for Forgiveness of Sins without actual Repentance, "Open the Word, and read what I have spoken in Isaiah, *Ab sinful Nation, a People laden with Iniquity! when ye spread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers I will not hear; wash ye, make you clean, put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well, and then your Sins shall be removed, and forgiven,* chap. i. 4, 15, 16, 17, 18."—When the several Speakers had thus delivered their Sentiments, I waved my Hand, and asked, whether I might be allowed, notwithstanding my being a Stranger, to offer my Opinion? The President proposed my Question to the Assembly, and having obtained Leave, I thus began; "My Opinion is, **THAT CHARITY CONSISTETH IN ACTING, UPON ALL OCCASIONS, AND IN THE DISCHARGE OF EVERY DUTY, UNDER THE INFLUENCE OF THE LOVE OF JUSTICE, WITH JUDGEMENT, BUT UNDER THE INFLUENCE OF A LOVE ORIGINATING SOLELY IN**
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THE LORD GOD THE SAVIOUR. The Sentiments delivered by the several Speakers, on the right Hand, and on the Left, contain excellent and distinguished Marks and Characters of Charity, but as the President of this Assembly before declared, Charity is spiritual in its Origin, and natural in its Derivation; and natural Charity, in case it be spiritual within, appears in the Sight of Angels transparent like a Diamond, but if it be not spiritual within, and consequently be merely natural, it appears in the Sight of Angels as a Pearl like unto the Eye of a boiled Fish. It is not for me to say, whether the excellent Marks and Characters of Charity which ye have just now adduced, be inspired with spiritual Charity or not; but it is for me to declare, in this Assembly, what that spiritual Principle, which ought to inspire them must be, in order to render them the natural Forms of Spiritual Charity; its Essence consisteth in this, that they be done under the Influence of the Love of Justice, with Judgment, that is, that Man should examine, in his Exercises of Charity, whether he acteth from Motives of Justice, and it is by means of Judgment that he maketh such Examination; for it is possible that a Man may do Mischief by well-meant Actions, and likewise that he may do Good by such Acts as appear to be evil; as for Example; he doeth Mischief by well-meant Actions, who supplieth a poor Thief with Money to buy a Sword, altho' he did not declare his Intention of buying a Sword, when he asked for Money; or in case he setteth a Thief at Liberty from Prison, and directeth him to a Wood for his Security, saying to himself, It is no Fault of mine that he turneth Robber, I only relieved him as a Man. Take also another Instance: he who supporteth an idle Vagrant, and secureth him from the Necessity of Labour, inviting him into his House, and bidding him lie down to Rest, lest he should be over fatigued, such a Person is an Encourager of Sloth and Idleness; so again, he that promoteth ill-disposed Relations and Friends to Posts of Honour, wherein they may be in their Power to do much Mischief, is himself, by so doing, the primary Cause of that Mischief; how plain is it to see, that such Works of Charity do not proceed from any Love of Justice mixed with Judgment? On the other Hand, it is very clear, that a Man may do Good by such Acts as appear to be evil; as for Example; a Judge doeth a Work of Charity when he sentences a Criminal to Punishment according to Law, notwithstanding all the Criminal's Tears, and Prayers for Pardon, for by such Sentence he preventeth the Criminal from repeating his Crime, and likewise secureth the State, which is in a peculiar Degree his Neighbour, from suffering by relaxed Discipline and perverted Judgment; how plain also is it to see, that it is profitable for Servants, and for Children, to be corrected for their Offences, by their Masters and Parents! The same is the same in Hell, where All are influenced by the Love of doing Evil, and where they are kept under Confinement,

ment, and punished, when they do Evil, the Lord permitting this for the Sake of their Amendment, inasmuch as he is essential Justice, and doeth what he doeth from a Principle of essential Judgment. Hence may be seen from what Ground it was said above, that Charity is rendered spiritual by virtue of the Love of Justice with Judgment; but then it must be a Love originating solely in the Lord God the Saviour, and the Reason is, because all the Good of Charity is from the Lord, for he saith, *He that abideth in Me, and I in him, the same bringeth forth much Fruit, for without Me ye can do nothing*, John, xv. 4. and *that he hath all Power in Heaven and in Earth*, Matt. xxviii. 18. and no Love of Justice with Judgment can come from any other Source, but from the God of Heaven, who is essential Justice Itself, and from whom Man deriveth all true Judgment, Jerem. xxiii. 5. chap. xxxii. 25. Hence I conclude, that all the Definitions given of Charity, by the Speakers on the right Hand, and on the left, whether it be made to consist in Morality, inspired by Faith; or in Piety inspired with Compassion; or in doing Good both to the Virtuous and the Vicious; or in serving Relations and Friends upon all Occasions; or in giving to the Poor, and relieving the Indigent; or in building and endowing Hospitals; or in enriching Churches, and conferring Benefits on the Clergy; or in Christian Brotherhood as it existed in the primitive Church; or in forgiving every one his Trespases; all these, I say, are excellent Proofs and Characters of Charity, provided they are practised under the Influence of Justice with Judgment, otherwise they are not Charity, but are only like Streams separated from their Fountain-Head, or like Branches of a Tree plucked off from their Parent-Stock; inasmuch as genuine Charity consisteth in believing on the Lord, and acting justly and uprightly in every Work, and in the Discharge of every Duty. Whosoever therefore, by virtue of Influence from the Lord, loveth Justice and doeth it with Judgment, he is Charity in its Image and true Likeness."—As I spake these Words, the whole Assembly was silent, like Men who see and acknowledge Something to be true, in their Internal Man, but not yet in their External; this I could perceive by their Countenances. But at that Instant I was suddenly removed out of their Sight, in consequence of re-entering from the Spirit into my material Body, for the natural Man being cloathed with a material Body, is invisible to a spiritual Man, that is to a Spirit or Angel, and vice versa.

460. THE SECOND MEMORABLE RELATION.

On a Time, as I was looking about me in the Spiritual World, I heard as it were a Gnashing of Teeth, and likewise Something like a beating Noise

Noise, (*Pulsatile*;) and mixed therewith a kind of harsh and grating Sound; and enquiring what they meant, the Angels who were with me said, they are Colleges, which are called by us *Diversoria*, whither Disputants resort for their Amusement; their Disputations, when heard at a Distance, have this Sound, but when heard near, they sound only like Disputations. Hereupon I walked that Way, and saw several small Houses built of Rumes, cemented together with Clay, and I was desirous to look in through a Window, but there was none; for no Entrance was allowed through the Door, lest Light from Heaven should flow in, and confuse the Disputants. But on a sudden a Window was made on the right Side, and immediately I heard them complaining that they were in the Dark; presently however another Window was made on the left Side, and that on the right was shut up, and then by Degrees the Darknes was dispersed, and they appeared to each other in their own proper Light. After this I was permitted to enter in at the Door, and hear the Debates. There was a Table in the Middle, and a Bench placed round about it, yet they all appeared to me to stand upon the Bench, and to dispute sharply together concerning FAITH and CHARITY, on one Side, that Faith was the Essential of the Church, and on the other, that Charity was the Essential; they who made Faith the Essential said, "Have not we Communication with God by Faith, and with Men by Charity? of consequence is not Faith something heavenly, and Charity something earthy? and are not we saved by what is heavenly, and not by what is earthy? Further, cannot God give Faith from Heaven, inasmuch as it is an heavenly Thing, and may not Man give himself Charity, as being an earthy Thing? but what a Man giveth to himself, that can have no Relation to the Church, and therefore it cannot be a Means of Salvation; is it possible then that any Man can be justified before God, by Works that are called Works of Charity? Believe us, that by Faith alone we are not only justified, but are also sanctified, provided that such Faith is not defiled by Notions of Merit arising from Works of Charity, with other Things of the like Nature." They, on the other Hand, who made Charity the Essential of the Church, violently opposed all this Reasoning, urging that Charity saveth, and not Faith; for, said they, doth not God hold all Men dear to him, and wish Good to all? but how can God promote such Good, but by the Mediation of Men? Doth God give us Power only to converse with one another about the Things of Faith, and doth he not also give us Power to do one towards another the Works of Charity? See ye not therefore that ye talk absurdly about Charity, in calling it earthy, when in Truth it is most heavenly? and that your Faith is earthy, because ye do not bring forth the good Fruits of Charity? But how do ye receive
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your Faith? truly like Stocks or Stones; ye say indeed ye receive it by hearing the Word; but how can the Word produce such an Effect, if it be only heard? or how can it operate on a Stock, or a Stone? Possibly ye may pretend ye are quickened and vivified, whilst ye yourselves are entirely ignorant of it; but in what doth such Quickening and Vivification consist, except in enabling you to say, that Faith alone justifieth, and saveth; when at the same Time ye are in total Ignorance of the true Nature and Meaning of saving Faith."—At that Instant there rose up a Person, who was called, by the Angel that talked with me, a Syncretist; he took off his Cap, and laid it on the Table, but suddenly he replaced it again on his Head, because he was bald; then he raised his Voice, and said, "Hear me; ye are all in an Error, it is true that Faith is spiritual, and Charity moral, but still they are joined together, and such Conjunction is produced by the Word, and then by the Holy Spirit, and by the Effect which may indeed be called Obedience, but wherein Man hath no Part, because when Faith is introduced, Man is as ignorant thereof as a Statue. I have often thought in my own Mind on these Subjects, and have at last discovered, that Man is capable of receiving Faith from God, which is spiritual, but as incapable of being stirred by God to Charity, which is spiritual, as a Stock or a Stone." As he spake these Words, they who were Favourers of Faith alone, expressed their Approbation, but they who were Favourers of Charity, their Disapprobation, and the latter exclaimed with some Indignation, addressing themselves to the Syncretist, "Thou surely knowest not there is a moral Life, which is spiritual, and a moral Life, which is merely natural; the moral-spiritual Life abideth with those, who do Good from God, and yet in Appearance as from Themselves, and the moral-natural Life abideth with those who do Good from Hell, and yet still in Appearance as from Themselves.

It was observed above, that the Disputation sounded like the Gnashing of Teeth, and like a Pulsatory, or beating Noise, mixed with a kind of harsh and grating Sound. The Disputation which sounded like the Gnashing of Teeth was of those who made Faith the sole Essential of the Church; the pulsatory, or beating Noise was of those who made Charity the sole Essential; and the harsh grating Sound mixed therewith was from the Syncretist. The Reason why the Disputations had such Sounds at a Distance, was, because the Disputants had all of them been given to disputing, during their Abode on Earth, and had never renounced any Evil, and therefore had never practised any Good from a true spiritual Ground; they were also entirely ignorant that whatever hath Relation to Faith is Truth, and whatever hath Relation to Charity is Good, and that Truth without Good is

is not Truth in Spirit, and that Good without Truth is not Good in Spirit, and thus that One formeth and constituteth the Other.

461. THE THIRD MEMORABLE RELATION.

I was once conveyed in the Spirit to the Southern Quarter in the Spiritual World, and to a certain Paradise there, which far exceeded all others that I had before taken Notice of; the Reason was, because Garden signifieth Intelligence, and all such as excell in Wisdom are translated to the South; the Garden of Eden, wherein Adam and his Wife were placed, had no other Signification, consequently their Expulsion thence implied, that they were fallen from Intelligence, and thereby also from Integrity of Life. As I was walking about in this Southern Paradise, I observed some Persons sitting under a Laurel-Tree, and eating Figs; I immediately went towards them, and asked them for some Figs, which they gave me; and lo! the Figs in my Hand became Grapes, at which, expressing my Surprise, an Angelic Spirit who stood near, said to me, "The Figs in thy Hand became Grapes, because Figs by Correspondence signify the good Things of Charity, and thence of Faith, in the natural or external Man, whereas Grapes signify the good Things of Charity, and thence of Faith in the spiritual or internal Man; and because thou lovest what is spiritual, therefore that Change so came to pass, for in our World all Things come to pass, and exist, and are also changed, according to Correspondencies.—At that Instant there entered into my Mind a strong Desire to know, how Man can do Good from God, and yet altogether as from Himself; wherefore I asked the Persons eating Figs, what was their Notion on the Subject; they said, "that they could conceive no other, but that God operateth Good internally in Man, and by Man, whilst he is entirely ignorant of such Operation, since if Man was conscious of it, and should do Good in such State of Consciousness, he would only do apparent Good, which internally is Evil; for all that proceedeth from Man, proceedeth from his *Proprium*, or Selfhood, which by Birth is Evil; how then can Good from God, and Evil from Man be joined together, and proceed conjointly into Action? Besides, the Selfhood of Man, in Things relating to Salvation, is ever full of its own Merit, and in proportion as this is the case, it derogates from the Lord's Merit, which is the highest Injustice and Impiety. In a Word, supposing the Good, which God operateth in Man, to enter by Influx into the Will of Man, and into his Actions consequent on that Will, such Good would be altogether defiled, and also prophaned, which is a Thing God never permitteth to come to pass. Man may indeed think, that the Good which he doeth is from God, and may call it the Good of God,

in, and by Himself, but still we do not conceive that it is so,"—I then opened my Mind to them, and said, "Your want of right Conception on this Subject, is owing to your thinking according to Appearances, and such Thought, when confirmed, is Fallacy; ye therefore are misguided by Appearance, and the Fallacy thence resulting, in consequence of supposing that all Things which a Man willeth and thinketh, and which by Derivation thence he doeth and speaketh, are in Him, and consequently from Him, when nevertheless nothing of all such Things is in Him, but the State and Capacity of receiving what entereth by Influx; Man is not Life in Himself, but is an Organ receptive of Life; the Lord is Life in Himself, according to what he saith in John, *As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself*, Chap. v. 26. and in other Places, as John, xi. 25. chap. xiv. 6, 19. There are two Things constituent of Life, which are Love and Wisdom, or what amounts to the same, the Good of Love, and the True of Wisdom; these two enter by Influx from God, and are received by Man as if they were his, and by Reason of such Appearance and Sensation, they proceed from Man as if they were his; this Appearance and Sensation on Man's Side are granted by the Lord, in order that what entereth by Influx may affect him, and thereby be received and remain. But whereas all Evil likewise entereth by Influx, not from God, but from Hell, and is received with Satisfaction, inasmuch as Man by Birth is an Organ of such Reception, therefore no more of Good is received from God, than in proportion as Evil is removed by Man, which is effected by Repentance, and at the same Time by Faith towards the Lord. That Love and Wisdom, Charity and Faith, or to speak in more general Terms, the Good of Love and Charity, and the True of Wisdom and Faith, enter into Man by Influx, and that such Influx appeareth in Man as his own, and consequently proceedeth from him as his own, may be plainly seen from the case of Vision, Hearing, Smelling, Tasting, and Touching; for whatever Things are made sensible in the Organs of those Senses, enter by Influx from without, and are perceived in them; the Case is similar in respect to the Organs of the internal Senses, only with this Difference, that spiritual Things which are invisible, enter by Influx into the latter, but natural and visible Things into the former. In a Word, Man is an Organ receptive of Life from God, consequently he is receptive of Good, in proportion as he desisteth from Evil; the Power to desist from Evil the Lord giveth to every Man, because he giveth him to will, and to understand; and whatsoever Man doeth from the Will; according to Understanding, or what is the same Thing, from Freedom of Will according to Conviction of the Understanding, that remaineth, and is

is fixed, and thereby the Lord introduceth Man into a State and Capacity of Conjunction with Himself, in which State, he reforms, regenerates, and saves him. The Life which entereth by Influx is Life proceeding from the Lord, which Life is also called the Spirit of God, and in the Word, the Holy Ghost, of which also it is said, that it enlighteneth and enliveneth, nay, that it operateth in Man; but this Life is varied and modified, according to the Organization occasioned by Love. There is also another Circumstance which may serve to convince you, that all the Good of Love and Charity, and all the True of Wisdom and Faith, enter by Influx, and are not in Man, which is this, that whosoever supposeth such Things to be in Man, by virtue of Creation, must of necessity at last be led to suppose, that God infused himself into Man, and consequently that Men are in part Gods; when nevertheless, all who confirm themselves in such a Belief, acquire a diabolical Nature, and emit an offensive Smell like putrid Carcases. Besides, what is all human Action but the Action of the Mind? for the Mind bringeth its Inclination into Act, and its Thoughts into Words of Speech, by means of its Organ the Body; of consequence, whilst the Mind is under the Lord's Guidance, Action and Speech are also under his Guidance, and Action and Speech are under the Lord's Guidance, whilst the Lord is the Object of Faith. Unless this was the Case, what possible Reason can be assigned, why the Lord, in so many Thousand Passages throughout his Word, hath required, that Man should love his Neighbour, that he should work the good Works of Charity, that he should bring forth Fruit like a Tree, and that he should keep the Commandments, and do them, and all with a View to Salvation? Also to what Purpose is it said, that Man must be judged according to his Deeds, or Works? that Heaven and Life will be the Portion of him that doeth Good, but Hell and Death of him that doeth Evil? how could the Lord possibly make such Declarations, supposing that whatever proceedeth from Man must needs be meritorious, and consequently evil? Know therefore, that if the Mind be grounded in Charity, the Action is grounded in Charity also, but if the Mind be grounded in Faith alone, which is a Faith separate from spiritual Charity, the Action also is grounded in such Faith."—As I ended these Words, they who were sitting under the Laurel said, "We comprehend the Justness of thy Observations, and yet we do not comprehend it;" and I replied, "Ye comprehend the Justness of my Observations, by virtue of that common Perception, which is communicated to every Man in consequence of an Influx of Light that he receiveth from Heaven, but ye do not comprehend it, by Reason of that peculiar Perception communicated to every

every Man in consequence of an Influx of Light (1) which he receiveth from the World; these two Perceptions, viz. the internal and external, or the spiritual and natural, are united and make one, with all wise Men; and ye also may unite, and make them one, if ye will look to the Lord, and put Evils away from you." Seeing that they understood these Words, I plucked off some young Shoots from a Vine that was near me, and presenting them in my Hand, I said, "Do ye suppose that this is from me, or from the Lord?" and they replied, "that it was of me from the Gifts of the Lord; and lo! the young Shoots in their Hands instantly put forth Grapes. As I was taking my Leave, I observed a Table made of Cedar Wood, on which lay a Book, overshadowed with a green Olive Tree, whose Trunk was entwined about with a Vine; I viewed it attentively, and lo! it was a Book which I had written, entitled ANGELIC WISDOM, CONCERNING DIVINE LOVE AND WISDOM, and I said, "In that Book it is fully and plainly proved, that Man is an Organ receptive of Life, and not Life Itself; and that Life cannot possibly be created, and dwell in Man in such a created State, any more than Light can dwell in the Eye.

462. THE FOURTH MEMORABLE RELATION.

I was once looking towards the Sea-Coast in the Spiritual World, when I observed a grand Dock, or Arsenal for Shipping; I walked towards it, and taking a nearer View, I saw therein Vessels of various Sizes, laden with all Kinds of Wares, and Merchandize, which were distributed liberally to all Comers, by some Boys and Girls that sat on the Decks. And I could hear those Boys and Girls say, "We are in Expectation of seeing our beautiful Turtles, which will soon rise out of the Sea, and come to us." And lo! I saw Turtles of different Sizes, both great and small, on whose Shells and Scales there sat young Turtles, which looked towards the Islands that surrounded the Coast. The Parent Turtles had two Heads, one of a large Size, covered over with a Shell, like that which covered their Bodies, in consequence whereof they had a shining Polish, and the other of a small Size, such as Turtles generally have, which they had the Power to draw back into the Fore-parts of the Body, and to insert, in a Manner scarce discernible, into the larger Head. I kept my Eyes fixed on the large shining Head, and observed that it had a Face like that of a Man, and that it talked with the Boys and Girls that were sitting on the Decks, and

(1) See Note f, Vol. I. No. 40, on the Light of the World.

and licked their Hands, whereupon the Boys and Girls gently stroaked them, and gave them Food and Dainties, with other Things of great Value, as Silk for Cloaths, Almug Wood for Tables, Purple for Ornaments, and SCARLET FOR COLOURING. Having made these Observations I was desirous to learn what each Thing represented, because I knew that all Appearances in the spiritual World are Correspondencies, and are Representative of such spiritual Things as relate to Affection and its attendant Thought; and immediately Angels from Heaven talked with me, and said, "Thou knowest already what is represented by a Dock, or Arsenal for Shipping, and also what by Ships, and by Boys and Girls on their Decks, but thou dost not know what is signified by Turtles; understand therefore, that Turtles represent such of the Clergy, as separate Faith entirely from Charity, and its good Works, affirming, in their own Minds, that there is absolutely no Conjunction between them, but that the Holy Ghost, by virtue of Faith in God the Father for the Sake of his Son's Merits, entereth into Man, and purifieth his Interiors even to the very Centre of the Will, of which Will they make, as it were, an oval Plane, supposing, that when the Operation of the Holy Ghost approacheth that Plane, it turneth itself about it on the left Side, and never entereth into Contact with it, and that thus the interior or superior Part of the human Mind is intended for God, and the exterior or inferior Part for Man, and consequently that nothing which Man doeth, appeareth in God's Sight, whether it be good or evil; that the Good cannot appear because it is meritorious, nor the Evil because it is evil, nay if such Things appeared in God's Sight they would be a certain Cause of Man's Destruction; taking this therefore for granted, they suppose further, that it is allowable for a Man to will, to think, to speak, and to act just as he pleaseth; provided only that he doth not endanger his Interest with the World." I then asked, "whether such Persons assert also, that it is allowable to think of God as not being Omnipresent, and Omniscient?" and the Angels replied, that this also is allowable according to their Maxims, since God, with such as have obtained Faith, and are thereby purified and justified, doth not see or regard any Thing relating to their Thoughts and Inclinations, and that they still retain in the inner Chambers, or superior Regions of their Minds, or Faculties, that Faith which they had received in its first Act, or Operation, which Act, they insist, sometimes returns with its Influence, whilst they are entirely ignorant of such a Return. These and such like Tenets are the Things represented by the SMALL HEAD, which they draw into the Foreparts of the Body, and also insert in the GREAT HEAD, whilst they talk with the Laity; for their Discourses with such Persons, do not proceed from the small Head, but from the

great one, which appears foremost, with a Face resembling that of a Man, and they talk with them about Love, about Charity, about good Works, about the Commandments of the Decalogue, and about Repentance, according to the Sense of the Word, or holy Scriptures, and they quote from the Word all the Sentences and Expressions that relate particularly to those Subjects; but in the mean Time they insert the small Head into the great one, signifying thereby, that according to their own real Sentiments, public and private Good, and not God and Salvation are to be regarded, as the Ends and Objects of all Virtue and Godliness. Since however their Discourses on such Occasions, are pleasing and elegant, particularly when they speak about the Gospel, the Operation of the Holy Ghost, and the Nature of Salvation, therefore they appear to their Hearers like handsome and comely Persons, of a Wisdom superior to the rest of Mankind; and this is the Reason why, as thou observedst, the Boys and Girls, on the Decks of the Ships, gave them rich Meats, and other Things of Value. These then are they whom thou sawest represented as Turtles. In the World where thou livest they are scarce distinguishable from other People, save in this respect, that they fancy themselves wiser than others, and treat the rest of Mankind with Contempt, even those who entertain the same Notions of Faith with themselves, but do not embrace the same mysterious Doctrines. They carry about them a particular Mark and Signature in their Cloaths, whereby they distinguish themselves from all others. I shall not tell thee what are their Sentiments in regard to other Subjects respecting Faith, as Free-will, Election, Baptism, and the Holy Supper, which are such as they never divulge, but yet are known to us in Heaven. This however being their Nature and Quality in the World, and it being impossible after Death to think one Thing and say another, therefore when they come into another World, and are forced to utter all their wild and extravagant Conceits, they are considered as having lost their Senses, and are expelled from all Societies, and at length are cast down into the bottomless Pit, mentioned in the Revelations, chap. ix. 2. where they become corporeal Spirits, and appear like Ægyptian Mummies; for the Interiors of their Minds contract a hard callous Covering, by reason of the Limits with which they were circumscribed in the World. There is an infernal Society, consisting of such Spirits, in the Neighbourhood of the infernal Society of the Machiavelists, and they are continually passing from one to the other, but they do not stay long with each other, by reason of their Difference in regard to some religious Tenet concerning the Act of Justification by Faith alone, embraced by the former, but rejected by the latter.

After

After I had seen these Spirits expelled from the Societies, and collected together in order to be cast down into the bottomless Pit, I observed a Ship floating in the Air, having seven Sails, and in it Pilots and Sailors, clad in purple Garments, with Caps adorned with Laurel, who exclaimed with a loud Voice, "Who in Heaven is like unto us? we are the truly Learned, distinguished by our purple Robes, and our Laurel Wreaths, inasmuch as we are foremost on the List of wise Men, of all the Clergy in Christendom." I was wondering what this Scenery could mean, when I was informed that it arose from the conceited Images, and ideal Fancies, called Phantasms, that exhaled from those, who had before appeared as Turtles, and who were now expelled from every Society, as Persons out of their Senses, and collected in a Body into one Place. Immediately I was seized with a Desire to converse with them, and accordingly walked towards the Place where they were assembled, and payed my Respects to them, and said, "Are ye the People who have separated the internal Things of Men from their Externals, and the Operation of the Holy Ghost, acting as it were, within Faith, from its Co-operation with Man, acting without, or on the outside of Faith, whereby ye have removed God from Man? Have ye not thus, not only separated Charity and its Works from Faith, as many other dignified Clergy have done, but also Faith itself, as to its Manifestation in the Sight of God, from Man? Both Reason and holy Scripture are very explicit on this Subject, as I could shew you, if ye were disposed to hear me." and they said, "Shew us first what are the Dictates of Reason on this Point;" and I said, "Reason dictates thus, How is it possible for the Internal and External of Man to be separated from each other? who doth not or might not see plainly, by virtue of a Perception common to all Men, that all the interior Things of Man proceed, and are continued to Things exterior, and even to what is most external, in order to produce their Effects, and perform their Works? Do not internal Things exist for the sake of external, that they may be terminated thereby, and subsist therein, and thus exist, just as a Column doth upon its Pedestal? How plain is it to see, that unless there was such a Continuation, and consequent Conjunction, the Things most external must be dissolved, and burst in Pieces, like Bubbles in the Air? Who can deny that the interior Operations of God in Man are a Thousand Times ten Thousand in Number, utterly unknown to Man himself? and what signifies it whether they be unknown, or not, provided only that what is extreme and most external be known, wherein Man is joined with God in Will and Thought? But let us illustrate this Matter by an Example. Is a Man at all acquainted with the interior Operations of his Faculty of Speech, as, how the Lungs draw in the
Air,

Air, and fill therewith the small Vessels, the Bronchias, and the Lobes; how they emit it into the Trachea, and there convert it into Sound; how that Sound is modified in the Glottis by the Assistance of the Larynx; and how the Tongue afterwards articulates it, and the Lips compleat the Articulation, in order to its becoming Speech? Do not all those interior Operations, with which Man is altogether unacquainted, exist for the sake of the last, or most external, which is articulate Discourse? If you remove or separate any one of those internal Operations, so as to destroy its Connexion with the last, or most external, it would be as impossible for Man to speak as a Stock, or Stone. Take yet another Example; the two Hands are the ultimate or extreme Parts of the human Body, but do not the Interiors, which are continued thereto, descend from the Head through the Neck, and also through the Breast, the Shoulders, the Arms, and Elbows? are there not innumerable muscular Textures, innumerable Orders of moving Fibres, innumerable Folds of Nerves, and Blood-vessels, with several Articulations of Bones, with their Ligaments and Membranes, with which Man is utterly unacquainted? and yet are not all, and every one of these unknown Substances necessary for the Operation of the Hands? Supposing those interior Parts to be reflected back to the left or right, about the Joints of the Hand, and not to be continued therein, would not the Hand in such Case necessarily fall from the Elbow, and putrify like Something inanimate, that was separated from all Connexion with the Source of its Life? Doubtless, under such Circumstances, it would be with the Hand, as it is with the Body, when a Man is beheaded. And just so would it be also with the human Mind, and with its two Lives, the Will and the Understanding, supposing the Divine Operations, relative to Faith and Charity, should stop in the Middle of their Course, and not proceed by a continued Connexion to unite with Man; in such Case Man would not only have every Property of a Brute Beast, but he would also be like a rotten Branch broken off from its Parent Stock. Thus far I have explained to you the Dictates of Reason in regard to this Subject; I shall now shew you, if ye are disposed to hear me, that holy Scripture inculcateth the same Doctrine; for doth not the Lord say, *Abide in Me, and I in you; I am the Vine, ye are the Branches; he that abideth in Me, and I in him, the same bringeth forth much Fruit*, John, xvi. 4, 5. Doth not Fruit mean good Works, which the Lord worketh by Man, and which Man worketh of himself from the Lord? Again, the Lord saith, *Behold! I stand at the Door and knock; if any Man will open the Door, I will come in to him, and sup with him, and he with me*, Rev. iii. 20. Doth not the Lord give *Pounds and Talents, to the Intent that Man should trade with them, and make Profit*

Profit of them, and in Proportion to such Profit should receive eternal Life? Matt. xxv. 14, to 34. Luke, xix. 13, to 26. And again, *Doth not he give to every one according to the Work he doeth in his Vineyard?* Matt. xx. 1, to 17. But these are only a few Passages selected out of the infinite Number abounding in the Word, and all concurring in the same Doctrine, that Man ought to bear Fruit like a Tree, that he ought to work in Obedience to the Commandments, that he ought to love God and his Neighbour, with many other Duties of a like Nature. I am well aware however that your own Intelligence, grounded in your own *Proprium*, or Self-will, is incapable of any Connection with such Passages from the Word, according to their true and proper Sense, and therefore, notwithstanding ye can read and pronounce such Passages, yet in your Ideas ye pervert them, which is a necessary Consequence of removing the Things of God from Man, as to Communication and Conjunction; and what must be the result of such a Removal, but the Alienation also of all Things appertaining to true Worship?"—As I ended these Words the Assembly appeared to me in the Light of Heaven, which discovereth and manifesteth the true and real Nature of every one, and then they no longer seemed floating aloft in a Ship, as if exalted into Heaven, nor cloathed in Purple, or crowned with Laurel Wreaths, but in a sandy Place, in tattered Garments, having their Loins girt about, as it were with Fishing Nets, through which their Nakedness appeared; and immediately they sunk down to a Society bordering on the Machiavelists.

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CHAP.





CHAPTER THE EIGHTH ^(m),

O N

FREE-WILL.

463. **B**EFORE I proceed to deliver the Doctrines of the New Church concerning FREE-WILL, it may be necessary to premise the Opinions and Tenets maintained by the present Church in regard to that Subject; otherwise it might occur to all reasonable and religious Persons, that it could answer no Purpose to advance any Thing new on a Point already so well known and ascertained; for they might urge the general Acknowledgment of this Truth, that in respect to spiritual Things every Man is endowed with Freedom of Will, and that to suppose the contrary, would be to overthrow all the End of Preaching and Teaching, concerning a Belief in God, concerning Man's Conversion of himself to God, concerning a Life according to God's Commandments, concerning a Resistance

^(m) The Contents of this Chapter are singularly interesting, and have an especial Claim on the Reader's Attention. The Nature of Free-Will is a Subject which hath hitherto been little known or understood, and we will venture to affirm was never before opened according to its true spiritual Ground and Origin. Its Importance however is most notorious, nothing having a greater Tendency to strengthen and establish the Soul in Godliness and Well-doing, than a clear Apprehension of its own native Freedom regarding spiritual Things, and whence that Freedom is derived; and nothing on the contrary tending so to bewilder and deaden the Soul in its spiritual Progress, as the dark and mistaken Notions which generally prevail on this Subject. We do therefore earnestly recommend this Chapter to the Reader's particular Notice and Attention.

sistance against the Concupiscencies of the Flesh, and concerning the Formation of a new Creature, with many other Precepts of a like Nature; all such Injunctions, they must needs conclude, would be mere empty and useless Sounds, unless Man had Free-will in respect to Things that concern his Salvation, and to deny such Freedom they would think a Proof of Madness, because it would be plainly contradictory to common Sense. That the present Church however maintaineth such Contradiction, and doth not admit the Doctrine of Free-will into its Creeds, will appear manifestly from the following Passages collected from a Book entitled FORMULA CONCORDIÆ, which is received by the People called Gospellers as a true Exposition of Faith; and that the same Doctrine, and consequently the same Faith, in regard to Free-will, prevails throughout the reformed Churches, whether in Germany, Sweden, Denmark, England, or Holland, and indeed throughout all Christendom, is evident from the Books that contain an Exposition of their Doctrines. The following Quotations are transcribed from the FORMULA CONCORDIÆ, published at Leipswic, in the Year 1756.

464. I. " The Doctors of the Augsburgh Confession insist, that Man, in
 " consequence of the Fall of his first Parents, is become so thoroughly cor-
 " rupt, that he is by Nature blind as to Things spiritual, or such as relate to
 " Conversion and Salvation, and that he neither understandeth, nor is able
 " to understand, the Word of God when preached to him, but judgeth it
 " to be a trifling foolish Thing, and never of himself draweth nigh unto
 " God, but is rather God's Enemy, and continueth to be so, until by virtue
 " of the Holy Ghost, received through Preaching and Hearing the Word,
 " he is of mere Grace, without any Co-operation on his Part, converted,
 " gifted with Faith, regenerated, and renewed," Page 656. II. " We
 " believe that the Understanding, Heart, and Will of an unregenerate
 " Man in regard to Things spiritual and Divine, by virtue of their own
 " natural Powers, are utterly incapable of understanding, believing, em-
 " bracing, thinking, willing, beginning, finishing, acting, operating,
 " and co-operating in any Respect, but that Man is altogether corrupt and
 " dead to what is good, insomuch, that in the Nature of Man, after the
 " Fall, before Regeneration, there is not a single Spark of spiritual Strength
 " remaining, whereby he can prepare himself to receive the Grace of God,
 " or apprehend it when offered to him, or accommodate himself, and of
 " himself be capable of accepting it, or contribute, act, operate, or co-
 " operate of himself, by his own Power, in any respect, towards his Con-
 " version, either wholly, partly, or in the smallest Degree; but that Man
 " is

" is the Servant of Sin, and Slave of Satan, by whom he is instigated, in
 " consequence whereof his natural Free-will, by reason of his corrupted
 " Powers, and depraved Nature, is only active and efficacious in such
 " Things as displease and oppose God," Page 656. III. " That Man is
 " industrious and ingenious in civil and natural Things, but that in Things
 " spiritual and divine, which relate to the Salvation of his Soul, he is like
 " a Stock, a Stone, or the Pillar of Salt into which Lot's Wife was turned,
 " which have no use either of Eyes, of Mouth, or of any other Senses,"
 Page 661. IV. " That nevertheless Man still enjoyeth a loco-motive
 " Power, whereby he can direct his outward Members, can hear the Gos-
 " pel, and in some Degree meditate on what he hears, but that still in his
 " private Thoughts he despiseth it as a foolish Thing, and is incapable of
 " believing it, in which respect he is worse than a Stock, unless the Holy
 " Ghost is efficacious in him, kindling and working in him Faith, Obedi-
 " ence, and other Virtues, which God approveth," Page 662. V. " In one
 " respect Man may be said not to be a Stock, or a Stone, inasmuch as a Stock,
 " or a Stone, maketh no Struggle, or Opposition, nor understandeth, or per-
 " ceiveth what is doing with it; whereas Man continually struggles, and
 " strives against God, until he be converted to God; and yet it is true
 " that Man, before Conversion, is a reasonable Creature, having Under-
 " standing, although not in Divine Things, and having a Will, although
 " not disposed to any saving Good, but still he can contribute nothing to-
 " wards his Conversion, and in this respect is worse than a Stock or a Stone,"
 Page, 672, 673. VI. " That Conversion is the entire Operation, Gift,
 " and Work of the Holy Ghost alone, who effecteth and produceth it, by
 " his Virtue and Power, through the Word, in the Understanding,
 " Heart, and Will of Man, as in a passive Subject, in which Work Man
 " doeth nothing, but only suffers it to be done; and yet this Operation is
 " not like the Forming of Wood into a Statue, or the stamping an Im-
 " pression on Wax, inasmuch as Wood and Wax have neither Knowledge
 " or Will," Page 681. VII. " It is maintained by certain Fathers, and
 " modern Doctors, *that God draweth, but only such as are willing to be*
 " *drawn*, consequently that the Will of Man is in some respect active to-
 " wards Conversion; this Opinion however is not consonant with the
 " Words of Holy Scripture, for it establisheth a false Notion of the Powers
 " of the human Will in regard to Conversion," Page 582. VIII. " That
 " in respect to the outward Concerns of the World, which fall under the
 " Cognizance of Reason, there still remaineth in Man some small Share of
 " Understanding, Strength, and Faculty, although these miserable Re-
 " mains are very weak, and small as they are, are infected and contaminated
 " with

" with the Poison of an hereditary Disease, so as to be of no Account in
 " the Sight of God," Page 641. IX. That Man, in the Act of Conver-
 " sion, whereby, from a Child of Wrath he becometh a Child of Grace,
 " doth not co-operate with the Holy Ghost, inasmuch as the Work of
 " Conversion is of the Holy Ghost wholly and solely," Page 219, 519,
 663, 143. " That nevertheless a regenerate Man, by virtue of the Holy
 " Ghost, may co-operate, although his Co-operation is attended with much
 " Infirmary; and that he co-operateth well, so long, and in such Propor-
 " tion, as he is led, guided, and governed by the Holy Ghost; but still
 " his Co-operation is not like that of two Horses, drawing together in the
 " same Chariot," Page 674. X. " Original Sin doth not consist in any
 " particular Fault, perpetrated, or brought into Act, but remaineth in-
 " timately rooted in the Nature, Substance, and Essence of Man, and is
 " the Fountain from whence all actual Sins flow, as perverse Thoughts,
 " evil Words and Works." Page 577. " This hereditary Disease, where-
 " by the whole Nature is rendered corrupt, is horrible Sin, and is the Be-
 " ginning, and Cause of all Sins, from which, as from their Root and
 " Spring, all Transgressions are derived." P. 640. " That Nature, by
 " means of this Sin, as by a spiritual Leprosy, is totally infected and
 " corrupt before God, in the inmost Bowels, and deepest Recesses of the
 " Heart, and by reason of such Corruption every individual Man is accu-
 " sed and condemned by the Law of God, so that by Nature we are all the
 " Children of Wrath, of Death, and Damnation, unless we are delivered
 " and saved from such Evils by the Benefit of Christ's Merits," Page 639.
 " That hence a Cessation, or Privation of original Righteousness, or the
 " Image of God formed in Paradise, hath taken Place, in consequence
 " whereof have come that Impotence, Unfitness, and Stupidity, which
 " render Man altogether indisposed towards Things divine or spiritual.
 " That instead of the Image of God lost in Man, hath arisen the inmost,
 " most destructive, most profound, inscrutable, inexpressible Corruption
 " of his whole Nature, and of all his Powers, particularly of the superior
 " and principal Faculties of his Soul, in the Mind, Understanding, Heart,
 " and Will." Page 640.

465. Such are the Doctrines, Tenets, and Decrees of the present Church,
 concerning Man's Free-Will in regard to Things spiritual, and Things na-
 tural, and also concerning original Sin; we have adduced them, in order
 that the Doctrines, Tenets, and Decrees of the new Church, concerning the
 same Subject, may more evidently and distinctly appear; for different Forms
 and Objects, placed near to each other, tend, by the Contrast, to make Truth
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more apparent and distinct, just as in a Picture, an ugly and a beautiful Face are frequently contrasted with each other, to the Intent that the Beauty of the one, and the Ugliness of the other may be exhibited in a more striking Point of View. The Tenets and Decrees of the New Church in regard to Free-will are as follow:

That the two Trees in the Garden of Eden, one of Life, and the other of the Knowledge of Good and Evil, signify the Free-will which Man enjoyeth in respect to spiritual Things.

466. It is believed by many Persons, that Adam and Eve, mentioned in the Book of Genesis, do not mean the first of the human Race that were created on the Earth; and in support of this Opinion they adduce Arguments from chronological Computations, found amongst some People and Nations, which favour the Existence of Men prior to that of Adam, and also from what Cain said to the Lord Jehovah, *I shall be a Fugitive and a Vagabond in the Earth, and it shall come to pass that every one that findeth me shall slay me, and the Lord set a Mark upon Cain, lest any finding him should kill him*, Gen. iv. 14, 15. *And Cain went out from the Presence of the Lord, and dwelt in the Land of Nod, and built a City*, Ver. 16, 17. whence they conclude that the Earth was inhabited before the Time of Adam. But over and above the Proofs resulting from these Arguments, it is abundantly demonstrated in the HEAVENLY MYSTERIES, published by me in London, that by Adam and his Wife is meant the most ancient Church that existed on our Earth, and in the same Work it is further shewn, that by the Garden of Eden is meant the Wisdom of the Men of that Church; and by the Tree of Life, the Lord in Man, and Man in the Lord; and by the Tree of the Knowledge of Good and Evil, Man not in the Lord, but in his own *Proprium*, or Selfhood, as is the Case with every one who believeth that he doeth all Things from Himself, even what is Good, with ^{out} regard to Divine Influence; it is also proved that by eating of this Tree is meant the Appropriation (n) of Evil.

467. By

(n) By *Appropriation* is signified the making a Thing our own, so that it becomes our Property or Possession. To appropriate Evil therefore signifies, according to our Author, to make Evil our own, which we do by choosing, embracing, and consenting to it. Evil thus appropriated becometh fixed or rooted in the Will or Life, and thereby bringeth the Soul into Condemnation; otherwise it could not hurt the Soul being in a State of Separation, or Removal, in consequence of refusing or rejecting it. For it deserves well to be considered, that nothing can

167. By the Garden of Eden, in the Word, or Holy Scriptures, is not meant any particular Garden, but Intelligence; nor by Tree, any particular Tree, but Man. That Garden signifieth Intelligence and Wisdom, may appear from these Passages, *WITH THY WISDOM AND THINE INTELLIGENCE, thou hast gotten thee Riches; thou hast been in EDEN THE GARDEN OF GOD; thou sealest up the Sum full of WISDOM, and perfect in Beauty, every precious Stone was thy Covering*, Ezek. xxviii. 4, 12, 13. These Words are spoken of the Prince and King of Tyre, of whom Wisdom is predicated, because by Tyre, in the Word, is signified the Church as to the Knowledges of Goodness and Truth, by which Wisdom is attained; by the precious Stones which were his Covering, are also signified the same Knowledges of Goodness and Truth; for the Prince and King of Tyre were not in the Garden of Eden. Again, in Ezekiel, *Behold, the Assyrian was a Cedar in Lebanon; the Cedars in THE GARDEN OF GOD could not hide him; no Tree in THE GARDEN OF GOD was like unto him in his Beauty; all the Trees of EDEN THAT WERE IN THE GARDEN OF GOD envied him*, xxxi. 3, 8, 9. and further, *To whom art thou thus like in Glory and in Greatness, among the TREES OF EDEN?* verse 18. This is said of Assyria, because by Assyria, in the Word, is meant Rationality, and Intelligence thence derived. So in Isaiah, *Jehovah shall comfort Zion; he will make her Wilderness like EDEN, and her Desert like THE GARDEN OF JEHOVAH*, chap. li. 3. Zion, in this Passage, is the Church, and Eden, and the Garden of Jehovah are Wisdom and Intelligence. So in the Revelations, *To him that overcometh will I give to eat of THE TREE OF LIFE, which is in the midst of the PARADISE OF GOD*, chap. iii. 7. *In the Midst of the Street of it, and on either Side the River, was there the TREE OF LIFE*, xxii. 2. Hence it plainly appeareth, that by the Garden of Eden, in which Adam is said to have been placed, is meant Intelligence and Wisdom, because the like is asserted of Tyre, Assyria, and Zion. By Garden also, in other Parts of the Word, is meant Intelligence, as in Isaiah, lviii. 11. lxi. 11. Jer. xxxi. 12. Amos, ix. 14. This spiritual Meaning of the Word Garden is grounded in the Nature of Representations in the spiritual World, where Gardens and Paradises appear, according to the Intelligence and Wisdom of the angelic Inhabitants, which being received by them from the Lord, form themselves into such external Representations;

either be a real Blessing, or real Curse, to the Soul or Spirit of Man, but what is made its own by Appropriation; and nothing, whether it be Good or Evil, can thus become the Spirit's own, but by its choosing, embracing, and consenting to it, with its Will or Desire. The Doctrine of Appropriation thus explained, is of weighty Importance, and deserves the serious Attention of every Reader.

Representations; and this happens according to the Laws of Correspondence, all Things that exist in the spiritual World being Correspondencies.

468. That Tree signifieth Man is plain from these Passages in the Word, *All the Trees of the Field shall know, that I, Jehovah, have brought down the high Tree, have exalted the low Tree, have dried up the green Tree, and have made the dry Tree to flourish, Ezek. xvii. 24. Blessed is the Man whose Delight is in the Law of the Lord; he shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season, Psalm, i. 1, 3. Jer. xvii. 8. Praise the Lord ye fruitful Trees, Psalm. cxlviii. 9. The Trees of the Lord are full of Sap, Psalm, civ. 16. The Axe is laid unto the Root of the Trees; wherefore every Tree, which bringeth not forth good Fruit, is hewn down, Matt. iii. 10. vii. 16, to 20. Either make the Tree good, and his Fruit good; or else make the Tree corrupt, and his Fruit corrupt; for the Tree is known by his Fruit, Matt. xii. 33. Luke, vi. 43, 44. I will kindle a Fire in thee, and it shall devour every green Tree in thee, and every dry Tree, Ezek. xx. 47.* In consequence of this Signification of the Word Tree, it was made a Statute, *That the Fruit of every Tree, serviceable for Food, in the Land of Canaan, should be uncircumcised, Levit. xix. 23, 24.* And whereas the Olive-Tree signifieth a Member of the celestial Church, it is therefore said of the two Witnesses who prophesied, *that they were two Olive Trees, standing before the Lord of the whole Earth, Rev. xi. 4.* See also Zech. iv. 3, 11, 12. and in David, *I am like a green Olive Tree in the House of God, Psalm, lii. 8.* and in Jeremiah, *The Lord called thy Name a green Olive Tree, fair, and of goodly Fruit, xi. 16, 17.* not to mention other Passages, which are too numerous to be here adduced.

469. Any Person of interior Wisdom may, at this Day, perceive, or conceive, that the Circumstances, recorded of Adam and Eve, must have a spiritual Signification, which hath heretofore remained unknown, because the spiritual Sense of the Word was never discovered till now. Who cannot discern, on the slightest Glance, that Jehovah could never have placed two Trees in a Garden, one of which might prove a Cause of Mischief, unless they had some spiritual Representation? and who cannot see the Absurdity of supposing that both Adam and his Wife were cursed, because they eat of the Fruit of a certain Tree, and that that Curse adheres to all their Posterity, consequently, that the whole human Race was subjected to Damnation for the Fault of one Man, in which Fault there was no apparent Evil of Concupiscence, or Iniquity of Heart? Doth such a Proceeding square with the Divine Righteousness? May it not reasonably be asked, on such a Supposition,

Supposition, why Jehovah did not remove that Fruit out of Adam's Reach before he eat of it, and why he did not cast the Serpent into Hell, before he persuaded him to eat? But, my Friend, God did not do so, because by so doing, he would have taken away Man's Free-will, and it is by virtue of Free-will that Man is Man, and not a Beast. If this Consideration be well digested, it will evidently appear, that by those two Trees, one of Life, and the other of Death, was represented the Free-will of Man in respect to spiritual Things. Moreover hereditary Evil is not a Consequence of what Adam did, but is successively communicated to Children from their Parents, who necessarily propagate that Inclination to Evil, which prevaleth in Themselves. That this is the Case, may be clearly discerned by an attentive Observer of the Manners, Minds, and Countenances of Children, nay of whole Families, descended from one Father; but still it depends on each Individual in every Family, whether he will choose or refuse the Evil so propagated, inasmuch as every one is left to his own Free-will. The particular Signification of the Tree of Life, and of the Tree of the Knowledge of Good and Evil, was fully explained in the MEMORABLE RELATION, No. 48. to which the Reader is referred.

That Man is not Life, but only a Recipient of Life from God.

470. It is generally believed that Life is in Man, as his own, consequently, that he is not only a Recipient of Life, but Life itself; this general Belief is grounded in Appearance, by which it seems as if a Man lived, that is, perceived, thought, spoke, and acted altogether as of himself; wherefore this Proposition, that Man is a Recipient of Life, and not Life itself, must needs appear like some strange Doctrine, or like a downright Paradox, clashing with all sensible Conception, in consequence of its Opposition to Appearances. The Cause of this fallacious Belief, which supposeth that Man is Life, and consequently that he hath uncreated Life, which he afterwards propagateth by Descent into his Children, I have deduced from Appearance, but the true Ground or Cause of such fallacious Appearance is this, that many at this Day are mere natural Men, and few respectively are spiritual, and the natural Man judgeth by Appearances, and of course by Fallacies, which are diametrically opposite to this Truth, that Man is not Life, but only a Recipient of Life. That Man however is not Life, but only a Recipient of Life from God, may be collected from these plain Proofs, that all created Things are in their Natures finite, and that Man in consequence

of being finite, must needs be created of finite Things, wherefore it is said in the Book of Genesis, that Adam was made of the Dust of the Earth, from which also he had his Name, Adam signifying the Dust, or Soil of the Earth; and in Reality every Man consisteth only of such Substances as are in the Earth, and in the Atmospheres derived from the Earth; what he receiveth from the Atmospheres, he imbibeth by his Lungs, and through all the Pores of his Body, and the grosser Parts of his Composition he receiveth from Meats and Drinks, which consist, and are composed of earthy Particles. With respect to the Spirit of Man, this also is created of Things finite, for what is the human Spirit but a Recipient of the Life of the Mind? The finite Things of which it consisteth are spiritual Substances, which are in the spiritual World, and which are communicated also to our Earth, and lie concealed therein, having an internal Connection with, and Abode in, all material Substances, without which it would be impossible that any Seed should be impregnated with a prolific Principle, and in consequence thereof vegetate in a wonderful and orderly Manner, from its first budding forth, to the Production of Fruit and new Seeds; nor could any Worms, without such a spiritual Connection, be produced out of the Effluvia arising from the Earth, or out of the perspirable Matter issuing from Vegetables, with which the Atmospheres are impregnated. How is it possible, according to any rational Conception, for Infinite to create any Thing but what is finite? and can Man therefore, inasmuch as he is finite, be reasonably conceived to be any Thing but a Form, which Infinite may vivify by virtue of the Life which it possesseth in Itself? This also is signified by these Words, *Jehovah formed Man of the Dust of the Earth, and breathed into his Nostrils the Breath of Lives*, Gen. ii. 7. God, by reason that he is infinite, is (o) Life in Himself, which Life he cannot by any Possibility create, and thereby transcribe into Man, for this would be to make Man God, a wild Conceit, suggested only by the Serpent or Devil, and by him instilled into Adam and Eve; for the Serpent said, *In the Day ye eat of the Fruit of this Tree, your Eyes shall be opened, and ye shall be as God*, Gen. iii. 5. That this dreadful Persuasion of God's transfusing and transcribing himself into Men, was entertained by Men of the most ancient Church, when it drew near to its Period, or Consummation, I have been informed from their own Lips; and it is on Account of this horrible Faith, in thus supposing Themselves to be Gods, that they lie concealed in a deep Cavern, to which no one can approach, unless he
falleth

(o) See Note (d) Vol. I. No. 40.

falleth into it under the Impulse of some interior Dizziness. The Reader was advertized in the preceding Article, that by Adam and his Wife, is understood and described the most ancient Church.

471. How plain is it to see, where the thinking Principle is elevated above the Sensualities of the Body, that Life is not creatable ! for what is Life, but the inmost Activity of Love and Wisdom, which are in God, and which are God, which Life may also be called the very essential living Power and Principle ? He whose Eyes are opened to see thus far, may also see further, that this Life cannot possibly be transcribed into any Man, but in Conjunction with Love and Wisdom ; and who denieth, or can deny, that all the Good of Love, and all the True of Wisdom, are from God alone, and that in Proportion as Man receiveth them from God, in the same Proportion he hath Life from God, and is said to be born of God, that is, to be regenerate ; and on the other Hand, in Proportion as a Man doth not receive Love and Wisdom, or what amounts to the same, Charity and Faith from God, in the same Proportion he doth not receive Life, which is Life in Itself, from God, but from Hell, which Life is no other than inverted Life, called in holy Scripture, spiritual Death.

472. From what hath been said above, we may come to this Perception and Conclusion, that the following Things are not creatable ;—1. What is Infinite. 2. Love and Wisdom. 3. Life. 4. Light and Heat. 5. Activity properly considered.—The Organs however, that are receptive of such Things, are creatable, and are created. This may be illustrated by the following Considerations, that Light is not creatable, but its recipient Organ the Eye is creatable ; so Sound, which is an Activity of the Atmosphere, is not creatable, but its recipient Organ the Ear may be, and is created ; so again, Heat, which is the Principle of Activity in all the three Kingdoms of Nature, is not creatable, whereas all the Subjects of those three Kingdoms, which are the Recipients of Heat, have been created for the Purpose of Reception, and according thereto may more properly be said to be acted upon, than to be active of Themselves. It is a consequence of Creation that wherever there are Things active, there also are Things passive, both which exist in order to be joined together in one ; if Things active were creatable, as Things passive are, there would have been no need of the Sun, or of the Heat and Light thence proceeding, but all created Things might have subsisted without them ; whereas the Truth is, were the Sun with its Heat and Light to be removed, the whole Universe of Creation would become a Chaos. The Sun of this World consisteth of
created

created Substances, whose Activity produceth Fire. These Considerations are adduced by Way of Illustration, and to shew, what would be the Case with Man, supposing that spiritual Light, which in its Essence is Wisdom, and spiritual Heat, which in its Essence is Love, did not enter by Influx, and were received by him; for the whole Man is nothing but an organized Form adapted to the Reception of Heat and Light, both from the natural and the spiritual World, according to their Correspondencies with each other. To deny that Man is a Form receptive of Love and Wisdom from God, would be to deny the Doctrine of Influx, and that all Good cometh from God, in which Case Conjunction with God must also be denied, and of consequence it would be absurd to talk of Man's being the Habitation and Temple of God.

473. The Cause why this is not apparent to Man by any rational Light is, because the Fallacies arising from Appearances, as received by the external Senses of the Body, overshadow that Light. Man therefore fancieth that he liveth by virtue of a Life which is his own, and the Reason of such an Imagination is, because in the Connection subsisting between what is Instrumental, and what is (*p*) Principal, the latter is perceived by the former, as its own, or belonging to it, and it cannot therefore be distinguished from it; for the Cause Principal, and the Cause Instrumental act together as one single Cause, according to a Maxim established and allowed in the learned World. The Cause Principal is Life, and the Cause Instrumental is the Mind of Man. It appears also as if Beasts possessed in themselves created Life; but this Appearance too is grounded in the like Fallacy; for all Beasts are Organs created to receive Light and Heat from the spiritual and natural Worlds at the same Time, every Species being a Form of some particular natural Love, and receiving Light and Heat from the spiritual World, mediately through Heaven or Hell, the gentle Kinds through Heaven, and the fierce Kinds through Hell. Man alone receiveth Light and Heat,

(*p*) The unlearned Reader may gain a clear Idea of what is here meant by Cause Principal, and Cause Instrumental, if he only considers them in Reference to the Soul and Body, as exercised in every human Action; in such Case the Soul is the Cause Principal with respect to the Body, although it be at the same Time the Cause Instrumental with respect to some higher Power, by which Itself is moved; and the Body is, with respect to the Soul, the Cause Instrumental, although it may operate at the same Time, as a Cause Principal, with respect to Things subordinate; for it is remarkable that notwithstanding the Body receives all its Life and Action from the Soul, yet it operates as of itself, and perceiveth such Life and Action as its own, so that however distinct it is in Reality from the Soul, yet in Appearance it is One with it, and thus, as the Author expresses it, the Instrumental perceiveth the Principal as its own.

Heat, that is Wisdom and Love, immediately from the Lord; and herein consisteth the Difference betwixt Man and Beasts.

474. That the Lord is Life in Himself, consequently real essential Life, He himself teacheth in John, *The Word was with God, and the Word was God; in him was Life, and the Life was the Light of Men*, chap. i. 1, 4. Again, *As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself*, — v. 26. and again, *I am the Way, the Truth, and the Life*, xiv. 6. and again, *He that followeth me shall have the Light of Life*, vii. 12.

That Man, during his Abode in this World, is held in the Midst, between Heaven and Hell, and thus in a spiritual Æquilibrium, wherein Free-will consisteth.

475. In order to understand the Nature and Quality of Free-will, it is necessary to ascertain whence it is derived; for the Knowledge of its Origin will lead immediately not only to an Assurance of its Existence, but to a Discovery of its Nature and Quality. Its Origin is from the spiritual World, in which World the Mind of Man is held in Æquilibrium by the Lord; the Mind of Man is his Spirit, which liveth after Death, and his Spirit is continually in Confort with its like in that World, whilst by Means of the natural Body, with which it is cloathed, it is in Confort with Men in the natural World. The Reason why Man is unacquainted with this State of his Mind, dwelling thus in the Midst of Spirits, is, because those Spirits, with whom he is in Confort in the spiritual World, think and converse spiritually, whereas the Spirit of Man, during its Residence in the material Body, thinketh and converseth naturally; and spiritual Thought and Conversation cannot be understood or perceived by the natural Man, nor on the contrary, can natural Thought and Conversation be understood or perceived by Spirits; for the same Reason they remain invisible to each other; but when the Spirit of a Man is in Society with Spirits in their World, it is then in a Capacity of entering into spiritual Thought and Discourse with them, because the Mind of Man, as to its Interiors is spiritual, but as to its Exteriors is natural, of consequence, by its Interiors it hath Communication with Spirits, but by its Exteriors with Men; it is in consequence of this Communication with Spirits, that Man is endowed with the Faculty of Perception, and the Power of thinking (q) analytically

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(q) See Note above, No. 454, on thinking analytically.

on all Subjects ; and in Case this Communication was removed, he would be as incapable of thinking as a Beast, and would die instantly. But in order to assist the Apprehension in conceiving how Man may be held in the Midst between Heaven and Hell, and thereby be kept in a spiritual *Æquilibrium*, which is the true Cause and Ground of Free-will, it may be expedient to acquaint the Reader with the following Particulars. The Spiritual World consisteth of Heaven and Hell ; Heaven is above, or over the Head, Hell is beneath, or under the Feet, not however beneath, or under the Earth which Men inhabit, but under the Surface of the Ground of the spiritual World, which Ground is also of a spiritual Origin, and consequently not in any real Extense, but in an Appearance of Extense. Between Heaven and Hell is a great Interstice, which appeareth to those who dwell therein, like a compleat Orb or World ; into this Interstice, there ariseth a most copious Exhalation of Evil out of Hell, and on the other Hand there descendeth into it continually as copious an Influx of Good from Heaven ; it was this Interstice of which Abraham spake to the rich Man in Hell, when he said, *Between us and you there is a great Gulph fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence*, Luke, xvi. 26. Every Man, as to his Spirit, is in the Middle of this Interstice, merely to this Intent, that he may be in the Possession and Enjoyment of Free-will. This Interstice, in consequence of its being so large, and appearing to those who are in it, as a great Orb, or World, is called the **WORLD OF SPIRITS**, for it is full of Spirits, being the first common Receptacle of every Man after Death, where each is prepared for his final Abode either in Heaven or in Hell, and liveth in Confort with Spirits, as he had before done with Men in this World ; not that there is any such Place as Purgatory there, which is a mere Fiction invented by the Romish Church. But of that World we have spoken more particularly, in a Work on **HEAVEN and HELL**, published at London, in the Year 1758, No. 421, to 603.

476. Every Man, from his Infancy even to old Age, changeth his Place or Situation, in the World of Spirits ; when an **INFANT**, he is kept in the Eastern Quarter, verging towards the North ; as he advanceth in a State of **CHILDHOOD**, and learneth the Rudiments of Religion, he recedeth by Degrees from the North towards the South ; when he attaineth to Years bordering on **MANHOOD**, and beginneth to think for himself, he is carried on further towards the South ; afterwards, as he cometh to maturer Years, and is left to the Guidance of his own Judgment and Discretion, according to his Advancement in such Principles and Practices, as regard the Love of

of God, and of his Neighbour, from interior Motives, he moveth on from the South towards the East; but in Case, he inclineth to Evil, and imbibeth it with Greediness, he then goeth towards the West; for all have their Abodes in the spiritual World distinguished according to Quarters; in the East are those who are under the Influence of Goodness from the Lord, the Sun being in that Quarter, and the Lord in the Centre of the Sun; in the North, are ignorant Spirits, or such as want Knowledge; in the South such as excel in Intelligence; and in the West such as are under the Influence of Evil. Man is not kept in this Interstice, or Gulph of Separation between Heaven and Hell, as to his Body, but as to his Spirit, and as this changeth its State, by its Approaches towards Good or Evil, it is in Proportion translated to Places, or Situations, in this or that Quarter, and entereth into Confort with the Spirits that dwell therein. It is to be observed, however, that the Lord doth not translate Man either to one Place or other, but Man translateth himself with great Variety of Movements; if he chooseth Good, then He together with the Lord, or rather the Lord together with him, translateth his Spirit towards the East; but in case he chooseth Evil, then He together with the Devil, or rather the Devil together with Him, translateth his Spirit towards the West. It is to be noted, that when we speak of Heaven, we mean also the Lord, because the Lord is All in All in Heaven, and when we speak of Hell, we mean the Devil, because all the Inhabitants of Hell are Devils.

477. The sole Cause why Man is kept in this great Interstice, and is continually in the Midst thereof, is, that he may be in the continual Possession and Enjoyment of Free-will, as to Things spiritual; for this Equilibrium is a spiritual Equilibrium, being between Heaven and Hell, consequently between Good and Evil. All who are in this great Interstice, as to their Interiors, are in Conjunction either with Angels of Heaven, or with Devils of Hell, and at this Day, either with the (r) Angels of Michael,

(r) It is constantly insisted on by our Author, that Michael, Gabriel, and Raphael, when mentioned in holy Scripture, do not signify only single Angels or Archangels, but in a general Sense whole Societies or Ministrations of Angels. Thus by Michael is meant that particular Ministrations or Society, which is confirmed in a Belief, that the Lord is God of Heaven and Earth, that He and the Father are one, as the Soul and Body are one, and that Man ought to live according to the Commandments of the Decalogue, and acquireth thereby Charity and Faith. So again, by the Dragon is not meant any single infernal Spirit, but all those who divide God into three, and the Lord into two, and who separate Charity from Faith, holding the latter, and not the former to be efficacious to Salvation.

or with the Angels of the Dragon. Every Man after Death betaketh himself to his own; that is to those with whom he had before been joined, in that Interstice, and associateth with such as are influenced by the same Love with himself, for Love joineth every one in that World together with his like, and causeth a free Respiration of the Soul, restoring it to the same State of Life which it had lived in the former World; by successive Degrees however the Spirit is divested of its Externals, so far as they were not united with its Internals, and when this is done, if it be a good Spirit, it is taken up into Heaven, and if it be an evil Spirit it casteth itself down into Hell, every one entering into Society with such as he is united with, as to his governing Love.

478. This spiritual Equilibrium, in which Free-will consisteth, will admit of Illustration from Cases of natural Equilibriums. It is like the Equilibrium of a Man supposed to be bound about the Waste, or by the Arms, and placed between two Men of equal Strength, one of which attempts to draw him to the right Hand, and the other to the left, in which Case he hath Power to turn himself freely whichever Way he pleaseth, as if there was no Force acting upon him; and if he betaketh himself to the right Hand, he then pulleth the Man on the left Hand violently towards him, till he brings him to the Ground. The Case is the same, supposing a weak infirm Person to be bound between three Men on the right Hand, and as many of equal Strength on the left, or between the same Number of Camels, or Horses. Spiritual Equilibrium, in which Free-will consisteth, may be also compared with a Balance, containing in each of its Scales, an Equality of Weights, in which Case, supposing a very small Addition to be made to the Scale on one Side, it causeth that Scale immediately to preponderate. A similar Equilibrium prevaileth in all and every Part of the human Body, as in the Heart, the Lungs, the Stomach, the Liver, the Pancreas, the Spleen, the Intestines, and the rest of the Organs, in consequence whereof each Part is enabled to perform its Functions in a State of the most perfect Rest and Freedom. The Case is the same with all the Muscles of the Body, without whose Equilibrium there could be no such Thing as Action and Re-action, and consequently Man could no longer continue to act as Man. And as all the Parts of the human Body are in such a State of Equilibrium, so also are all the Parts of the human Brain, and of consequence all Things in the Mind contained therein, which have Relation to the Will, and the Understanding. Beasts, Birds, Fishes, and Insects, are also in a State of Freedom, but these Animals are impelled by the Senses of the Body, according to the Suggestions of Pleasure and Appetite;

Appetite; nor would Man be at all unlike them, supposing him to have the Liberty of acting, as he hath the Liberty of thinking, in such Case he also would be impelled only by the bodily Senses, according to the Suggestions of Pleasure, and Concupiscence. Circumstances however are changed, where a Man imbibes the spiritual Doctrines of the Church, and by them restraineth his Free-will, such a Person is withdrawn by the Lord from Concupiscencies, and evil Pleasures, with all their greedy and connate Desires, till he findeth Delight in what is Good, and detesteth what is Evil; and in such Case he is translated by the Lord nearer towards the East, and at the same Time towards the South, in the spiritual World, and is introduced into a State of celestial Freedom, which is Freedom truly and properly so called.

That it appears plainly, from the Permission of Evil, by which the Internal Man in every one is influenced, that Man hath Free-will in spiritual Things.

479. That Man hath Free-will in spiritual Things, is a Proposition which requires Confirmation, first from general Considerations, and next from particular ones. The GENERAL CONSIDERATIONS tending to confirm this Proposition are these, 1. That the wisest of Mankind, Adam and his Wife, suffered themselves to be seduced by the Serpent. 2. That their first-born Son, Cain, slew his Brother Abel; in both which Cases Jehovah God did not interfere to prevent Evil, by forewarning the Perpetrators of it, but only by pronouncing a Malediction, or Curse, after that it was committed. 3. That the Children of Israel worshipped a golden Calf in the Wilderness, when nevertheless Jehovah observed their Idolatry from Mount Sinai, and took no Measures to prevent it. 4. That David numbered the People, for which they were punished with a Plague, that proved fatal to so many Thousands, and that God on this Occasion, sent the Prophet Gad, not before, but after the Perpetration of the evil Deed, to denounce Punishment. 5. That Solomon was permitted to commence Idolator, and to establish idolatrous Worship. 6. That many Kings after him were permitted to prophane the Temple, and the holy Things of the Church. 7. And that the People of the Jews were permitted to crucify the Lord; and that Mahomet was permitted to propagate a Religion, in many respects contradictory to Holy Scripture. 8. That the Christian Church is divided into several Sects, and each of those Sects overspread with

Heresies. 9. That there are so many wicked People in Christendom, who even glory in their Impieties, and so many Snares and Stratagems contrived against the Godly, the Just, and Upright. 10. That Injustice sometimes prevaieth over Justice, in judiciary Proceedings, and the common Concerns of Life. 11. That the Wicked are exalted to Honours, and the highest Places and Titles. 12. That Wars are permitted, in which so many Thousand Lives are lost, and so many Cities, Nations and Families utterly ruined; not to mention many other Considerations of a similar Kind, which it is impossible to explain, or account for, from any other Principles, but from that Free-will which every Man possesseth. The Permission, acknowledged, and allowed to take Place, on all Occasions, throughout the whole World, cannot be deduced from any other Origin. That the Laws of Permission are Laws of the Divine Providence, may be seen in a Work on the Divine Providence, published at Amsterdam, in the Year 1765, No. 234, to 274, where an Explanation is given of the Cases above adduced.

480. The PARTICULAR CONSIDERATIONS tending to shew, that Man hath the same Free-will in spiritual Things, as in natural, are innumerable. Let every one, if he pleaseth, consult himself, and try, whether he cannot think of God, of the Lord, of the Holy Ghost, and of the Divine Things which are called the Spiritualities of the Church, seventy Times in a Day, or three hundred Times in a Week, without perceiving at such Times any Compulsion, especially if he be led to such Meditation by any Pleasure, nay, or by any Concupiscence, consequently, without the least regard to Faith, so whether he hath any, or not. Let a Man also examine, in whatever State he be, whether he hath the Power to think at all, without Free-will, either in his common Discourse, or in his Prayers to God, or whilst he is preaching to others, or hearing others preach to him; in all such Cases doth not every Thing depend on Free-will? Nay, without Free-will in all and every Case, even the most particular, Man would enjoy no more Power of Respiration than a Statue, inasmuch as Respiration is a consequence of Thought, and of its derivative Speech, in all Circumstances; I say, no more than a Statue, and not no more than a Beast, because a Beast hath the Power of Respiration, by reason of his natural Free-will, whereas Man hath the same Power by reason of his Free-will both in natural and spiritual Things at the same Time; for Man is not born like a Beast, a Beast being born with all its Ideas obsequious to its natural Love, regarding whatever concerns Nutrition and Prolification, whereas Man is born without any connate Ideas; endowed only with the Faculty of
attaining

attaining Knowledge, Intelligence, and Wisdom, and with an Inclination to love himself, and the World, and also his Neighbour, and his God; wherefore we insist, that if Man was deprived of Free-will in all Particulars relating to what he willeth, and to what he thinketh, he would have no more Power of Respiration than a Statue, but we do not say no more than a Beast.

481. That Man hath Free-will in natural Things is never denied, but yet this natural Free-will is merely a Consequence of his Free-will in spiritual Things; for the Lord entereth by Influx into every Man with his Divine Good, and Divine Truth, by a superior or interior Way, as was shewn above, and thereby inspireth Man with Life distinct from that of Beasts, and in order to Man's Reception of such Influx, and his acting in Conformity thereto, the Lord further bestoweth on him the Faculty to exert Power and Will, and never taketh away this Faculty from any Person; hence it follows, that the Lord hath a continual Desire that Man should receive what is true, and practise what is good, and thereby become spiritual, as by Birth he was designed; but to become spiritual, without Free-will in spiritual Things, is as impossible, as to force a Ship's Cable through the Eye of a fine Needle, or to touch with the Hand one of the Stars in the Firmament. That every Man, and even every Devil, is gifted with the Power to understand, and to will what is true, and that this Power is never taken away, was made manifest to me by convincing Experience; one of the infernal Inhabitants was, on a Time, raised up into the World of Spirits, and there questioned by Angels from Heaven, whether he had Power to understand the Subjects on which they were discoursing with him, which were Divinely-spiritual? He replied, that he did understand them; they then asked him, why he did not receive and cherish them? He said, that he did not love them, and consequently that he was not willing to receive them; he was then informed that he might be willing to receive them if he pleased; at this he was much surprized, and declared it impossible; whereupon the Angels inspired his Understanding with the Glory of Reputation and Distinction, attended with its Delights, which he no sooner received, than he was willing, and even desirous to receive and cherish what he had before rejected; presently, however, he was suffered to return into his former State, in which he was a Robber, an Adulterer, and a Blasphemer of his Neighbour, and then he no longer understood what the Angels said, because he was not willing to understand them. From hence then it is very plain, that Man is Man by virtue of his Free-will in spiritual Things, and that without it he would be a Stock, or a Stone, or like the Pillar of Salt into which Lot's Wife was turned.

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482. That Man would have no Free-will in civil, moral, and natural Things, unless he had Free-will in Things spiritual, is evident from this Circumstance, that spiritual Things, which are called Theological, have their Residence in the highest Region of the human Mind, as the Soul hath its Residence in the Body; the Reason why they reside in that Region is, because there is the Door by which the Lord entereth into Man; underneath this Place of Residence for Things spiritual, is the Place of Residence for Things civil, moral, and natural, which receive all their Life from the Things spiritual that reside above them; and whereas Life is derived by Influx from the Lord, entering in at the supreme Parts of the Soul, and the Life of Man consisteth in a Power to think, and will, and thereby to speak, and act freely, it follows of consequence that his Free-will in political and natural Things must be derived from this Origin, and from no other. By virtue of this spiritual Freedom Man is gifted with a Perception of what is good and true, and of what is just and right in civil Matters, which Perception constituteth the very Essence of the Understanding. The Free-will of Man in spiritual Things is comparatively like Air in the Lungs, which is drawn in, detained, and emitted, according to the Turns and Changes which take Place in his Thoughts, and without which he would be in a far worse Condition than a Person afflicted with the Nightmare, or Asthma. It may also be compared with Blood in the Heart, which if it be deficient, the Heart is instantly seized with violent Palpitations, and after struggling with them for a short Time entirely ceaseth to beat. It may further be compared with a Body in Motion, which Motion is continued so long as the Body's Tendency to move remaineth in it, but which ceaseth immediately on the Cessation of that Tendency. This is exactly the Case with that Freedom of Determination which the Will of Man enjoyeth; both of them taken together, viz. Freedom of Determination, and Will, may be called a living Potency or Tendency in Man, for on the Cessation of Will there ensueth Cessation of Action, and when Freedom of Determination ceaseth, Will also ceaseth at the same Time. Supposing therefore Man to be deprived of Free-will, he would be comparatively like a Carriage deprived of its Wheels, or like a Windmill deprived of its Vanes, or like a Ship deprived of its Sails; nay, he would be like a Man in the Agonies of Death giving up the Ghost; for the Life of the human Spirit consisteth in the Free-will it enjoyeth in spiritual Things. The Angels sigh, and are much affected, when they hear that this Freedom of the Will is at this Day denied by many Ministers of the Church, and they call such Denial an Accumulation of Madness, (*Delirium supra Delirium.*)

That without Free-will in spiritual Things, the Word of God would be of no manner of Use, and consequently no Church could exist.

483. It is generally acknowledged throughout the Christian World, that the Word of God, in an enlarged Sense, is a Law, or a Book of Laws, intended as a Rule of Life to Man, in order to his attaining eternal Life; and what is more frequently insisted on therein, than that Man should do Good, and not Evil, and that he should believe on God, and not on Idols? Moreover the Word of God abounds with Injunctions and Exhortations to Obedience, and with Blessings, and Promises of Rewards for those who practise its Precepts, and with Curses and Threatenings against those who do not practise them. But to what Purpose would all these Things contained in the Word serve, unless Man had Free-will in Things spiritual, that is in such Things as regard Salvation and Eternal Life? Surely in such Case every divine Declaration would be vain and useless; and supposing Man to entertain this Idea, that he had no Power, and no Liberty in Things spiritual, and consequently, no Power of Will in relation thereto, could the holy Scripture, in such Case, possibly appear to him in any other Light, than as so much white Paper, without a Syllable of Writing in it, or as Paper entirely blotted over with Ink, or as so many Dots and Points without Letters, consequently, as an useless unmeaning Volume? It would be needless to produce any Passages from the Word of God in Proof how Man is enjoined therein to believe, and to do, had not the several Churches at this Day immersed themselves deeply into a Void of empty Speculations with respect to spiritual Subjects, and in Confirmation of such Speculations quoted many Passages from the sacred Word, and interpreted them falsely; it may on this Account be expedient to adduce a few particular Passages which insist on Man's doing, and believing. Let us take the following:—*The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof*, Matt. xxi. 43. *Bring forth therefore Fruits worthy of Repentance; now also the Axe is laid unto the Root of the Trees; every Tree therefore which bringeth not forth good Fruit is hewn down and cast into the Fire*, Luke, iii. 8, 9. *Jesus said, why call ye me Lord, Lord, and do not the Things which I say? Whosoever cometh to me, and heareth my Sayings, and doeth them, is like unto a Man that built his House on a Rock; but he that heareth, and doeth not, is like a Man that without a Foundation built an House upon the Earth*, Luke, vi. 46, to 49. *Jesus said, My Mother and my Brethren are these which bear the Word of*

God, and do it, Luke, viii. 21. *We know that God heareth not Sinners, but if any Man be a Worshipper of God, and doeth his Will, him he heareth,* John, ix. 31. *If ye know these Things, happy are ye if ye do them,* John, xiii. 17. *He that hath my Commandments, and doeth them, he it is that loveth me, and I will love him,* John, xiv. 21. *Herein is my Father glorified, that ye bear much Fruit,* John, xv. 8. *Ye are my Friends if ye do whatsoever I command you; I have chosen you, that ye should go and bring forth Fruit, and that your Fruit should remain,* John, xv. 14, 16. *Make the Tree good and his Fruit good, for the Tree is known by his Fruit,* Matt. xii. 33. *He that receiveth Seed into the good Ground is he that heareth the Word, and also beareth Fruit, and bringeth forth,* Matt. xiii. 23. *And he that reapeth, receiveth Wages, and gathereth Fruit unto eternal Life,* John, iv. 36. *Wash ye, make you clean, put away the Evil of your Doings, learn to do well,* Isaiah, i. 16, 17. *The Son of Man shall come in the Glory of his Father, and then he shall reward every Man according to his Works,* Matt. xvi. 27. *They that have done Good shall come forth unto the Resurrection of Life,* John, v. 29. *Their Works do follow them, and they were judged every Man according to their Works,* Rev. xx. 12, 13. *Behold I come quickly, to give every Man according as his Work shall be,* Rev. xxii. 12. *According to our Ways, and according to our Dealings, so hath Jehovah dealt with us,* Zech. i. 6. The Lord teacheth the same Thing in his Parables, in several of which it is insisted, that such as do Good are accepted, and such as do Evil are rejected, as in the Parable concerning the Husbandmen in the Vineyard, Matt. xxi. 33, to 44. and concerning the Talents and Pounds to trade with, Matt. xxv. 14, to 31. Luke, xix. 13, to 25. In like Manner it is said of FAITH, *He that believeth in me, though he were dead yet shall he live,* John, xi. 25. *This is the Will of him that sent me, that every one that believeth on the Son may have everlasting Life,* John, vi. 40. *He that believeth on the Son hath everlasting Life, but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him,* John, iii. 36. *God so loved the World, that he gave his only-begotten Son, to the End that all that believe in him should not perish, but have everlasting Life,* John, iii. 15, 16. And lastly, *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and thy Neighbour as thyself; on these two Commandments hang all the Law and the Prophets,* Matt. xxii. 35, to 38. But these are only a few Passages of the Number which might be adduced to the same Purpose, and but like a few Cups of Water in Comparison of the Body of the Ocean.

484. Who doth not see the Emptiness, not to say the Foolishness, contained in the Passages above quoted from the Book entitled FORMULA CONCORDIÆ, whilst he readeth these, and other similar Expressions, in the Word of God? Would not a Man naturally ask, (supposing the Doctrine asserted in that Book to be true, that Man hath no Free-will in spiritual Things) What then is Religion, which consisteth in doing Good, but an empty Sound? and what is the Church without Religion, but like the Bark about a Piece of Wood, which is of no use but to burn? And supposing thus the Church to be annihilated, in consequence of the Annihilation of Religion, what Idea must a Man entertain of Heaven and Hell? would he not naturally conclude that they were fabulous Devices invented by Priests and Prelates, in order to catch the Ears of the Vulgar, and raise themselves to superior Honours and Emoluments? Hence are suggested those shocking Questions so common in many Men's Mouths, Who can do Good of Himself? or who can acquire Faith of Himself? the consequence whereof is that they are regardless both of doing Good, and of acquiring Faith, and live the Lives of Infidels.

But you, my Friend, fly from Evil, and do the Thing that is good, and believe on the Lord out of your whole Heart, and in your whole Soul, and the Lord will love you, and will give you Love as a Principle of Action, and Faith as a Principle of Belief, and then you will do Good from a Principle of Love, and you will believe from a Principle of Faith, amounting to Trust and Confidence, and if you persevere in this Manner, reciprocal Conjunction will be effected between you and the Lord, which will be rendered perpetual, and in such Conjunction consisteth the Essence of Salvation, and of eternal Life. Supposing Man by virtue of the Powers with which he is endowed, not to do Good, and not to believe on the Lord, what would he become in such a Case, but like a Wilderness and a Desert; or like dry parched Ground, which doth not receive the Rain, but forceth it back again into the Clouds; or like a sandy Plain, where there are Sheep but no Pasture for them; or like a Fountain whose Spring is dried up; or like stagnated Water whose Current is obstructed; or like a Country to dwell in, where no Corn groweth, and where there is no Water, from which unless a Man instantly removeth, and seeketh another Place of Abode, he must necessarily die with Hunger and Thirst?

That

That without Free-will in spiritual Things, there would be Nothing about Man, whereby he might join him^{self} by Reciprocation with the Lord, and consequently there would be no Imputation, but mere absolute Predestination, which is shocking and detestable.

485. That without Free-will in spiritual Things Man would be incapable of receiving either Charity or Faith, and still more incapable of becoming a Subject of their Conjunction, was fully shewn in the Chapter concerning Faith; hence it follows, that without Free-will in spiritual Things, there would be nothing about Man whereby the Lord might join himself to him, and yet without reciprocal Conjunction there can be no Reformation and Regeneration, and consequently no Salvation. That without the reciprocal Conjunction of Man with the Lord, and of the Lord with Man, there can be no such Thing as Imputation, is an undeniable Consequence. The Conclusions which follow from the Establishment of this Maxim, that there is no Imputation of Good and Evil without Free-will in spiritual Things, are many and important; as to those enormous Opinions which have been broached on this Subject, we shall expose them to view in a future Part of this Work, when we come to treat of the Heresies, Paradoxes, and Contradictions, grounded in modern Faith, as imputative of the Merit and Righteousness of the Lord God the Saviour.

486. Predestination is a Birth conceived and brought forth by the Faith of the present Church, and originating in a Belief of Man's absolute Impotence, and total Want of Free-will in regard to Things spiritual, to which may be added, as a further Cause of its Production, the Supposition of a Kind of inanimate Conversion to God on Man's Part, and that he is therein acted upon like a Stock or a Stone, and that after Conversion he hath no Conviction in himself whether he be quickened or vivified by Grace, or not, for it is asserted that Election is of God's mere Grace exclusive of any Activity on Man's Part, whether such Activity be supposed to proceed from the Powers of Nature or of Reason; and that Election is effected wheresoever, and whensoever God willeth, consequently according to his good Pleasure; in this Case the Works which follow, as the Effects and Proofs of Faith, appear to the reflecting Mind like the Works of the Flesh, whilst the Spirit, which operateth them, doth not make known from what Origin they proceed, but supposeth them, like Faith, to be the Effects of Grace and the good Pleasure of God. Hence it is plain that the

Tenets

Tenets of the present Church, in regard to Predestination, have sprung from these mistaken Notions, like so many Shoots or Twigs, from the vegetating Seed; and I can venture to assert, that such Tenets must of necessity follow, as the unavoidable Consequences of such Faith. These Tenets were first broached by the PREDESTINARIANS, and afterwards espoused by GODOSCHALCUS, then by CALVIN and his Followers, and lastly established and confirmed by the SYNOD of DORT, whence they were conveyed into the Church by the SUPRALAPSARIANS, and INFRALAPSARIANS, as the Palladium of Religion, or rather, as the Head of Gorgon or Medusa engraven on the Shield of Pallas. But what more dangerous and destructive Doctrine could have been devized, or what more cruel Notion in regard to God could have been conceived, than that any of the human Race are damned by a positive pre-determined Decree? For there is a palpable Cruelty in supposing that the Lord, who is essential Love and essential Wisdom, should cause a Multitude of Men to be born, with no other Design than to devote them to Hell; and that Thousands and Ten Thousands should come into the World with an inevitable Curse on their Heads, like so many Devils and Satans; and that in his divine Wisdom which is infinite, he never did, nor doth provide some Method of Deliverance for those who lead good Lives, and acknowledge the Being of a God, whereby they might escape everlasting Fire and Punishment. Is not the Lord the Creator of all, and the Saviour of all? and doth not he guide and govern all his Creatures, not desiring the Death of any? What then can be supposed or conceived more barbarous, than that whole Tribes of Nations and People, under his immediate Government and Regard, should be delivered up by a positive pre-determined Decree as a Prey to the Devil, and to satisfy his voracious Appetite? This however is a Birth conceived and brought forth by the Faith of the present Church, which Birth the Faith of the new Church abhorreth as monstrous and detestable.

487. As it could never enter into my Conception how such an extravagant Conceit as that of Predestination could be devized by any Christian, much less how it could be maintained, and published to the World, which nevertheless was done by the Synod of Dort, where great Numbers of the Clergy were collected, therefore in order to convince me of the Fact, some of the Members who composed that Synod were sent to visit me. When they were come near me, I said, "How is it possible that any one, under the Influence of right Reason, should favour Predestination? Must not that Doctrine necessarily give Birth to cruel Notions in regard to God, and to

the most shocking Opinions about Religion? A confirmed Predestinarian must needs conceive that all Church Doctrines and Institutions, together with the whole Contents of God's Word are mere Vanity and Foolishness, and his Idea of God, in consequence of Predestinating so many Myriads of Men to Hell, must needs be that of a Tyrant." As I spake these Words they gave me a satanical Look, and said, "We were once Members, by Appointment, of the Synod of Dort, and at that Time, and still more since that Time, we have been confirmed in many Opinions regarding God, his Word, and Religion, which we durst not make publick, but in all our Conversations, and Discourses from the Pulpit, on such Subjects, we wove and twisted a Web of various-coloured Threads, which we covered over with Feathers borrowed from Peacocks Wings."—They were then proceeding to weave a like Web, when the Angels by virtue of a Power given them from the Lord, closed up the Externals of their Minds, and opened their Internals, compelling them to speak according to the Dictates of their Internals, and then they said, "Our Faith, which we have formed from a regular Series of Conclusions, always did, and still doth insist upon the following Opinions,—1. That what is called the Word, is no Word of Jehovah God, but some high-flown Bombast proceeding from the Mouths of the Prophets; for the Word predestinates all to Heaven, and Man alone is in Fault if he doth not walk in the Ways that lead thither. 2. That there is such a Thing as Religion, because it is expedient there should be such a Thing; but that it is like a Gale of Wind, carrying with it and conveying a fragrant Perfume to the Nostrils of the Vulgar, in consequence whereof it ought to be taught by all Ministers, and enforced out of the Word of God, because the Word of God is generally received; we are led to embrace this Opinion, because where Predestination is maintained, there Religion is annihilated. 3. That the Laws of civil Justice constitute Religion, but that Predestination doth not depend on a Life conformable to those Laws, but merely on God's good Pleasure, as on the Disposition of an arbitrary Monarch. 4. That all Church Doctrines and Tenets ought to be exploded as vain and trifling, and to be rejected as vile and refuse, except this single one THAT THERE IS A GOD. 5. That spiritual Things consist merely of æthereal Matter, collected under the Sun, which, in case they penetrate deeply into the Mind, affect it with Dizziness and Stupor, and make Man a detestable Monster in God's Sight."—After they had uttered these horrid Opinions they seemed willing to depart, but I desired them to wait awhile, and hear me read to them a Passage from Isaiah, and I read as follows,—*Rejoice not thou, whole Palestine, because the*
Red

Rod of him that smote thee is broken; for out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent, chap. xiv. 29. And I explained these Words according to their spiritual Sense, shewing, that by Palestine is meant the Church, separate from Charity; by the Cockatrice which came forth out of the Serpent's Root, is meant the Church's Doctrine concerning three Gods, and concerning an imputative Faith applied to each singly; and that by his Fruit, which is a fiery flying Serpent, is meant that no Imputation of Good and Evil is allowed, but only an immediate Mercy without any Regard to Man's Life, whether he hath lived well or ill. On hearing this Explanation they said, "we will take it for granted that thou art right in thy Comment, but let us now hear out of that Volume, which thou callest the holy Word, something regarding Predestination;" then I opened the Book, and found in the same Prophet the following pointed Passage,—*They hatch Cockatrice Eggs, and weave the Spider's Web; he that eateth of their Eggs dieth, and that which is crushed breaketh out into a Viper,* chap. lix. 5. On hearing these Words they could not endure to have them explained, but some of them, (the Number sent to me was five) rushed hastily into a Cave, about which there appeared a Flame of Fire of a dusky Hue, a Token that they had neither Faith nor Charity. Hence it is very evident, that that Synodical Decree concerning Predestination is not only an extravagant, but also a cruel Heresy, and therefore it ought to be eradicated from the Brain, till not a single Root or Fibre is left remaining.

488. This shocking Faith, that God predestinateth Men to Hell, may be compared with the strange Savageness of Parents amongst some barbarous Nations, who cast out their sucking Infants, and expose them in the Streets; or with the Savageness of some Enemies, who cast the dead Bodies of the slain into Woods, to be devoured by wild Beasts. It may also be compared with the Cruelty of a Tyrant, who divideth his Subjects into Companies, and delivereth some to Executioners to be put to Death, some to be cast into the Sea and drowned, and some to be burned with Fire. It may also be compared with the furious Rage of certain wild Beasts which devour their own Cubs, or with the Madness of Dogs, that attack their own Images when seen in a Looking-Glass.

That

That without Free-will in spiritual Things God would be chargeable as the Cause of Evil, and consequently there would be no Imputation.

489. That God is the Cause of Evil follows as a Consequence from the Faith which now prevails, which Faith was first devised by the Members of the Council of Nice. In that Council was conceived and brought forth the Heresy still extant, that three divine Persons have existed from Eternity, each whereof is a self-subsisting God, the Favourers of which Heresy must needs approach and address each Person as a single and separate God. They therefore compiled a Faith imputative of the Merit and Righteousness of the Lord God the Saviour, and in order to prevent Man's entering into a Participation of Merit with the Lord, they took away from him all Free-will in spiritual Things, and insisted on his extreme Impotence in regard to that Faith, and whereas they deduced from that Faith alone, all that was spiritual in the Church, they maintained the like Impotence in regard to every Thing that the Church teacheth concerning Salvation. Hence sprung numberless dreadful Heresies, one after another, grounded on that Faith, and on Man's Impotence in spiritual Things, and from the same Source came that most destructive Heresy concerning Predestination, of which we treated in the foregoing Article, all which imply that God is the Cause of Evil, or that God created both Good and Evil. But you, my Friend, depend not on any Council of Men, but on the Word of the Lord, which is above all Councils; for what Opinions have not the Roman-Catholic Councils espoused and taught? What did not the Council of Dort espouse and teach, which nourished and let loose into the World that horrid Viper Predestination? It may possibly be imagined that the Free-will with which Man is gifted in spiritual Things was the mediate Cause of Evil; consequently, that if such Free-will had not been given him, he could not have transgressed; but, my Friend, stand still awhile, and consider with yourself, whether any Man could possibly have been created without Free-will in spiritual Things, and still be a Man; if you remove from him that Freedom, you make him a Statue and not a Man. For what is Man's Free-will but a Power of willing, and acting, of thinking, and speaking to all Appearance as from Himself? And whereas Man was gifted with this Power, in order that he might become a living Man, therefore two Trees were placed in the Garden of Eden, the Tree of Life, and the Tree of the Knowledge of Good and Evil, by which is signified, that Man, in consequence of

of the Freedom with which he was endowed, might eat of the Fruit of the Tree of Life, and of the Fruit of the Tree of the Knowledge of Good and Evil.

490. That every Thing was good which God created; is plain from the first Chapter of Genesis, where it is said, verses 10, 12, 18, 21, 25. *God saw that it was good*, and verse 31. *God saw all that he had made, and behold, it was very good*; the same Truth is evident also, from the primeval State of Man in Paradise. But that Evil arose, and had its Birth from Man, appears from the State of Adam which succeeded his Fall, in that he was driven out of Paradise. Hence it is manifest, that had not Man been endowed with Free-will in spiritual Things, God himself, and not Man, would have been the Cause of Evil, and consequently, God must have created both Good and Evil, which is a wicked and blasphemous Supposition. The Reason why God cannot be the supposed Author of Evil, notwithstanding his having endowed Man with Free-will in spiritual Things, nor can be supposed to communicate to Man any evil Influence, is, because he is essential Goodness, and by virtue thereof, is omnipresent, continually striving and requesting to be received, and in case he is not received, yet he doth not remove himself away, for should he do so, Man would die instantly, nay, would fall in Pieces, and be reduced to a State of Non-entity, inasmuch as all the Life of Man, and the Subsistence of whatever entereth into his Composition is from God. The Reason why God did not create Evil, but Man introduced it after Creation is, because Man turneth the good Influences, which proceed continually from God, into Evil, in consequence of averting himself from God, and turning himself towards himself, in which case the Delight of Good remaineth, and becometh then the Delight of Evil, for unless Something like Delight remained, it would be impossible for Man to live, inasmuch as Delight constituteth the Life of his Love. These two Delights are nevertheless diametrically opposite to each other, which Circumstance, however, Man is unacquainted with during his Life on Earth, but after Death he cometh to the full Knowledge, and clear Perception of it, the Delights of the Love of Good being then changed into celestial Blessedness, whereas the Delight of the Love of Evil is changed into infernal Torment. From what hath been said it is evident, that every Man is predestinated to Heaven, and none to Hell, but that Man consigneth himself to Hell, by the Abuse of his Free-will in spiritual Things, whereby he chooseth and embraceth such Things as exhale from Hell; for as was said above, every Man is held in the Midst between Heaven and Hell, in order that

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he may be in *Æquilibrium* between Good and Evil, and thereby in the Enjoyment of Free-will respecting Things spiritual.

491. That God hath given Freedom not only to Man, but also to every Beast, and something analogous thereto even to the inanimate Parts of Creation, to every Thing according to its Nature, and that he likewise provideth and offereth Good to all Creatures and Things, but that the recipient Objects turn it into Evil, may be illustrated by the following Comparisons:—The Atmosphere giveth to every Man a Capacity of Respiration, and in like Manner to every tame and wild Beast, and also to every Bird, both to the Owl, and to the Dove, and to the latter a further Capacity of flying, and yet the Atmosphere is not chargeable as being the Cause of the different Reception of such Capacity, by Creatures of different Natures and Dispositions. The Ocean too affordeth in itself an Habitation, and also provideth Food and Nourishment for all sorts of Fish, but it is not on this Account to be chargeable as the Cause of one Fish devouring another, and of the Crocodile's turning its Food into Poison, and thereby becoming fatal to Man. The Sun again dispenseth his Light and Heat to all recipient Objects, but those Objects receive his Influences in different Manners and Degrees; a good Tree and a good Shrub differently from a Thorn and a Bramble, and an innocent useful Herb differently from a poisonous one. The Rain, in like manner, descendeth from the higher Regions of the Atmosphere, upon all Parts of the Earth, and thereby supplieth Water to all kinds of Shrubs, Herbs, and Grass, each of which applieth it to itself, according to its Necessities, and this may be considered as Something analogous to Free-will, inasmuch as all Vegetables imbibe their Nourishment by a sort of little Mouths, Pores, and Passages, which stand open when the Weather is warm, whilst the Earth only applies its Moisture and elemental Particles, and the Plants draw them in, according to a certain Quality, answering in some respect to Hunger and Thirst. The Case is similar with Men, each of whom is exposed to the Lord's Influence, who entereth into every Soul with spiritual Heat, which in its Essence is the Good of Love, and with spiritual Light, which in its Essence is the True of Wisdom, but still Man receiveth such Influence according to his Conversion, whether it be towards God, or towards himself; wherefore the Lord saith, when he is teaching the Duty of neighbourly Love,—*That ye may be the Children of your Father which is in Heaven, who maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust*, Matt. v. 45. and in another Place, *That he wisheth all to be saved*.

492. To

492. To the above I shall subjoin this memorable Relation; I have at particular Times heard Expressions relating to the Good of Charity sent down out of Heaven, which passed through the World of Spirits, and penetrated even to the Depths of Hell, and I have observed that those Expressions were changed in the Course of their Descent, into such Things as were plainly opposite to the Good of Charity, and at length into such as were full of Hatred and Animosity of one Man towards another; a Proof this, that whatever proceedeth from the Lord is good, and that it is turned into Evil by Spirits in Hell. The same case happened in regard to certain Truths of Faith, which in the Course of their Descent were changed into Falses opposite to Truths; for the recipient Form converteth whatever it receiveth into Somewhat similar and agreeable to its own Nature and Quality.

That all the spiritual Things of the Church, which have Admission, and are received in a free State of the Mind, remain, but that they do not remain, in case they are not freely admitted and received.

493. The Reason why those Things remain with Man, which are received by him from a free Principle is, because Freedom hath relation to the Will, and consequently to the Love, for it was shewn above that the Will is the Recipient of Love; that whatever is of the Love is free, and that whatever is free is also rooted in the Will, must be obvious to every one, for every one comprehendeth the Force of this Reasoning, I will a Thing because I love it, and *vice versa*, because I love a Thing I also will it. But the Will of Man is twofold, Interior and Exterior, that is of the internal and external Man, in consequence whereof he can play the Sycophant, that is, act and talk in one Character before the World, and in another Character before his Intimates; before the World his Actions and Words proceed from the Will of his external Man, but before his Intimates from the Will of his internal Man; in this Case however we mean the Will of the internal Man, where the ruling or governing Love hath its Abode. From these few Observations it is evident that the interior Will is the real Man, inasmuch as both the Esse and the Essence of his Life reside therein, the Understanding being nothing more than its Form, whereby the Will renders its Love visible. All that a Man loveth, and from a Principle of Love willeth, is free, for whatever proceedeth from the Love of the internal Will is the Delight of his Life, and whereas the same is the
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Essence of his Life, it is also his *Proprium*, or Selfhood, which is the true Ground and Reason, why whatever is received from a free Principle of the Will remaineth, or abideth, because it addeth and uniteth itself with the *Proprium*, or Selfhood. The Reverse happens in Case any Thing be introduced in a State of Mind not free, for in such Case it is not received in the manner above described, and consequently cannot remain; but of this we shall speak more hereafter.

494. It should however be carefully attended to, that although the spiritual Things of the Word and of the Church, which Man imbibes from a Principle of Love, remain with him, yet Things of a civil and political Nature do not remain in the same manner, and the Reason is, because spiritual Things ascend up into the highest Region of the Mind, and there form and arrange themselves, that being the Place of the Lord's Entrance into Man, with his Divine Truths and Goods, and as it were the Temple in which he dwelleth, whereas Things of a civil and political Nature, having respect unto the World, occupy the inferior Parts of the Mind, and some of them are like Shrines without the Temple, and some like Courts that are introductory thereto. The Reason why the spiritual Things of the Church have their Abode in the highest Region of the Mind, is, because they belong peculiarly to the Soul, and regard its eternal Life, and the Soul is in the supreme Regions, and its Nourishment consisteth only of such Food as is spiritual, for which Reason the Lord calleth himself Bread, as where he saith, *I am the living Bread which came down from Heaven, if any Man eat of this Bread he shall live forever*, John, vi. 51. In that Region also Man's Love hath its Residence, which constituteth his Blessedness after Death, and in the same Region likewise his Free-will in spiritual Things principally resideth, from which all the Freedom that he enjoyeth in respect to natural Things descendeth, and in consequence of such its Origin, it communicateth with all free Determinations in natural Things, whereby the supreme or ruling Love assumeth to itself whatever is conducive to its Good. This Communication between spiritual and natural Freedom is like that which subsisteth between the Fountain Spring, and the Waters that flow from it; or like that between the prolific Principle in the Seed, and all and every Part of the Tree to which it giveth Birth, particularly the Fruit, wherein it reneweth itself by the Formation of new Seeds. But in case any one denieth Free-will in spiritual Things, and in consequence of such Denial rejecteth it, he maketh for himself another Fountain, and openeth a Spring therein, and changeth spiritual Freedom into a Freedom merely natural, and at length into that which is infernal. This Freedom is also like
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the prolific Principle of Seed, which hath a free Transition through the Trunk and Branches of the Tree into the Fruit, but then the Fruit in this Case is of a rotten and putrid Nature, by reason of the corrupt Source from which it was derived.

495. All Freedom which is from the Lord is true essential Freedom, but that which is derived into Man from Hell is not Freedom, but Servitude; still however spiritual Freedom must needs appear like Servitude to one who is under the Influence of infernal Freedom, because they are in opposition to each other; nevertheless all who are in the Enjoyment of spiritual Freedom have not only a clear Knowledge, but also a clear Perception, that infernal Freedom is Servitude, on which Account the Angels hold it in the utmost Aversion; like the Stench arising from a putrid Carcase, whereas the infernal Spirits regale themselves with it as with an aromatic Perfume. It is an acknowledged Truth collected from the Word of the Lord, that Worship proceeding from a free Principle is true and acceptable Worship, and that the Lord is well pleased with whatever is spontaneous or voluntary, wherefore it is said in the Psalms, *An Offering of a free Heart will I give thee*, liv. 6. and in another Place, *The Voluntary of the People are gathered together, the People of the God of Abraham*, xlvii. 9. Hence amongst the Children of Israel spontaneous or free-will Sacrifices were instituted, and their sacred Worship consisted principally in Sacrifices; for the same Reason it was enjoined, *That every one whose Heart stirred him up, and every one whom his Spirit made willing, should bring the Lord's Offering to the Work of the Tabernacle*, Exod. xxxv. 5, 21, 29. and the Lord saith, *If ye continue in my Word, then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free; if the Son therefore shall make you free, ye shall be free indeed*, John, viii. 31, to 37.

496. The Reason why those Things remain which are received from a free Principle is, because the Will of Man adopteth and appropriateth such Things to itself, in consequence whereof they gain Admission into the Love, and the Love acknowledgeth them as it its own, and formeth and fashioneth itself thereby. This Circumstance may be illustrated by Comparisons taken from natural Things, supposing only that in the Place of Love we substitute Heat. Now it is well known that by means of Heat, and according to its Degree, the Doors are opened in every Vegetable, and in Proportion as they are open, the Vegetable returns inwardly into the Form of its proper Nature, and spontaneously receiveth its Nutriment, retaining what is suitable and salutary to it, and thus growing to its proper Perfection.

The Case is the same with respect to the Brute Creation; whatever any of them chooseth, and eateth, by virtue of the Love of Nutrition, which is called Appetite, that incorporates itself with them, and thereby remaineth and abideth; and the Reason of such an Incorporation of suitable and salutary Substances is, because all Things that enter into the Composition of the animal Body are in a perpetual State of Renovation; a Circumstance this, which is known only to a few. Heat also, in its Action on the Brute Creation, openeth all Parts of their Bodies, and causeth their natural Love to act freely; and this is the Reason why in the Time of Spring and Summer they experience a Return of the Instinct of Prolification, and Education of their young, which Functions they perform with the utmost Freedom, because they are Effects of that ruling Love implanted in them by Creation, for the sake of preserving the Universe in its created State. The Reason why Freedom of Love may be illustrated by the Freedom occasioned by Heat, is, because Love produceth Heat, as is evident from its Effects in causing Man to take Fire, grow warm, and burst out into a Flame, when the Love is exalted into Zeal, or kindled into Wrath; this is the true and only Source of the Heat of the Blood, or the vital Heat of Man, and in general of all Animals, and it is owing to this Correspondence that the bodily Organs, by means of Heat, are adapted to receive such Things as the Love desires and seeks after. All the internal Parts of the human Body are in this same Kind of *Æquilibrium*, and consequent Freedom; the Heart in this State of Freedom impels its Blood with an equal Force upwards and downwards, and the Mesentery its Chyle; in a like State of Freedom the Liver, the Kidneys, and the Glands perform their several Operations of separating, secreting, and purifying the Blood, &c. supposing this *Æquilibrium* should be affected, each Member would be disordered thereby, and would suffer either a Paralysis, or an Ataxy. *Æquilibrium* and Freedom are here considered as one and the same Thing; and there is not a Substance to be found in the Universe of Creation which hath not a Tendency towards an *Æquilibrium* in order to its being in a State of Freedom.

That the Will and the Understanding of Man enjoy this Freedom of Determination; but that a legal Restraint is laid on evil Actions, both in the spiritual and natural World, for the Sake of Society, which must otherwise of necessity perish.

497. Every Man may be convinced of the Freedom he enjoyeth in regard to spiritual Things, by attending only to his own Power of Thinking;
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for who is not at Liberty to think about God, about a Trinity, about Charity and his Neighbour, about Faith and its Operation, about the Word of God, and all Things thence derived, and about every particular Part of Theology with which he is acquainted? And who hath not the Power to think, to determine, to teach, and to write, either in Favour of such Subjects, or against them? Supposing this Freedom to be removed from Man but for a Moment, must not his Thought instantly cease, his Tongue be dumb, and his Hands hang down motionless? Wherefore, my Friend, if you are so disposed, you may, by attending only to your own Power of Thinking, reject and disavow that irreconcilable and damnable Heresy, which at this Day hath brought a Lethargy on Mens Minds, throughout all Christendom, in regard to the heavenly Doctrine concerning Charity and Faith, Salvation and eternal Life. The following Reasons may serve to shew that this Freedom of Determination resideth in Man's Will and Understanding. 1. Because those two Faculties ought first to be instructed and reformed, and by means of them the two Faculties of the external Man whereby he speaketh and acteth. 2. Because those two Faculties of the internal Man constitute his Spirit, which continueth to live after Death, and is subject to no other than the Divine Law, the first Principle of which requireth that Man should consider the Law, should practise and obey it, as of Himself, and yet from the Lord. 3. Because Man with respect to his Spirit is in the Midst between Heaven and Hell, consequently between Good and Evil, and thereby in *Æquilibrium*, which is the Cause and Source of the Free-will he enjoyeth in spiritual Things, as was shewn above No. 475. so long however as he liveth in this World, he is with respect to his Spirit in *Æquilibrium* between this World and Heaven, and in this State is little aware that in proportion as he withdraweth his Affections from Heaven, and fixeth them on the World, in the same proportion he draweth nigh towards Hell; this Circumstance is partly known to him and partly unknown, to the End that in this, as in other Cases, he may be left to his own Freedom, and thereby be in a Capacity of being reformed. 4. Because these two Things, the Will and the Understanding, are two Recipients of the Lord, the Will a Recipient of Love and Charity, the Understanding a Recipient of Wisdom and Faith, and the Lord operateth and produceth each of those Graces, whilst Man is in the fullest Enjoyment of Freedom, in order that a mutual and reciprocal Conjunction may be effected, and thereby Salvation be accomplished. 5. Because all the Judgment which a Man possesseth after Death dependeth on the Use and Application of his Free-will in spiritual Things.

498. It follows as a consequence from these Considerations that essential Free-will hath its Residence in the human Soul in a State of the fullest Perfection, and thence, as from a Fountain-Spring, floweth into the Mind, into the two Parts thereof, the Will and the Understanding, and through these into the bodily Senses, the Words and Actions. For there are three Degrees of Life in Man, the Soul, the Mind, and the Sensual Body, and whatever is in one of the superior Degrees, is in a State of Perfection above what is in an inferior Degree. It is this Freedom belonging to Man, by which, in which, and with which, the Lord is present in him, and is continually urgent to be received, but still without ever affecting or removing Man's Freedom, since, as was said above, Nothing remaineth with Man but what is received from a free Principle, so that it may truly be affirmed, that it is this Freedom belonging to Man in which the Lord dwelleth with him in his Soul. But that the outward Commission of Evil is restrained by Laws, both in the spiritual and in the natural Worlds, in order to the well-being of Society, which otherwise could not possibly subsist, is a Truth which requireth no Explanation. It may be expedient however to shew in the Way of Illustration, that without those external Restraints, Society would not only not subsist, but the whole Race of Mankind would also inevitably perish. Man is under the evil Influence of two kinds of Love, the Love of ruling over all, and the Love of possessing the Wealth and Property of all; these two kinds of Love, in case they are not subjected to Controul, are unlimited in their Tendencies; all the hereditary Evils, in which Man is naturally born, take their Rise chiefly from these two kinds of Love; Adam sinned only in this, that he wished to become as God, which evil Inclination was infused into him by the Serpent, wherefore in the Curse pronounced against him it is said, *That the Earth should bring forth to him Thorns and Thistles*, Gen. iii. 5, 18. by which is signified every kind of Evil, and its attendant Falses. All such as are enslaved to those two Kinds of Love regard themselves alone as a sort of single central Point, in which, and for which, all other Things and Persons were created, they are therefore void of Compassion, void of the Fear of God, and void of neighbourly Love, and in consequence thereof, are full of Unmercifulness, Savageness, and Cruelty, attended with an infernal Covetousness, and greedy Desire of robbing and plundering other People, to effect which Purposes they stop at no sort of Craft, Deceit, and Treachery. Such evil Propensities are not innate in the Beasts of the Earth, for they never kill and devour one another, unless when impelled by Hunger, or in order to defend themselves; wherefore an evil Man, regarded as under the Influence of those evil kinds of Love, is
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more savage, fierce, and abominable than any Beast. That this is a true Description of Man as to his internal Part, is plain from what is observable in cases of any public Disturbance, when a lawless Mob throw off all Restraints of Obedience to civil Authority; it is plain also from the horrid Barbarities and Rapines which ensue in a besieged City, when the Conquerors are permitted the free Exercise of their Resentment against their Enemies, in which case it is very rare for any one to moderate his Rage and Covetousness, until a Signal is given for a Cessation from Plunder. Hence it is evident, that unless Men were kept in Awe by the Fear of Punishment which the Law inflicts, not only every particular Society, but the whole Race of Mankind must inevitably perish. These Evils natural to Man can only be removed by the true Use of Free-will in spiritual Things, which consisteth in a right Application of the Mind to such Thoughts as relate to its State of Life in another World.

499. This Subject is capable of receiving further Illustration from the following Considerations; that unless all created Things, both animate and inanimate, possessed some kind of free Determination, no Creation could possibly exist, for without Freedom of Determination in natural Things with respect to the Brute Creation, they would have no Choice of Food conducive to their Nourishment and Preservation, nor would they have any Power of Prolification, or any Regard for their Young, consequently they must cease to exist. Supposing the Fishes of the Sea, and the Shells contained in the great Deep to be deprived of this Freedom, it is plain to see that neither Fish nor Shell could have Existence. In like Manner unless every Insect was gifted with the same Freedom, there could be no Silkworm to produce Silk, nor Bee to produce Wax and Honey, nor Butterfly to sport in the Air, and feed on the Juices of Flowers, thereby exhibiting an Emblem of the happy State of Man in the heavenly Atmosphere, when like a Worm he casteth off the outward terrestrial Covering which confineth him to these lower Regions. Unless again there was Something analogous to Freedom of Determination in the Soil of the Ground, in the Seed sown therein, and in all the Parts of the Plant or Tree thereby produced, in its Fruits, and also in its new Seeds, no Vegetable of any kind could possibly exist. The same must of necessity be the Case with every Metal, and with every Stone, of whatever Value they might be, nay with every smallest Grain of Sand, unless each Metal, Stone, and Grain of Sand possessed somewhat analogous to such Freedom; for even these mineral Substances freely imbibe the æthereal Particles, and breathe forth their native Essences, and cast off what is obsolete, and renew themselves with fresh Substances, in consequence

whereof each is encompassed with its circum-ambient Sphere, as the Magnet with a Magnetical Sphere, Iron, Copper, Silver, Gold, Stone, Nitre, and Sulphur, each with a Sphere according to their respective Natures and Qualities; nay the very Dust of the Earth exhales also its particular Sphere, by virtue whereof the inmost Principle of every Seed is impregnated and caused to vegetate, for without such a spherical Exhalation from every Particle of Dust, there could be neither Beginning nor Continuance of Vegetation, inasmuch as the Earth could not possibly penetrate with its Dust and Water, into the inmost Centre of the Seed sown in it, but by means of the Substances exhaled from it, as into a *Grain of Mustard Seed, which is the least of all Seeds, but when it is grown it is the greatest among Herbs, and becometh a Tree*, Matt. xiii. 31, 32. Since therefore all created Objects are endowed with Freedom of Determination, each according to its Nature, how much rather ought Man to be endowed with the same Freedom, according to his Nature, which is to become a spiritual Being! It is a great Truth therefore that Man enjoyeth Free-will in spiritual Things from the Day of his Birth, till the Day of his Death, and afterwards to all Eternity.

That on a Supposition of Man's wanting Free-will in spiritual Things, it would be possible for all Men throughout the whole World, in the Compass of one Day, to be induced to believe on the Lord; but the Impossibility of such an Effect taking Place is grounded on this Circumstance, that Nothing remaineth or continueth with Man, but what is received freely, or from a free Principle.

500. In consequence of some wrong Notions concerning the Divine Omnipotence, it hath been supposed that God was able to engage all Mankind, in the Compass of one Day to believe on Himself, without endowing them with Free-will in spiritual Things. It is possible for such as do not conceive aright of the Divine Omnipotence, to imagine either that no such Thing as Order existeth, or that God can act contrary to Order, with the same Ease that he can act according to Order, when nevertheless without Order there could not have been such a Thing as Creation. It is a primary Law of Order that Man should be an Image of God, consequently that he should be perfected in Love and Wisdom, and thereby become more and more such an Image. This is the Intent of God's continual Operation on Man;

Man; but without Free-will in Things Spiritual, whereby Man hath the Power to turn himself unto God, and enter into mutual Conjunction with him, such Operation would be to no Purpose, because the Intent thereof could not possibly be accomplished; for Order is that, from which, and according to which, the whole World, with all and every Thing contained therein, was created, on which Account God is called essential or real Order, wherefore it is the same Thing whether we speak of acting contrary to Order, or contrary to God, and therefore God himself cannot possibly act contrary to his own Divine Order, because that would be to act contrary to Himself; of course he leadeth every Man according to Order, that is, according to Himself, endeavouring to guide the Wandering and Backsliding into the Ways of Order, and to reduce the Disobedient to Order. Supposing it possible for Man to have been created without Free-will in spiritual Things, what in such a Case would have been more easy than for an Omnipotent God to cause all Mankind to believe on the Lord? Would it not have been in his Power to have excited this Faith in every Man, both immediately and mediately, immediately by his absolute Power and irresistible Operation, which is continually at work to effect Man's Salvation; or mediately by exciting in his Conscience the Pangs of Guilt, and plaguing his Body with violent Convulsions, and keeping him under the constant Alarms of Death, in case he refused to receive that Faith? Might he not also have used other Means to produce this Effect, such as laying open the infernal Kingdoms, and exposing to View the Inhabitants thereof with burning Torches in their Hands, or raising up from the dead a Man's Friends and Acquaintance to alarm him under the Shapes of terrible Apparitions? To this Reasoning we may reply in the Words of Abraham to the rich Man in Hell, *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the Dead*, Luke, xvi. 31.

501. It may possibly be asked, why Miracles are not wrought now-a-days as they were formerly, from a presumption that in case they were wrought, every Man would instantly give an hearty Assent to all the Doctrines of Faith. But the Reason why Miracles are not wrought now as in former Times is, because Miracles carry Compulsion with them, and take away Man's Free-will in spiritual Things, and change him from a spiritual into a natural Agent. Since the Time of the Lord's Coming into the World, every one that is born in a Christian Country hath a Capacity to become spiritual, which Spirituality of Nature is effected solely by the Lord through the Word; but this Capacity would be destroyed in case Man's Faith was influenced by Miracles, inasmuch as Miracles, it was observed, carry Compulsion

pulsion with them, and take away Man's Free-will in spiritual Things, and whatever is received by Compulsion entereth no further than the natural Man, where it closeth up the spiritual or true internal Man, and depriveth him of all Capacity of seeing any Truth in its proper Light, the consequence whereof is, that the Man afterwards frameth all his Reasonings on spiritual Things from a mere natural Ground, and thereby seeth all spiritual Truths according to an inverted View. Miracles indeed were wrought previous to the Lord's Coming into the World, and the Reason was, because the Members of the Church at that Time were mere natural Men, incapable of seeing the spiritual or internal Things of the Church, or who would have profaned such Things had they been permitted to see them; wherefore all their Divine Worship consisted of Ceremonies, which represented and signified the internal Things of the Church, and to the Performance of which there was no possible Method of engaging them, but by Miracles; and that even Miracles were insufficient for this Purpose, as being representative of an internal Spirituality, is plain from the Case of the Children of Israel in the Wilderness, who, notwithstanding their having seen so many Miracles wrought in Ægypt, and afterwards that greatest of all on Mount Sinai, yet within a Month after Moses's Departure, danced about a golden Calf, and cried aloud that that Idol had brought them forth out of Egypt; equally profane was their Behaviour in the Land of Canaan, notwithstanding the extraordinary Miracles wrought by Elijah and Elisha, and lastly the truly divine Miracles wrought by the Lord. There is also an especial Reason why Miracles are not wrought at this Time, which is because the Church hath taken away from Man all Freedom of Will, in consequence of insisting that Man cannot possibly contribute any Thing towards the receiving of Faith, nor towards Conversion, nor in general towards Salvation, as may be seen above, No. 464. The Effect of such a Belief must needs be to render Man more and more natural, and the natural Man, as was shewn above, beholdeth every Thing of a spiritual Nature, according to an inverted View, and consequently in Thought opposeth it, in which case the superior Region of the human Mind, where Free-will in spiritual Things principally resides, is closed up, and the spiritual Things, which to all Appearance were confirmed by Miracles, occupy the inferior Region of the Mind, which is merely natural, whilst all sorts of false Notions respecting Faith, Conversion, and Salvation, remain in the Region above, the consequence whereof must be, that Satanic Spirits would have their Habitation above, and Angelic Spirits beneath, like Vultures over Poultry, till after some Time the Satans would break down the Barrier between, and would rush with all Fury upon the spiritual Things below, and would not only deny, but would

would also blaspheme and profane them; hence the latter State of such a Man would be worse than the first.

502. Whosoever is reduced to a mere natural State of Heart by imbibing false Notions respecting the spiritual Things of the Church, must needs conceive the Divine Omnipotence to be above Order, and consequently without Order; wherefore in the Wildness of Imagination he will ask,—To what Purpose did the Lord come into the World, and accomplish the Work of Redemption, when God, by virtue of his Omnipotence might have effected the same redeeming Work in Heaven, without coming down here on Earth? Why was not the whole Race of Mankind, without Exception, saved by Redemption, and why was the Devil permitted to prevail in Man over the Redeemer? Why is there such a Place as Hell? hath not an Omnipotent God Power to destroy it, and to rescue thence its miserable Inhabitants, and make them Angels of Heaven? To what End is there a final Judgment? Could not God translate all the Goats on the left Hand to the right, and there change them into Sheep? Why did God cast down the Angels of the Dragon, and the Dragon himself from Heaven, when he might have converted them into Angels of Michael? Why doth he not give Faith alike to all, and impute to them his Son's Righteousness, and thereby remit their Sins, justify and sanctify them? Why doth he not endow the Beasts of the Earth, the Birds of the Air, and the Fishes of the Sea, with the Gift of Speech, and give them Understanding, and introduce them together with Men into Heaven? Why did he not originally, or doth not still make the whole Face of the Earth a Paradise, wherein there should be no Tree of the Knowledge of Good and Evil, nor any Serpent, but where every Hill should run down with generous Wines, and should produce Gold and Silver, each in its native State, and where all the Inhabitants might live as Images of God, in perpetual Singing and Jubilee, and thus enjoy everlasting Bliss and Happiness? Would not all this be worthy of an Omnipotent God?—These and many other such wild Imaginations are a consequence of false Conceptions concerning the Divine Omnipotence. But, my Friend, these Questions are all vain and futile; the Divine Omnipotence doth not exist without Order, for God is essential Order, and inasmuch as all Things were created out of God, they were also created out of Order, in Order, and for Order; Man likewise was made a Subject of Order, and the Order whereof he was made a Subject is, that his Blessedness or Misery should depend on Free-will in spiritual Things; for as was observed above, without Free-will it is impossible that either Man, or Beast, or Bird, or Fish, could have been

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created; the Brute Creation however enjoy only natural Freedom of Determination, whereas Man enjoyeth at the same Time natural and spiritual Freedom.



503. To the above I shall add the following MEMORABLE RELATIONS.

FIRST, I was informed on a Time that a Council was convened in the spiritual World, in Order to deliberate on Man's Free-will in spiritual Things, the Learned flocked thither from all Quarters, who had thought much on the Subject in the World where they had formerly lived, and many of whom had been present at Councils and Cabals, as well before as after the Council at Nice. The Place of Assembly was a Kind of round Temple, not unlike the Temple at Rome, called the Pantheon, which had formerly been consecrated to the Worship of all the Gods, but was afterwards dedicated, by the Pope's Order, to the Worship of holy Martyrs. In this Temple close to the Walls were a Species of Altars, and at every Altar Benches, on which the Members of the Assembly reposed themselves, leaning with their Elbows on the Altars, as on so many Tables. There was no regular President to take the lead amongst them, but each Person, as his Fancy led him, stood forth in the Midst of the Council, and delivered his Sentiments; and what appeared to me surprizing, all the Members of the Assembly were unanimous in declaring Man's full Impotence in regard to spiritual Things, and consequently ridiculed the Notion of Free-will. When all were seated, a certain Person stepped forth into the Midst of the Assembly, and with a loud Voice delivered himself to the following Effect; "Man possesseth no more Free-will in Things spiritual, than Lot's Wife did after she was turned into a Pillar of Salt; for supposing Man to enjoy any greater Share of Free-will than this, he would of Himself claim to Himself the Faith of our Church, which teacheth, that God the Father giveth Faith *gratis*, out of his Free-will and good Pleasure, to whatever Persons, and at whatever Times he seeth meet, which good Pleasure and gratuitous Gift could in no wise belong unto God, in case any Freedom or good Pleasure be allowed unto Man, whereby he may claim that Gift unto Himself, and the consequence of such a Doctrine must be, that our Faith, which is like a bright Star, shining Day and Night before us, will be darkened and disappear like a Meteor fallen through the Air." After him another rose hastily from his Seat and said, "Man enjoyeth no more Free-will in spiritual Things than a Beast, nay than a Dog, inasmuch as,

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supposing him possessed of Free-will, he would do Good of Himself, when nevertheless all Good is from God, and no Man can take any Thing except it be given him from above." After him another started from his Chair and with a loud Voice insisted, "That Man hath no more Free-will in spiritual Things, even in contemplating them, than an Owl hath with respect to the view of Objects in the Day-time, nay than a Chicken hath during its hidden Residence in the Egg, being altogether as blind as a Beetle in regard to such Subjects, since on a Supposition of his being clear-sighted in the Contemplation of the Things respecting Faith, Salvation, and eternal Life, it must needs be supposed also that he could regenerate and save himself, which he would likewise attempt to do, and would thereby profane his Thoughts and Actions with his own Merits." Then rose up another, and in the Midst of the Congregation delivered it as his Opinion, "That whosoever, since the Fall of Adam, imagineth he hath Power either to will or to understand any Thing in respect to what is spiritual, is out of his Senses and a Mad-man, since in such a case he must needs suppose himself a kind of God or Deity, possessing a Share of Divine Power in his own Right." This Person was succeeded by another, who ran hastily into the Midst, with a Book under his Arm, called FORMULA CONCORDIÆ, which the Gospellers bind themselves to believe, as a Rule of Orthodoxy, as they term it, and he opened the Book, and read out of it the following Passage, "*That Man is altogether corrupt and dead to what is good, consequently that in the Nature of Man since the Fall, before Regeneration, there hath not, nor doth remain a single Spark of spiritual Strength, whereby he may be prepared for the Grace of God, either to apprehend it when offered, or of Himself, and by Himself, to be capable of receiving it, or in spiritual Things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply or accommodate himself to Grace, or contribute any Thing of Himself in the least respect towards Conversion. And further, that Man in respect to spiritual Things, such as regard the Salvation of the Soul, is like the Pillar of Salt into which Lot's Wife was changed, and like a Stock or Stone without Life, which neither have the use of Eyes, Mouth, or any other Senses. Yet still he enjoyeth a loco-motive Power, by virtue whereof he can govern his outward Members, attend public Worship, and hear the Word and the Gospel.*" (This Passage occurs in my Edition, Pages 656, 658, 661, 662, 663, 671, 672, 673. After this they all joined together and exclaimed, "This is truly orthodox." I was standing near, very attentive to all that passed, and being much agitated in Spirit, I asked with a loud Voice, "If ye thus make Man like a Pillar of Salt, a Beast, blind and mad, in regard to spiritual Things, to what End then doth your Theology serve, which I suppose

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in all and every Part of it is spiritual?" To this, after a short Silence they replied, "In our whole System of Theology there is nothing at all spiritual which Reason comprehends; our Faith therein is alone spiritual; but this we have carefully closed up to prevent its being looked into, and examined, and have so contrived that not a single spiritual Ray shall proceed thence, and appear to the Understanding; moreover we insist that Man cannot by any Determination of his own, contribute at all towards the receiving that Faith; we have also separated Charity from all relation to what is spiritual, and have made it a mere moral Virtue, and so we have done likewise with the Decalogue, with respect to Justification, Remission of Sins, Regeneration, and consequent Salvation; we maintain that these also are unconnected with what is spiritual, asserting each Grace to be an Effect of Faith, but in what Manner produced we are altogether ignorant; in the Place of Repentance we have adopted Contrition, and lest it should be supposed that Contrition is of a spiritual Nature, we have separated it from all Connection with Faith; our Ideas of Redemption are purely natural, being grounded in this Imagination, that God the Father had concluded the whole Race of Mankind under the Curse, and that his Son took that Curse upon him, and suffered himself to be crucified, and thus compelled his Father to shew Mercy; not to mention other similar Doctrines, in which you will discover nothing spiritual, but all merely natural." When they had thus explained their Sentiments, in the Warmth of Zeal with which I was before influenced, I thus continued my Discourse, "Supposing Man to have no Free-will in spiritual Things, what would he be in such a Case but a mere Brute? for what other Mark of Distinction is there betwixt a Man and a Brute? On this Supposition too the Church might very properly be compared with the black Face of a Fuller, in whose Eyes there is only a white Part; and the Word of God would be nothing but a mere empty Code. What is more frequently said and insisted on in the Word, than this, that a Man ought to love God and his Neighbour, and also believe what is written in the Word, and that he will receive Life and Salvation according to his Love and Belief? Who hath not a Capacity to understand and do all these Things enjoined in the Word, and in the Decalogue, and how could God have prescribed and ordained such Duties, unless he had given Man such a Capacity? Tell a plain unlettered Man, whose Mind is untainted with Theological Fallacies, that he hath no more Power than a Stock or a Stone to understand or will any Thing touching Faith and Charity, and Salvation, and that he cannot apply or accommodate Himself to such Things, and must he not needs laugh within himself at such Information, and from a Conviction of the Folly of it ask,
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What then have I to do with either Priest or Preaching? What is a Church in this case better than a Stable? or of what consequence is the Worship of God more than the handling a Plough? To talk at this Rate is surely the Extreme of Madness and Infatuation; Who denieth that all Good cometh from God? but is it not given to Man to do Good of Himself from God, and in like Manner to believe?" On hearing these Words they all exclaimed, "Our Sentiments were Orthodox, grounded on the Authority of Orthodox Men, but thine are rustic, originating in low and rustic Souls." At that Instant Lightening burst from Heaven, and for fear it should consume them, they hastened out with all Speed, and fled away each to his own Home.

504. THE SECOND MEMORABLE RELATION.

I was once in interior spiritual Vision, such as the Angels of the higher Heaven enjoy, being at that Time in the spiritual World; and I observed two Spirits not far from me, yet distant from each other, and I perceived that one of them loved Goodness and Truth, and was thereby in Conjunction with Heaven, and that the other loved Evil and the False, and was thereby in Conjunction with Hell. I drew nigh and called them both to me, and from their Tones of Voice and Answers I collected, that they each enjoyed the same Power of perceiving what was true, of acknowledging it when perceived, consequently of thinking according to Understanding, and also of directing and determining their intellectual Powers at Pleasure, and their Powers of Will as it seemed good to them, and of course that they each enjoyed the same Free-will with respect to all Points of Rationality; I further observed that in consequence of that Freedom in their Minds, there appeared a bright Lucidity extending from the first Seat of Vision, which is that of Perception, to the last Seat thereof belonging to the Eye; but when the Spirit who loved Evil and the False was left to his own free Thoughts, I took Notice, that in Proportion as the Smoke ascended from Hell, it extinguished the bright Lucidity which was above the Memory, and occasioned a Midnight Darkness, and also that the Smoke being kindled into a Blaze, burnt like Flame, and illuminated the Region of the Mind, which was below the Memory, in consequence whereof he conceived in his Thoughts terrible Falses, arising from the Evils of Self-love. But when the other Spirit who loved Goodness and Truth was left to his own Thoughts, I observed, as it were, a mild gentle Flame, flowing down out of Heaven, which illuminated the Region of his Mind above the Memory, and likewise the Region below it, even to the Eye, and that the Light occasioned by that Flame shone brighter and brighter, in proportion

portion as the Love of Goodness influenced his Thoughts and Perceptions of Truth. From what I observed it was evident to me, that every Man, whether he be good or evil, enjoyeth spiritual Free-will, but that with evil Men Hell sometimes extinguisheth it, and with good Men Heaven exalteth and enflameth it. After this I entered into Conversation with each, and first with the Spirit who loved Evil and the False, and after making some Enquiries about his Condition, I made mention of Free-will, whereat he took Fire and said, " Ah ! what Madness is it to believe that Man enjoyeth Free-will in spiritual Things ! for what Man can apply Faith to Himself, or do Good of Himself ? Do not the Clergy at this Day teach, and ground their Doctrine on the Word, that no one can take any Thing except it be given him from above ? And did not the Lord Christ say to his Disciples, Without me ye can do nothing ? to which I add, that no one can move his Foot or Hand to do any Thing that is good, nor his Tongue to speak any Thing that is true, under the Influence of Goodness ; wherefore the Church under the Direction of her wise Children hath concluded that Man hath no more Power to will, understand, or think any Thing spiritual, or indeed to accommodate himself so to will, understand, or think, than a Stock or a Stone, and that therefore Faith is inspired by God out of his good Pleasure, he alone possessing the freest and most unbounded Power, which Faith, through the Operation of the Holy Ghost, without any Labour or Exertion on Man's Part, produceth all Graces and Virtues which the unlearned ascribe to Man." After this I talked with the other Spirit who loved Goodness and Truth, and after making some Enquiries about his State and Condition, when I mentioned Free-will, he said, " What Madness is it to deny Free-will in spiritual Things ! Who hath not Power to will and to do Good, and to think and speak what is true of himself from the Word, consequently from the Lord who is the Word ? for the Lord hath said, Bring forth good Fruits, and believe on the Light, and also love one another, and love God ; again, He that heareth and doeth my Commandments, he loveth me, and I will love him ; not to mention a thousand other Passages in the Word to the same Purpose. Of what Use now would the Word be, supposing Man had no Power to will and think, to do and speak, what is commanded therein ? Without such a Power in Man, what would Religion and the Church be, but like the Wreck of a Ship lying at the Bottom of the Sea, with a Pilot standing on the Top of the Mast, and crying out, I have no Power to do any Thing ; in the mean Time he seeth the other Sailors making their Escape in Boats with full Sails. Was not free Power granted to Adam either to eat of the Tree of Life, or of the Tree of the Knowledge of Good and Evil ? And whereas

in consequence of this Freedom he ate of the latter Tree, therefore Smoke arising from the Serpent, that is, from Hell, entered into his Mind, whereby he was cast out of Paradise and cursed; nevertheless he did not lose his Free-will, for it is written that the Way to the Tree of Life was guarded by a Cherub, lest he should still be desirous to eat thereof."—As he uttered these Words, the other Spirit who loved Evil and the False, said, "I leave what I have heard, and retain what I have asserted, for who doth not know that God alone hath Life, and Activity in consequence thereof, and that Man of himself is dead, and consequently merely passive; and how can such a Being, which in itself is dead and merely passive, take to itself any Thing alive and active?" To this I replied, Man is an Organ of Life, and God alone is Life, and God infuses his Life into the Organ and all its Parts, as the Sun infuses its Heat into a Tree and all its Parts, and God granteth Man to perceive that Life in himself as his own, and is desirous that he should have such a Perception of it, to the Intent that he might live, as of himself, according to the Laws of Order, which are as many in Number as the Precepts of the Word, and might thus fit and dispose himself to receive the Love of God; nevertheless God continually, as it were, holdeth his Finger perpendicularly over the Balance, in order to direct and govern it, but still he never violateth Free-will by Compulsion. A Tree cannot receive any Thing, which the Heat of the Sun introduceth through the Root, unless it acquire a Degree of Warmth and Heat in all its Fibres, nor can the received Elements rise through the Root, unless all its Fibres, by virtue of the Heat received, give forth also their Heat, and thereby contribute to the Passage. This is precisely the Case with Man in consequence of the Heat of Life he receiveth from God; but still he differeth from the Tree in this respect, that he feeleth the Life in himself as his own, although it is not his; so far however as he believeth it to be his and not God's, so far he receiveth the Light of Life, but not the Heat of Love from God; for he receiveth the Heat of Love from Hell, which Heat being of a crass dense Nature, obstructeth and closeth up the purer Branches and Fibres of the Organ, just as impure Blood doth the capillary Vessels of the Body; thus Man from a spiritual maketh himself a mere natural Being. Man's Free-will is a consequence of this Circumstance, that he feeleth Life in himself as his own, and that God permitteth him to have such a Feeling, in order to effect Conjunction, which cannot be effected unless it be reciprocal, but which becometh reciprocal when Man acteth from a free Principle altogether as of Himself. Had not God permitted Man to have such a Feeling, he would not have been Man, nor have been a Subject of eternal Life, for reciprocal Conjunction with God is the distinguishing Character between Man
and

and Beast, and the true Ground and Cause of Man's living after Death; and this is an Effect of Free-will in spiritual Things." As I ended these Words, the evil Spirit removed himself to a Distance from me, and immediately I saw a flying Serpent under a particular Tree, which held forth some Fruit gathered from that Tree to a certain Person; I went instantly towards the Place, and when I was come thither, instead of the Serpent there appeared a Monster of a Man, whose Face was so covered with a Beard that no Part was visible but his Nose, and instead of the Tree there was a fiery Stump, at which stood the Spirit into whose Mind the Smoke from Hell had before entered; and afterwards he rejected all Belief touching Free-will in spiritual Things; then on a sudden a like Smoke rose out from the Stump, and overspread them both; and whereas they were thus removed from my Sight, I departed; but the other Spirit, who loved Goodness and Truth, and asserted Man's Free-will in spiritual Things, accompanied me Home.

505. THE THIRD MEMORABLE RELATION.

I once heard a Noise like the Collision of two Mill-stones, but as I approached towards the Place from whence it came it ceased, and I saw a strait Gate leading obliquely downwards to a certain arched House, which consisted of many Apartments, divided into small Cells, in each of which sat two Persons collecting from the Word Proofs in Favour of Justification by Faith alone; one collected, and the other transcribed, and this they did alternately. I went towards one of the Cells, which was near the Gate, and asked what they were collecting and transcribing? They said, "Concerning the ACT OF JUSTIFICATION, or concerning FAITH IN ACT, which is real, justifying, quickening, and saving Faith, and the chief of Church-Doctrines in our Christian World," then I said, "Tell me some Mark or Sign of that Act, when that Faith is introduced into the Heart and Soul of Man;" they replied, "The Sign of that Act is momentary, or, instantaneous, when a Man under the Anguish of Condemnation for Sin, and Contrition for his Offences, thinketh of Christ, as having taken away the Condemnation of the Law, and hath a confident Apprehension of this his Merit, and under this Apprehension approacheth and prayeth to God the Father." Then I said, "Suppose it so, and that this Act is instantaneous, yet how am I to conceive, what is asserted of this Act, that Man contributes nothing towards it, any more than if he were a Stock or a Stone, and that he hath no Power to begin, will, understand, think, operate, co-operate, apply and accommodate himself to this Act? Tell me, how doth this agree with what you said, that the Act then taketh Place, when Man thinketh about the Justice of the Law, about its Condemnation removed by Christ,

Christ, about the confident Apprehension of his Merit, and about approaching and praying to God the Father under such Apprehension? are not all those Things effected by Man?" They answered, "Not by Man actively, but passively;" and I replied, "How can any one think, have Confidence, and pray passively? If you remove Man's Activity and Co-operation, do not you remove also his Capacity of Reception, consequently whatever belongeth to him as Man, and with it the Act itself? and what doth the Act become in this case but a mere speculative ideal Existence? I trust that ye are not of those who believe, that such an Act taketh Place only among the Predestinate, who are utterly unacquainted with any Infusion of Faith in Themselves; wherefore, my Friends, believe, that Man, with respect to Faith and Charity, operateth of himself from the Lord, and that without this Operation, your Act of Faith, which ye call, the chief of Church-Doctrines in the Christian World, is but a mere Pillar, or Statue, like Lot's Wife, which being touched with a Scribe's Pen, or Finger Nail, maketh a crackling Noise, in consequence of the Salt whereof it is composed; Luke, xvii. 32. I use this Comparifon, because with regard to that Act ye make yourselves like unto Statues." As I spake these Words one of them took up a Candlestick, with intent to throw it directly at my Head, but the Candle suddenly going out, he threw it into the Face of his Companion, at which I smiled and departed.

506. THE FOURTH MEMORABLE RELATION.

I saw in the spiritual World two Flocks, the one a Herd of Goats, the other a Flock of Sheep; I wondered who they were, for I knew that the Animals seen in the spiritual World are not Animals, but the Correspondencies of the Affections, and the Thoughts flowing from thence, of those who ~~are~~ were there; wherefore I approached nigher, and as I approached, the Likeness of Animals disappeared, and instead of them I saw Men; and it was shewn me, that those who made the Herd of Goats, were those who had confirmed themselves in the Doctrines of Justification by Faith alone, and those who made the Flock of Sheep, were a Company of such as had believed that Charity and Faith were but one, even as Good and Truth are but one. I then spoke with those who had appeared like Goats, and said, "Why are you thus assembled?" the greater Part of them were of the Clergy, and possessed extraordinary Notions of themselves on account of the Fame of their Learning, because they knew the Secrets of Justification by Faith alone; they said, "They were assembled to form a Council, for that they had heard, that St. Paul's Saying, in Romans, chap. iii. verse 28. *Therefore we conclude that a Man is justified by Faith without the Deeds of the*

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Law, was not rightly understood. On this I said, " That by Faith, in that Passage, was not understood the Faith of the present Church, which is of three Divine Persons from Eternity, but a Faith in the Lord God the Saviour Jesus Christ, and by the Deeds of the Law, was not understood those of the Law of the Decalogue, but those of the Mosaic Law, proper to the Jews, but that from these few Words, two enormous Falsities had by a sinistrous Interpretation been concluded, which were, that by Faith there, had been understood the Faith of the present Church, and by the Works of the Law, those of the Law of the Decalogue; but that Paul did not understand these Deeds, but the Deeds of the Mosaic Law, that were peculiar to the Jews, clearly appeared from his own Words to Peter, whom he accused that he Judaized, when he knew nevertheless, *That a Man is not justified by the Deeds of the Law, but by the Faith of Jesus Christ*, Gal. ii. 16. Where by the Faith of (f) Jesus Christ is meant the Faith in him and from him; and because by the Deeds of the Law are meant the Deeds of the Mosaic Law, he hath therefore distinguished between the Law of Faith and the Law of Works, and between the Jews and the Gentiles, or the Circumcision and the Uncircumcision, and by the Circumcision is there understood Judaism, as in all other Places, and he even closes these Sayings by these Words, *Do we then make the Law void through Faith? God forbid; yea, we establish the Law*, Rom. iii. 31. He also saith, in the preceding Chapter; *Not the Hearers of the Law are just before God, but the Doers of the Law shall be justified*, Rom. ii. 13. as also, verse 6. *That God will render unto every Man according to his Deeds*, also, *We must all appear before the Judgment-seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10. besides many other Passages of the same Apostle; from whence it appears, that Paul rejected Faith without good Works, as well as James, in his Epistle, chap. ii. 5, 17, to 26. That Paul understood the Deeds of the Mosaic Law, that was made for the Jews, is evident from that every Statute passed for the Jews, is in Moses called the Law, so the Works of the Law as appears from that they are called as follows, *This is the Law of the Sacrifice of Peace-Offering*, Levit. vii. 11, and 37. *This is the Law of the Burnt-Offering; of the Meat-Offering; of the Trespass-Offering; for the Consecration; for the Sacrifice and Peace-Offering*, Levit. vii. 37. *This is the Law of Beasts and of Fowls*, Levit. xi. 46, and following. *This is the Law of her that hath borne a Male or a Female*, Levit. xii. 7. *This is the Law of the Plague of Leprosy*, Levit. xiii. 59.—xiv. 2, 32, 54, 57. *this is the Law of him that hath an Issue*, Levit. xv. 32. *This is the Law* of

(f) See No. 338. Vol. I.

of jealousy, Numb. v. 29, 30. *This is the Law of the Nazarites*, Numb. vi. 13, 21. *This is the Law when a Man dieth in a Tent*, Numb. xix. 14. *This is the Law of the red Heifer*, Numb. xix. 2. *The Law for a King*, Deut. xvii. 15, to 19. Nay, *The whole Book of Moses is called the Book of the Law*, Deut. xxxi. 9, 11, 12, 26. as also in Luke, ii. 22,—xxiv. 24. John, i. 46.—vii. 22, 23.—viii. 5. To this also was added, that they might see in Paul, That a Man must live according to the Law of the Decalogue, and that it is fulfilled by Charity, Rom. xiii. 8, 9, 10, 11. as also that he saith, *Now abideth Faith, Hope, and Charity, but the greatest of these is Charity*, 1 Cor. xiii. 13. and so not Faith." To this they answered, "This is what we are assembled to consider on." But not to disturb them, I withdrew; and then again afar off, they appeared like Goats, sometimes as laying down, and sometimes as standing up, but they turned themselves from the Flock of Sheep; they appeared as laying down when they were in Deliberation, and as standing up when drawing their Conclusions; but I kept my Sight fixed on their Horns, and wondered to see that the Horns on their Foreheads, sometimes appeared as projecting forward, sometimes raised-up, at Times as bent backward towards the Back, and at last as quite bent back; then of a sudden they turned towards the Flock of Sheep, yet they still appeared as Goats; wherefore I approached them again, and asked what they had determined on; they said, "They had concluded that Faith alone produceth the Goods of Charity, even as a Tree produceth Fruits; but then a Clap of Thunder was heard, and Lightning was seen above; and immediately an Angel was seen standing between the two Flocks, and he cried to the Flock of Sheep, "Do not hearken to them, they have not receded from their former Faith, which is, that Faith alone justifies and saves, and that actual Charity doth nothing; neither is Faith as a Tree, but Man; but repent ye, and look to the Lord, and ye shall have Faith. Before this, Faith is not that Faith in which there is Life." Then the Goats, with their Horns bent backwards, were desirous to approach to the Sheep, but the Angel standing between them, divided the Sheep into two Flocks, and said to those on the left, who favoured them, if ye shall adjoin yourselves to the Goats, I can assure you, a Wolf will come, that will seize them, and you along with them.

But after the two Flocks of Sheep were separated, and those on the left had heard the threatening Words of the Angel, they mutually looked at each other, and said, "Let us converse with our former Companions;" then those on the left, who had joined the Goats, spoke to those on the right, saying, "Why do ye separate from our Shepherds? is not Faith and Charity one and the same Thing, as a Tree and its Fruits are, for a Tree,
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by its Branches is continued into its Fruit, and if a Part of the Branch whereby the Tree by Continuation floweth into its Fruit, is broken off, will not the Fruit perish, and along with it the Seed of the Tree that should serve for a future Growth? Ask our Priests whether it is not so;" they then asked, and turned about to the rest, who winked with their Eye-lids, for them to say that they had spoken well; and afterwards they answered, "Ye have spoken aright, but as to what concerns the Continuation of Faith into good Works, as of a Tree into its Fruit, we are acquainted with many Secrets, but this is not the Place to discourse of them, for in the Chain or Thread of Faith and Charity, there are many little Kuots, which we, who are of the Priesthood, are only able to solve." Then one of the Priests who were among the Sheep on the right, arose and said, "They have answered you, that this Matter is so, but to their own Party that it is not so, for they think otherwise;" wherefore they asked, "How do they think, do they not think as they teach?" He said, "No, for they think that all the Good of Charity, which is called good Work, done by Man for Salvation and eternal Life, is not good in its least Part, because they suppose that Man, in a Work done by him, seeks to save himself, and vindicate the Righteousness and Merit of the one Saviour as his own, and that this happeneth in every good Work, in which a Man feels his own Will, wherefore they assert that there is absolutely no sort of Conjunction of Faith and Charity, and that even Faith is not retained nor preserved by good Works." But those on the left said, "What you have asserted of them is not true, for they ~~do~~ not preach Charity and its Works, which they call the Works of Faith, manifestly in our Presence?" To this he answered, "Ye do not understand their Preachings, it is only the Priest that attends to it, and understands it, for they mean only moral Charity; and its civil and politic Goods are what they call the Goods of Faith, but yet they are not really so, for an Atheist can do them in like Manner, and under the same Form; wherefore they maintain unanimously that no Man is saved by any Works, but by Faith alone; but this I will illustrate by Comparisons; thus, an Apple-Tree produces Apples, but they assert, if a Man does good Works for Salvation's Sake, as this Tree produceth Apples by continuity, that then the Apples are inwardly rotten, and full of Worms; also, that if a Man should do spiritual Goods, as a Vine produceth Grapes, he would produce sour Grapes, of no Worth." But then they asked, "What sort of Goods of Charity, as good Works, which are the Fruits of Faith, have they then?" He answered, "Perhaps they have some inconspicuous good Works, somewhere near Faith, but yet with these they have no Coherence, being but like the Shade of a Man behind him,

him, when he looketh towards the Sun, which Shade is not observable to him, but when he turneth himself backwards; nay I can even say, that they are like unto Horses Tails, which are now commonly cut off in many Places, from a Supposal that they are of no Use, and that if they continued to the Horse they would easily be defiled." Having heard this, some one of the Flock of Sheep on the left said, in great Indignation, "There certainly is some kind of Conjunction, for otherwise how can they be called the Works of Faith; perhaps the Goods of Charity are insinuated by God in the voluntary Works of Man, by some kind of Influx, or by some Affection, Aspiration, Inspiration, Emotion, and Excitation of the Will, a faint Perception in the Thought, and from hence Exhortation, Contrition, and so Conscience, and an Impulse and Obedience of the Decalogue and the Word, as an Infant, or as one endowed with Wisdom, or by some other Means alike to these, for otherwise, how could they be called Fruits of Faith?" To these Things the Priest answered, "There is none, and if they say that any Thing of this kind is effected by some such Thing, yet they so manage it, by other Expressions in their Sermons, that it results that it is not from Faith; yet some of them do support such Things, but yet only as *Signs of Faith, and not as its Bonds with Charity*. Some nevertheless have contrived a Conjunction by the Word;" and then they said, "Is there no Conjunction then?" but he answered, "They do not think so, but have it only by the hearing of the Word, for they assert, that all the rational and voluntary Faculties of Man ^{are} in Matters of Faith impure and meritorious, and that Man in spiritual Matters can understand, will, work, and co-operate no more than a Block." But one of them hearing that it was thought that Man was in such a Predicament in spiritual Things, that is, in all that belongs to Faith and Salvation, said, "I have heard a certain Man saying, I have planted a Vineyard, now I will drink Wine even unto Drunkenness; but another asked him, will you drink Wine out of your own Cup, with your right Hand? No, replied he, but out of an invisible Cup, with an invisible Hand; the first added, then you certainly will not be intoxicated afterwards; the same Man said, But hear me, I pray, I tell you, Drink ye Wine from the Word understood; do ye not know that the Lord is the Word; is not the Word of the Lord, and so is He not in it? if therefore ye do good from the Word, then do ye not do it from the Lord, * from his own Mouth and Will? and if ye then look to the Lord; He will also lead and teach you, and ye will do it of yourselves from the Lord. Who, doing any Matter from the Mouth and special Command of a King, can say, I do this of myself, from my own Command, and from my own Will? After this he turned himself to the Clergyman and said, Ye Minis-

ters of God, seduce not your Flock." On hearing these Things, the greater Part of the Flock, on the left, that were with the Goats, retired, and adjoined itself to the Flock on the right Side. Then some of the Clergy who were also on the left, said, "We have heard what we ~~were~~^{were} unacquainted with before; we are the Shepherds of our Sheep, and will not forsake them." And they retired along with them, and they said, "This Man hath spoken a true Word, who can say, when doing a Thing from the Word, so from the Lord, from his Mouth and Will, I do this of myself? Now we see the Divine Providence, why a Conjunction of Faith and Charity hath not as yet been found, which could be acknowledged by the ecclesiastical Society; it could not be found, from the same Reason that it could not even exist, for there was no Faith in the Lord, who is the Word, and from thence there was neither a Faith from the Word." But the other Priests, that were of the Flock of Goats went away, shaking their Hats, and cried out, "Faith alone, Faith alone, shall still live for ever!"

507. THE FIFTH MEMORABLE RELATION.

I was once engaged in Discourse with the Angels, and our closing Subject of Conversation was the Concupiscence of Evil, which is in every Man by Birth; one of them said, "That in his World, they who are under the Influence of Concupiscence, appear to the Angels as if they were infatuated, but to themselves as in a high Degree of Wisdom, wherefore, in order to draw them out of their Infatuation, they are alternately subjected to its Influence, and to the Influence of Reason, which hath its Abode only in their external Man, and in this State they see, acknowledge and confess their Infanity, but still they are desirous to emerge again from their rational State into their insane State, and do emerge as from a State of Compulsion, and Dissatisfaction, into a State of Freedom and Delight; thus they are inwardly pleased with Concupiscence and not with Intelligence. There are three universal Loves, of which every Man is formed by Creation, the Love of his Neighbour, which is also a Love of doing what is useful, and which is a spiritual Love; the Love of the World, which is also a Love of possessing Wealth, and which is a material Love; and the Love of Self, which is also a Love of Dominion over others, and which is a corporeal Love. Man is truly Man whilst the Love of his Neighbour, or the Love of doing what is useful, constituteth the Head, and the Love of the World, or the Love of possessing Wealth, constituteth the Breast and Belly, and the Love of Self, or the Love of Dominion constituteth the Feet and Soles of the Feet; but if the Love of the World constituteth the Head, he becometh then like a Man crooked and misshapen; but if the Love of Self constituteth the Head, he becometh then like a Man, not standing on his

his Feet, but as it were on the Palms of his Hands, with his Head downwards and his Feet upwards. When the Love of doing useful Services constituteth the Head, and the two other Loves constitute in order the Body and Feet, such a Man appeareth in Heaven of an angelic Countenance, with a beautiful Rainbow around his Head; but in case the Love of the World or of Wealth, constituteth the Head, he then appeareth, when seen from Heaven, of a pale Countenance like a Corpse, with a yellow Circle about his Head; but in case the Love of Self, or of Dominion over others, constituteth the Head, he appeareth when seen from Heaven of a dusky fiery-coloured Countenance, with a white Circle about his Head." Hereupon I enquired "What was represented by Circles about the Head?" They answered, "Intelligence; a white Circle about the Head, where the Countenance is dusky and fiery-coloured, representeth and signifieth, that the Intelligence of such a Person is in his External, or about him, but Insanity in his Internal, or within him; such a Person also, whilst he is in the Body is wise, but whilst he is in the Spirit is insane; and no Man is wise in Spirit but from the Lord, in proportion as he is born again, and created of Him." As they uttered these Words, the Ground opened to the left, and through the Opening I saw a Devil arising of a Countenance dusky and fiery-coloured, with a white Circle about his Head, and I asked, "Who art thou?" He said, "I am Lucifer, Son of the Morning, and because I made myself like unto the Highest, I was cast down according to the Description in Isaiah, chap. xiv." (nevertheless he was not Lucifer, but only fancied that he was) and I said, "When thou wast cast down, how couldst thou rise out of Hell?" And he replied, "There I am a Devil, but here I am an Angel of Light; dost not thou observe my Head encompassed with a white Belt? Thou shalt see also, if thou art so disposed, that amongst the moral I am moral, amongst the rational I am rational, and amongst the spiritual I am spiritual; I can also preach on Occasion." Then I asked, "How canst thou preach?" He answered, "Against Cheats, against Adulterers, and against all infernal Loves; nay at such Times I have called myself no longer Lucifer, but a Devil, and have condemned myself, and for that Reason was commended and extolled to the Skies, and hence it is that I am called the Son of the Morning; and what I have often wondered at, when I was in the Pulpit, I thought no other but that I was speaking what was right and true; but the Cause of this was discovered to me, which was, because I was influenced by my External, which were at that Time separated from my Internal; yet notwithstanding this Discovery, I was not still able to change myself, inasmuch as I have raised myself above the Highest, and exalted myself against him." Then I asked him,

“How couldest thou speak in such a Manner, when thou thyself wast a Cheat, and an Adulterer?” He replied, “Whilst I am in Externals, or in the Body, I am totally different from what I am when in Internals, or in the Spirit; in the Body I am an Angel, but in the Spirit I am a Devil, for in the Body I am in Understanding, but in the Spirit I am in Will, and Understanding raiseth me upwards, but Will carrieth me downwards; and whilst I am in Understanding, a white Belt encompasseth my Head, but when the Understanding is brought into Subjection to the Will, and made its Servant, which is our last State, then the Belt blackens and disappears, in which case I can no longer ascend into this Light.” Immediately as he uttered these Words, on seeing the Angels who attended me, his Countenance became inflamed, and his Voice harsh, and he instantly grew black, even as to the Belt about his Head, and descended down into Hell through the Opening at which he rose up. On seeing and hearing what had passed, the Angels who were present, were confirmed in this Truth, that Man’s Nature and Quality depend on the Nature and Quality of his Will, and not of his Understanding, inasmuch as the Will easily draws over the Understanding to its Party, and subjects it to its Authority. Then I enquired of the Angels, whence the Devils derive Rationality, and they said, “From the Glory of Self-love, for Self-love is encompassed about with Glory, this being the Splendour of its Fire, and this Glory raiseth the Understanding almost into the Light of Heaven; for the Understanding in every one is capable of being elevated according to the Thoughts, but the Will can only be elevated by a Life in Conformity to the Truths of the Church, and of Reason; hence it is that even Atheists themselves, who by reason of Self-love are in the Glory of Reputation and Distinction, and thereby in a Conceit of their own Intelligence, enjoy a higher Degree of Rationality than many others; but then this is only the Case, when the thinking Principle of the Understanding is uppermost in them, and not when the Love Principle of the Will is uppermost; the Love-Principle of the Will possesseth the internal Man, but the thinking Principle of the Understanding the external.” The Angels further explained the Reason why Man is compounded of three kinds of Love, viz. the Love of Uses, the Love of the World, and the Love of Self; it is in order that he may think by Influence from God, and yet altogether as of himself; for in the human Mind the highest Parts and Powers are turned upwards towards God, the middle Parts outwards towards the World, and the lowest Parts downwards towards the Body, and in consequence of these being turned downwards, Man thinketh altogether as of Himself, when nevertheless he is influenced from God.

508. THE SIXTH MEMORABLE RELATION.

On a certain Day there appeared before me a magnificent Temple of a square Form, whose Roof was like a Crown, arched above, and elevated round about; its Walls were continued Windows of Chrystals, and its Gate of a pearly Substance; within on the South Side, verging towards the West, was a Pulpit, on which towards the Right lay the Word open, and encompassed with a Sphere of Light, whose Brightness surrounded and illuminated the whole Pulpit; in the Midst of the Temple was a sacred Place with a Veil to cover it, which at that Time was removed, and therein stood a Cherub of Gold, with a Sword in his Hand that turned every Way. Whilst I was taking a View of all these Things, and thinking what they meant, their Signification was pointed out to me by an Influx from above; hence I saw that the Temple signified the New Church; the Gate of a pearly Substance, the Entrance into it; the Windows of Chrystals, the Truths which enlightened it; the Pulpit, the Priesthood, and Preaching; the Word upon it, which was open, and enlightened the higher Part of the Pulpit, the Revelation of its internal Sense, which is spiritual; the sacred Place in the Midst of the Temple, the Conjunction of that Church with the angelic Heaven; the Cherub of Gold within, the Word in its literal Sense; the Sword vibrating in his Hand signified, that this Sense of the Letter is capable of being turned every Way, supposing only that it be applied to favour any particular Truth; the Removal of the Veil before the Cherub signified, that now the Word is laid open. Afterwards as I approached nearer, I saw written over the Gate these Words, NOW IT IS ALLOWABLE, which signified, that now it is allowable to enter intellectually into the Mysteries of Faith. On seeing this Writing, it occurred to my Thoughts how dangerous it is to enter intellectually into Tenets of Faith, formed out of Man's own Intelligence, and consequently consisting of Falses, and how much more so to confirm them by Passages from the Word, whereby the Understanding is closed above, and in a short Time below, and that to such a Degree, that Matters of a Theological Nature not only become disagreeable, but are also obliterated and effaced, like Writing on Paper devoured with Moths, whilst the Understanding abideth only in political Concerns, such as regard a Man's Life in the State to which he belongeth, and in civil Concerns relating to his own particular Function, and in domestic Concerns, or the Business of his own Family, in all which he attacheth himself closely to Nature, and loveth her by reason of her enchanting Pleasures, as an Idolater doth the golden Image

which he carrieth in his Bosom. Now whereas the Tenets maintained at this Day, in all Christian Churches are not derived from the Word, but from Man's own Intelligence, and consequently consist of Falses, and yet are confirmed by some Passages out of the Word, therefore amongst the Roman Catholics, by the Lord's Divine Providence, the Word was taken out of the Hands of the Laity, and opened amongst the Protestants, but still in a Degree kept closed up, in consequence of a ruling Maxim amongst them, that the Understanding is to be kept bound under Obedience to Faith. The Case however is totally reversed in the New Church, wherein it is allowed to enter with the Understanding, and to penetrate into all its Secrets, and likewise to confirm them by the Word; and the Reason is, because its Doctrinals are a Chain of Truths revealed from the Lord by the Word, and the rational Confirmation thereof causeth the Understanding to be opened more and more upwards, and thereby to be elevated into the Light which the Angels of Heaven enjoy, which Light in its Essence is Truth, wherein the Acknowledgment of the Lord as God of Heaven and Earth shineth with resplendent Glory. This is understood by the Writing over the Gate of the Temple, Now IT IS ALLOWABLE, and also by the Veil removed from before the Cherub in the sacred Place, for it is an established Law of the new Church that Falsities close the Understanding, and that Truths open it. After this I saw as it were an Infant over my Head, holding a Paper in his Hand, who as he approached me grew up to the Stature of a middle-sized Man; he was an Angel from the third Heaven, where all appear at a Distance like Infants; when he was come near, he held forth the Paper to me, which being written with circumflex Letters, such as are used in that Heaven, I returned it back, and desired him to explain the Meaning of its Contents in Words adapted to my Ideas; then he replied, "The Contents are these; ENTER FROM HENCEFORTH INTO THE MYSTERIES OF THE WORD WHICH HATH HERETOFORE BEEN CLOSED UP, FOR ALL THE TRUTHS CONTAINED THEREIN ARE SO MANY MIRRORS OF THE LORD."



CHAPTER THE NINTH (s),

O F

R E P E N T A N C E.



509. **A**FTER treating on Faith, Charity, and Free-will, Repentance followeth next in order to be considered, inasmuch as true Faith and genuine Charity are not attainable without Repentance, and none can do the Work of Repentance without Free-will. Another Reason also for treating of Repentance in this Place is, because the Treatise on Regeneration immediately succeeds it, and none can become regenerate before those greater Evils are removed, which render Man detestable in the Sight of God, and the Removal of such Evils can only be effected by Repentance. What is an unregenerate Man but an impenitent Man? and what is an impenitent Man but like a Person in a Lethargy, who knoweth nothing of the Nature of

(s) The Contents of this Chapter, like those of the former, demand the serious Attention of the pious Reader, who wisheth to obtain a Victory over Sin, and to be established in the Strength and Power of a Divine Life, as his Qualification to be admitted to the Blessedness and Glories of the New Jerusalem. In the present Church, the Necessity of Repentance is acknowledged, and yet is not acknowledged; it is acknowledged, in Word, but it is not acknowledged in Practice. This is a sure consequence of the Doctrine of Justification by Faith alone, which, asserting Salvation to be an Effect of God's immediate Mercy, of course supposeth it possible for the Soul to be saved, although it neither knoweth, nor renounceth its Sins. In opposition to this fatal Doctrine, our enlightened Author openeth in the following Chapter, the true Ground, Nature, and Necessity of Gospel-Repentance; he sheweth that every Soul is by Nature born in innumerable Sins, which are a consequence of that hereditary Evil derived by long Succession from its corrupt Parents; he asserteth the utter Impos-

of Sin, and therefore cherisheth it in his Bosom, and huggeth it to his Embraces as an Adulterer doth the Partner of his shame. But in order to understand the Nature and Efficacy of Repentance, it may be expedient to arrange the Consideration of it under separate Heads or Articles.

That Repentance is the Beginning and Foundation of the Church in Man.

510. That Fellowship, or Community, called the Church, consisteth of all such Persons as have the Church abiding in them; and the Church gaineth Admission into every one when he is regenerate, and every one becometh regenerate in proportion as he abstaineth from the Evils of Sin, and shunneth them as he would shun Troops of infernal Spirits, whom he saw ready to assault him with burning Torches, with Intent to cast him on a Pile of Fire. There are several Things, which in the first Stages of Life prepare Man for the Church, and introduce him into it, but Acts of Repentance alone are efficacious towards forming the Church in Man. Acts of Repentance are all such, as make a Man disinclined to those Evils which are Sins against God, in consequence whereof he ceaseth to practise them; for before this is effected, Man standeth in an outer Place with respect to Regeneration, in which Case supposing any Thought to enter his Mind about eternal Salvation, he turneth suddenly towards it, and as suddenly turneth away from it; for it penetrateth no further than the Ideas of the thinking Principle, from whence it maketh its Way into outward Expressions of Speech, and possibly also into some bodily Gestures conformable to Speech; but in case such Thought entereth into the Will, it then gaineth a Place in Man, for the Will is the real Man, because his Love dwelleth therein, whereas the thinking Principle is without, or out of Man, unless it proceedeth from his Will; if this be the Case, then Will and
Thought

ability of such Sins being removed, until the Soul knoweth them in itself, acknowledgeth them, fighteth against them, and through the Divine Grace and Power of the Redeemer, finally gaineth a Victory over them. Herein, according to our enlightened Author, consisteth the true Nature of profitable Repentance, and of Gospel Salvation; for in proportion as Sin, or Self, or Satan, (for all mean the same Thing) are thus removed and subdued, in the same proportion, and in no other, Goodness and Truth from the Lord are implanted in the Soul, and with them the Lord himself entereth, and establisheth the Kingdom of his eternal Life, Peace and Blessing. Every unprejudiced and candid Mind will readily acknowledge the Truth of this Doctrine, but yet it is to be feared, that in consequence of the commonly received Notions, concerning immediate Mercy, and the Remission of Sins through Christ's satisfying Merit, very few comparatively will thoroughly practise it.

Thought act in Unity, and together constitute the Man. Hence it follows, that Repentance, before it can be called Repentance, and become efficacious in Man, must needs affect the Will, and thereby the thinking Principle, and not the thinking Principle alone, consequently it must be actual, and not merely Lip-Repentance. That Repentance is the Beginning and Foundation of the Church, appears evidently from the Word of God; for John the Baptist, who was sent before to prepare Men for that Church which the Lord was about to establish, whilst he baptized, preached at the same Time Repentance, wherefore his Baptism was called the Baptism of Repentance, because by Baptism was signified spiritual Washing, which is Cleansing from Sins; this he did in Jordan, because Jordan signified Introduction into the Church, being the first Boundary of the Land of Canaan, where the Church was established. The Lord himself also preached Repentance for the Remission of Sins, thereby teaching that Repentance is the Beginning and Foundation of the Church, and that in proportion as Man performeth it, in the same Proportion Sins are removed in him, and as they are removed, so far they are forgiven or remitted. Moreover the Lord enjoined his twelve Apostles, and the Seventy also, to preach Repentance, whence it is evident, that Repentance is the Beginning and Foundation of the Church.

511. That the Church cannot possibly have Place in Man until Sins are removed in him, must be plain to every considerate Person, and may also be illustrated by the following Comparisons. Who can introduce Sheep, Kids, or Lambs, into Fields or Woods, where are all kinds of wild Beasts, until he hath driven out those Beasts? Who can prepare a Piece of Ground for a Garden, which is over-run with Thorns, Briars, and Nettles, until he hath rooted out those noxious Plants? Who can establish any Form of Administration of civil Judicature, or introduce orderly Government into a City possessed by Enemies, until he hath first expelled those Enemies? The Case is similar with respect to the Evils in Man, which are like so many wild Beasts, or like Thorns and Briars, or like so many Enemies, with which the Church can no more cohabit, than a Man could with Tigers and Leopards, in the same Den; or than he could lie in a Bed strawed over with poisonous and prickly Herbs; or than he could sleep soundly all Night in a Church amongst the Tombs, if terrified with the Alarms of Spectres and Hobgoblins.

That Contrition, which is said now-a-days to precede Faith, and to be followed by evangelic Consolation, is not Repentance.

512. In the reformed Parts of the Christian World, mention is made of a certain kind of Anxiety, Grief, and Terror, which they call CONTRITION, and which with the Regenerate is said to precede Faith, and to be succeeded by evangelic Consolation. It is further said of this Contrition, that it ariseth from an Apprehension of the just Wrath of God, and of eternal Damnation in consequence thereof, to which every one is exposed by reason of Adam's Sin, and the inherent Proclivity to Evils thereby propagated, and that without such Contrition, the Faith which is imputative of the Merit and Righteousness of the Lord the Saviour is not bestowed, but that such as by Contrition have obtained that Faith, receive evangelic Consolation, whereby they are justified, that is, renewed, regenerated, and sanctified, without any Co-operation on their Part, and are thus translated from Damnation to everlasting Blessedness, which is eternal Life. But concerning this Contrition, it ought to be considered, 1. Whether it be Repentance. 2. Whether it be of any Weight or Consequence. 3. Whether there be any such Thing without Repentance.

513. WHETHER CONTRITION BE REPENTANCE, OR NOT, may be determined from the following Description of Repentance; that it can have no Place or Existence in Man, unless he knoweth himself to be a Sinner, not only in a general, but also in a particular Sense, which no one can know except he examineth himself, and seeth the Evils that are in him, and condemneth himself on Account of them. But that Contrition which is declared necessary in order to attain Faith, hath nothing in it that tallies with this Description, for it consisteth only in a Man's thinking and confessing that he is born in the Sin of Adam, and with a Nature inclining to all the Evils thence resulting, and that he is thereby under the Wrath of God, and consequently deserving of Damnation, the Curse, and eternal Death; whence it is evident that this Contrition is not Repentance.

514. The second Point to be considered is, WHETHER IT BE OF ANY WEIGHT OR CONSEQUENCE? It is said that it contributeth to the Attaining of Faith, as something previous or preceding, contributeth to what followeth and is consequent, but still that it doth not enter Faith, and by a promiscuous Union join itself with it. But what is the Faith that follows,

follows, and is consequent on such Contrition, except this, that God the Father imputes his Son's Righteousness, and immediately declareth a Man righteous, new, and holy, who is not conscious of any Sin, and thus cloatheth him with a Garment washed and made white in the Blood of the Lamb, in which Garment whilst he walketh, the Evils of his Life are like Stones of Sulphur cast into the Bottom of the Sea, and the Sin of Adam is like Something covered or removed, or taken away by the imputed Righteousness of Christ? When Man thus walketh by virtue of such a Faith in the Righteousness and derivative Innocence of God the Saviour, to what Purpose doth the fore-mentioned Contrition serve, but to inspire a Confidence that he is in the Bosom of Abraham, from which Place he regardeth all who have not received Contrition previous to Faith as condemned Criminals in Hell, or as dead Persons; for it is insisted that none can obtain living Faith without Contrition; wherefore it may be said, that supposing such to have immerged, or to immerse themselves in damnable Evils, they no more attend to them, and have no more Perception of them, than young Pigs have of the Stench arising from the Mire in which they wallow. Hence it is evident, that such Contrition not being Repentance, is of no Weight or Consequence.

515. A third Point to be considered is, WHETHER THERE BE SUCH A THING AS CONTRITION WITHOUT REPENTANCE? I have asked many in the spiritual World, who have confirmed themselves in Faith imputative of the Merit of Christ, whether they have had any Contrition? And they have answered, What is Contrition, when we have firmly believed from our Infancy, that Christ hath taken away all our Sins by his sufferings? Contrition doth not square with this Belief, for Contrition consisteth in a Man's casting himself into Hell, and enduring Pangs of Conscience, whereas we know that we are redeemed, and thereby rescued out of Hell, and consequently uncondemned; to this they have added, that the Doctrine of Contrition is a mere Trick, invented to take Place of Repentance, which is so often mentioned and insisted on in the Word; that possibly it is some Emotion excited in simple Minds, that are but little acquainted with the Gospel, when they hear or think of Hell-Torments; they said moreover, that the Consolation of the Gospel impressed on their Minds in their early Years, had so far removed Contrition, that they smiled at the very mention of it, and that Hell had no more Power to strike Terror into them, than the Fire of Vesuvius and Ætna had to alarm the Inhabitants of Warsaw and Vienna, or than the Hydras and fiery Serpents of Tartary, or the Tigers and Lions of the Forests in Arabia had, to alarm the peaceable and quiet Inhabitants of Europe;

Europe; and that the Wrath of God affected them no more with Fear and Terror, than the Wrath of the King of Persia affected the People of Pennsylvania. From this Relation, and the Reasonings which it suggested, I am fully persuaded that Contrition, unless it be Repentance, such as is described hereafter, is nothing but a Slight and Deceit of the Imagination. The Reason why the Reformed substituted Contrition in the Place of Repentance was, that they might be separated as far asunder as possible from the Roman-Catholics, who urged the Necessity of Repentance and Charity together with Contrition; and after that they had established Justification by Faith alone, they alledged this as a Reason for accepting Contrition in the Place of Repentance, viz. that by Repentance, as by Charity, Man might mix some Ideas of his own Merits, which entering into his Faith would darken and defile it.

That the mere Lip-Confession of being a Sinner, is not Repentance.

516. Concerning this Lip-Confession, the Reformed, who subscribe to the Augsburgh Confession, thus express themselves, "No Man can ever possibly know his Sins, wherefore they cannot be enumerated; they are besides hidden deep in the inner Parts, wherefore Confession would be false, uncertain, imperfect, and mutilated; but whosoever confesseth himself to be mere Sin, he comprehendeth all Sins, excludeth none, and forgetteth none. Still however the Enumeration of Sins, although it be not necessary, ought not to be forbidden, for the Sake of tender and timid Consciences, but this is only a puerile and common Form of Confession for the simple and ignorant." FORMULA CONCORDIÆ, Pages 327, 331, 380. This Confession was substituted by the Reformed in the Place of actual Repentance, after that they had separated from the Roman-Catholics, because it is grounded on their imputative Faith, which alone, without Charity, and consequently without Repentance, produceth Remission of Sins, and Regeneration; it is grounded also on this Maxim, which is annexed inseparably to such Faith, that in the Act of Justification there is required no Co-operation on Man's Part with the Holy Ghost; and on this that no Man enjoyeth Free-will in spiritual Things; and again on this, that every Thing is an Effect of immediate Mercy, independent of any Mediation, from and by Man.

517. Many Reasons might be assigned why the mere Lip-Confession of being a Sinner is not Repentance, but it may be sufficient to mention one, which,

which is this, that every Man, howsoever wicked and diabolical, may make such Confession, and call himself a great Sinner, even with an Appearance of much Devotion, whilst the Torments of Hell threaten him, and stare him in the Face, But who doth not see that such a Confession not proceeding from any internal Principle of Devotion, must needs be grounded in the Imagination, and not in the Will, consequently must come rather from the Lungs than from the Heart? For a wicked Man, and a Devil, notwithstanding such Confession, still burn inwardly with the Concupiscencies of the Love of doing Evil, by which they are agitated and impelled, like Wind-Mills in a violent Storm; wherefore such Confession is nothing but a Contrivance to deceive God, for the sake of a Deliverance, or impose upon the simple. For what is more easy than to compel the Lips to pour forth Words, and to prepare the Breath for that Purpose, and to lift the Eyes and Hands upwards? This is what the Lord observes in Mark, *Well hath Esaias prophesied of you Hypocrites! this People honour me with their Lips, but their Heart is far from me.*—vii. 6. and in Matthew, *Wo unto you Scribes and Pharisees, Hypocrites! for ye make clean the outside of the Cup, and of the Platter, but within they are full of Extortion and Excess; thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the outside of them may be clean also,*—xxiii. 25, 26. besides other Passages in the same Chapter.

518. The like hypocritical Worship is practised by all those who have confirmed themselves in the Faith now prevalent, that the Lord took away all the Sins of the World by his Suffering on the Cross, whereby they understand the Sins of every particular Person, who doth but put up formulary Prayers, regarding Propitiation and Mediation. Some Persons of this Character can even utter many holy Things concerning Repentance and Charity, with a loud Voice, and an apparent Warmth of Zeal, from the Pulpit, who yet believe neither of any Avail to Salvation; for by Repentance they mean nothing more than Lip-Confession, and by Charity a mere outward Uprightness in the common Business of Life, but the Desire of popular Favour is what influenceth them on such Occasions. These are they whom our Lord describes in these Words, *Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out Devils? and in thy Name done many wonderful Works? And then will I profess unto them, I never knew you; depart from me, ye that work Iniquity,* Matt. vii. 22, 23. I once heard, in the spiritual World, a certain Person praying thus; "I am full of Infection, and all over leprous, and defiled from my Mother's Womb; there is no Part found in

me from the Crown of my Head to the Sole of my Foot ; I am not worthy to lift up my Eyes towards God ; Death and eternal Damnation are my deserved Portion ; have Mercy on me for the Sake of thy Son ; purify me by his Blood ; the Salvation of all is according to thy good Pleasure ; I implore thy Mercy." They who stood by and heard these Words asked, " How knowest thou that thou art such an one as thou hast described thyself to be ?" He replied, " I know it because I have been told so ;" but immediately he was sent to the examining Angels, who hearing him make the same Declarations, and enquiring into his real State and Character, reported, that all he had said of Himself was true, but still that he was not acquainted with a single Evil in himself, because he had never examined himself, and had fancied that Evils after Lip-Confession were no longer Evils in the Sight of God, by reason that God both turneth away his Eyes from them, and is rendered propitious towards them ; and that on this Account he had never repented of any Evil, although he was a deliberate Adulterer, Robber, cunning Detractor, and burning Avenger, and was such in Will and Heart, and consequently would have been such in Words and Actions, unless he had been restrained by Fear of the Law, and of the Loss of Reputation ; when it was discovered and proved that this was his real Character, he received Sentence, and was cast down amongst the Hypocrites in Hell.

519. The Nature and Quality of such Persons may be illustrated by Comparisons. They are like Temples occupied only by Spirits of the Dragon, and by those described in the Revelations, under the Name of Locusts ; and they are like Reading-Desks in those Temples, where the Word of God is not to be found, being hid deep underneath in the Earth. They are also like Walls plaistered over with Plaister of a beautiful Colour, within which are seen Bats, and terrible Birds of Night, flying in at the open Window. They are also like whitened Sepulchres full of dead Mens Bones ; and they are like Money made of the Lees of Oil, or dried Dung, and washed over with Gold. They are further like the Bark and Rind about rotten Wood ; and like the Garments of Aaron's Sons about a leprous Body ; nay, they are like Sores and Ulcers, which are supposed to be healed, but which nevertheless are full of corrupt Matter, only covered over with a thin Skin. How plain is it to every one, that an holy External, and a profane Internal cannot agree together ! Such Persons also are particularly fearful of examining themselves ; wherefore they have no more Sense or Perception of what is vicious and depraved in Themselves, than of the foetid unfavoury Substances contained in the Stomach and Bowels, before they are cast out into the Draught. It is to be observed however that the Persons whom we have

have been describing, are not to be confounded with those, whose Faith and Practice are unblameable, nor with those who repent of some particular Sins, and make a like external Confession thereof in their private Prayers and Meditations, and especially under spiritual Temptation; for such general Confession both precedes and follows Reformation and Regeneration.

That Man is born in all Kinds of Evil, and that unless he removeth them in Part by Repentance, he remaineth in them, and whosoever remaineth in them cannot be saved.

520. That every Man is born in Evils, and consequently that from his Mother's Womb he is nothing but Evil, is a Doctrine known and acknowledged in the Church; and the Reason of its being known and acknowledged is, because the Councils and Prelates of all Churches have constantly maintained that the Sin of Adam was communicated to all his Posterity, and it is this alone for which every Man after him is condemned together with him, and which is inherent in every one from his Birth. Moreover on this Idea are grounded several other Doctrines of the Church, as that the Washing of Regeneration, which is called Baptism, was instituted by the Lord, in order to remove that Sin; and that this was the Cause of the Lord's Coming, and that Faith in his Merits is the Means whereby it is removed; not to mention other Opinions, originating in the same Idea. But that no hereditary Evil springeth from that Origin may appear from what was shewn above, No. 466. that Adam was not the first of Men, but that by Adam and his Wife is representatively described the first Church established here on Earth, and by the Garden of Eden, the Wisdom of that Church, and by the Tree of Life, its Looking towards the Lord who was to come, and by the Tree of the Knowledge of Good and Evil, its Looking to itself and not to the Lord. That this Church was representatively described in the first Chapters of Genesis, hath been fully evinced by me, in the Book of HEAVENLY MYSTERIES published at London, and confirmed by many parallel Passages adduced from the Word. These Things well understood and digested will serve to overthrow an Opinion heretofore very generally received and cherished, that the Sin of Adam is the Cause of that Evil which is innate in Man from his Parents, whereas it hath its Birth from a quite different Cause. That the Tree of Life, and the Tree of the Knowledge of Good and Evil, are in every Man, and that their being said

to

to be planted in a particular Garden, signified the Free-will which Man enjoyeth of turning himself to the Lord, and of turning away from himself, was fully proved in the Chapter on FREE-WILL.

521. But, my Friend, hereditary Evil is derived solely from a Man's Parents, not indeed that very Evil which he actually committeth, but his Inclination to it. That this is the Case, must be obvious to every one who only reflects upon well-known Facts, and common Experience. How plain is it to see, that Children by Birth bear a general Resemblance to their Parents, as to their Countenances, Manners, and Dispositions, which Resemblance is continued to many Generations, and is a Mark whereby to distinguish one Family and People from another, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, &c. and how easy a Matter is it to discover a Jew, by his Face, Eyes, Speech, and Gestures! And were it possible for any one to perceive the Sphere of Life exhaling from the native Disposition of another, he might thence also in like Manner be convinced of a Similitude of Tempers and Minds. Hence it follows, that Man is not born to real actual Evils, but only with an Inclination or Propensity to Evils, yet with a greater or less Bias to particular Evils; wherefore after Death none are judged or condemned for any hereditary Evil, but only for the actual Evils which themselves have committed; this also is evident from this Statute of the Lord, *The Fathers shall not be put to Death for the Children, neither shall the Children be put to Death for the Fathers; every Man shall be put to Death for his own Sin*, Deut. xxiv. 16. This was also confirmed to me in the spiritual World, by the Case of such as have died in their Infancy, that they only incline to Evils, so Will them, but do not commit them; for they are educated under the Lord's Care and Guidance, and are saved. The above-mentioned Inclination and Propensity to Evils, communicated by Propagation from Parents to their Children and Posterity, can only be broken and subdued by a new Birth from the Lord, called Regeneration, without which such Inclination not only continues unsubdued, but also acquires new Strength in every succeeding Generation, and becomes more prone to Evils, till at length it indulgeth in every Species of Iniquity. Hence it is that the Jews are still Resemblances of their Father Judah, who took to Wife a Daughter of a Canaanite, and committing Adultery with his Daughter-in-Law Tamar, gave Birth to three of their Families, wherefore this hereditary Evil in process of Time acquired such Power over them, that they could not with a true Faith of Heart receive the Christian Religion; I say they could not, because the Interior Will of their Minds was averse to it, and the Will giveth Disability.

522. That

522. That all Evil remaineth in Man unless it be removed, and that Man cannot be saved, if he remaineth in his Evils, are self-evident Propositions; that no Evil can be removed except by the Lord, with such as believe on Him, and love their Neighbour, may appear plain from what was said above, particularly from what was proved in the Chapter on Faith, *That the Lord, Charity, and Faith, are united and make One, like Life, Will, and Understanding, and that in Case they are divided, each perisheth like a Pearl bruised to Powder; and again, That the Lord is Charity and Faith in Man, and that Man is Charity and Faith in the Lord.* But it may be asked, *How can Man enter into that Union?* To which it is answered, By no Possibility, unless he in Part removeth his Evils by Repentance. We speak of Man's removing them, because the Lord, without Man's Co-operation, doth not effect such Removal immediately, as was fully shewn in the same Chapter, and in the following one on FREE-WILL.

523. It is frequently urged, that none can fulfil the Law; especially since whosoever offendeth against one Commandment of the Decalogue, offendeth against all. This Form of speaking however is to be taken in a different Sense from what it seems to convey; for it is to be understood in this Manner, that whosoever purposely or deliberately acteth in Opposition to one Commandment, he acteth in Opposition to the rest, inasmuch as to act thus purposely and deliberately, is to deny its being Sin, and to reject all Arguments proving it to be so, and whosoever is guilty of such Denial, and such Rejection of the Proof of Sin, he makes Light of whatever is called Sin. They who are unwilling to hear any Thing about Repentance, generally fall into such a purposed and deliberate Sinfulness; but on the other Hand, they who by Repentance, have removed some particular Evils, which are Sins, generally are brought to the deliberate Purpose of believing on the Lord, and of loving their Neighbour; these latter are kept by the Lord in the Purpose of abstaining from more Sins, wherefore supposing them to sin through Ignorance, or the Prevalence of some particular Concupiscence, it is not imputed to them, because they did not do it purposely, nor confirm themselves in the Habit of doing it. This may be exemplified by the following Experience; I have met with several in the spiritual World, who have lived like other People in the natural World, with respect to Ornaments of Dress, Delicacies of Food, making Interest of Money by Trade and Merchandize, frequenting Play-Houses, indulging in jocular Conversation, with several other Things of a similar Nature, and yet the Angels charged such Things, as Evils of Sin on some, and as no Evils on others, declaring the latter innocent, and the former guilty; and being

asked the Reason of such Distinction, when both had been guilty of like Practices, they replied, that they consider and regard all with respect to Purpose, Intention and End, and distinguish them accordingly, and therefore excuse or condemn whom the End excuseth or condemneth, inasmuch as Good is the End that influenceth all who are in Heaven, and Evil is the End that influenceth all who are in Hell.

524. But we shall illustrate what hath been said by Comparisons.—Where Sins are suffered to remain in an impenitent Soul, they are like various Diseases of the human Body, which prove fatal unless proper Medicines are administered, and their Malignity thereby removed; particularly they may be compared to a Disease called a Gangrene, which if it be not timely prevented, spreads its Infection all around, and occasions inevitable Death; in like Manner they may be compared with Imposthumes and Abscesses, which unless they be brought to a Head, and laid open, collect large Quantities of putrid Matter, whereby the neighbouring Parts are first infected, and then the adjacent Viscera, and lastly the Heart, the consequence of which is Death. Such unremoved Sins may also be compared to Tigers, Leopards, Lions, Wolves, and Foxes, which except they be confined in Dens, or be bound with Chains or Ropes, would assault the Flocks and the Herds, and kill them; they may also be compared to venomous Serpents, which if they be not thrust down and crushed with a Stick, or be deprived of their Teeth, will bite and infuse into Men their deadly Poison. The whole Flock must perish, if it be left in the Fields where there are poisonous Herbs, unless the Shepherd drive it thence into wholesome Pastures. The Silkworm also must perish, and thereby all the Silk be lost, unless all other Kinds of Worms are shaken off the Leaves of that Tree on which it feedeth. Such a State may be compared with various Sorts of Grain, kept in Barns or Granaries, which must needs grow musty, and rancid, and thereby be rendered unfit for Use, unless the Air be suffered to pass freely through it, and thus keep it clean from all Impurities. Fire that is not extinguished on its first Appearance, will quickly consume a whole City or Forest. A Garden that is not kept clear of Weeds, will soon be entirely overgrown with Brambles, Briars, and Thorns. Skilful Gardeners know that a bad Tree communicateth from its Root its bad Juices into the Stem of a good Tree, ingrafted or inoculated upon it, and that the bad Juices which enter from beneath, are changed into good Juices, and produce good Fruits; the Case is the same with Man, whose Evils are removed by Means of Repentance, for by such Removal Man is ingrafted in the Lord, as a Branch in a Vine, and beareth good Fruit, John, xv. 4, 5, 6.

That

That the Knowledge of Sin, and the Searching out of particular Sins in a Man's Self, is the Beginning of Repentance.

525. None in the Christian World can possibly be without the (t) Knowledge of Sin, for every one therein is taught from his earliest Years what is Evil, and as he advanceth in Age, what is the (u) Evil of Sin; all young People learn this from their Parents and Masters, and likewise from the Decalogue, which is the first Book put into the Hands of all Christian Children, and in the future Stages of Life from public Preaching, and private Instruction at Home, and in Fullness from the Word, and moreover from Laws of civil Justice, which teach the same Things as the Decalogue, and as the other Parts of the Word do; for the Evil of Sin is nothing else but Evil against a Man's Neighbour, and Evil against a Man's Neighbour is also Evil against God, which is Sin. But the Knowledge of Sin is of no Avail unless a Man examineth the Actions of his Life, and considereth whether he hath committed any such Sin in private or in public; for before he doth this, his Knowledge of Sin is merely notional, in which Case whatsoever he heareth from a Preacher, is but like an empty Sound, entering in at his left Ear and going out at his right, which engendereth a Devotion merely of Thought and Speech, and in many Instances imaginary and chimerical. But the Case is altogether different, where a Man examineth himself according to the Knowledge he hath of Sin, and discovereth any particular Sin in himself, and then saith to himself, this Evil is Sin, and abstaineth from it through Fear of eternal Punishment; in such case whatever is heard or read in the Church, whether it be Preaching or Prayer, beginneth to

(t) The Knowledge of Sin here spoken of, is a mere outward historical Sort of Knowledge, and is to be considered as differing from that interior and experimental Knowledge of Sin, called Acknowledgment, which alone is profitable to Salvation. The former Knowledge is acquired by external Instruction from Books and Men, and is here spoken of by our Author as a Means of attaining unto the latter: but the latter is only to be acquired by a Man's seeing and feeling the Power of Evils in himself, as he examineth the Thoughts and Intentions of his Heart, together with his outward Actions, by the Rule of God's holy Will and Commandments.

(u) Our Author here distinguisheth between Evil, and the Evil of Sin; by mere Evil he meaneth all Contrariety and Opposition to what is good and right, considered only in a moral and civil View, that is, in Reference to the Laws and Opinions of Men; but by the Evil of Sin he meaneth all Contrariety and Opposition to what is good and right, considered in a spiritual and religious View, that is, in Reference to the Laws and Counsels of God.

be received with both Ears, and is admitted into the Heart, and the Man from a Pagan becometh a Christian.

526. What can be clearer, according to the Doctrine of all Christian Churches, than that a Man ought to examine himself? For in all Empires and Kingdoms, whether of the Romish or the Reformed Church, the Admonition previous to the Celebration of the Holy Supper teacheth, that Man should examine himself, and know, and acknowledge his Sins, and begin to lead a new Life; and in the Church of England, this Admonition is accompanied with terrible Threatenings, where speaking of the Qualifications necessary for a worthy Communicant, it is said, "The Way and Means thereto is, first to examine your Lives and Conversations by the Rule of God's Commandments, and wherein soever ye shall perceive yourselves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulness, and to confess yourselves to Almighty God with full Purpose of Amendment of Life. And if ye shall perceive your Offences to be such, as are not only against God, but also against your Neighbour, then ye shall reconcile yourselves unto them, being ready to make Restitution and Satisfaction according to the uttermost of your Powers, for all Injuries and Wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have Forgiveness of your Offences at God's Hand; for otherwise the receiving of the Holy Communion doth nothing else but encrease your Damnation. Therefore if any of you be a Blasphemer of God, an Hindrer or Slanderer of his Word, an Adulterer, or be in Malice or Envy, or in any other grievous Crime, repent ye of your Sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all Iniquity, and bring you to Destruction both of Body and Soul."

527. Still however there are some incapable of examining themselves, as Infants and young Children, before they come to a Maturity of Understanding fitted for such Examination. The Case is the same with Ideots, who are without the Power of Reflection; and with all Persons who have not the Fear of God; and again with particular People labouring under Infirmities of Mind and Body; and lastly with those who in consequence of being confirmed in the Doctrine of Justification by the mere imputative Faith of Christ's Merit, have persuaded themselves, that by Examination and Repentance grounded thereupon, Something of Man's own would get Admission, which would destroy Faith, and thereby

and thereby disturb the Work of Salvation. Lip-Confession alone is held sufficient by such Persons, which we have shewn above is not Repentance. But they who know what Sin is, and particularly they who have much Knowledge of the Word, and teach it to others, and yet do not examine Themselves, and consequently do not see in Themselves any Sin, may be likened to such as scrape together great Riches, and store them up in Boxes and Chests, without applying them to any other Purpose than looking at and counting them; who are like that Trader that hid his Talent in the Earth, and his Pound in a Napkin, Matt. xxv. 25. Luke, xix. 20. They are also like hard and stony Ground on which Seed falleth, Matt. xiii. 4. and like Fig-trees full of Leaves, but barren of Fruit, Mark, xi. 12. and like Hearts of Adamant-stone, which cannot be made fleshy, Zech. vii. 12. and like Partridges, which sit on their Eggs and hatch them not, Jer. xviii. 17. and like the five Virgins who had Lamps and no Oil, Matt. xxv. 1, to 12. They who read the Word, and extract thence many Things relating to Charity and Repentance, and are acquainted with Abundance of its Precepts, and do not live in Conformity thereto, may be compared with gluttonous Eaters, who put into their Mouths great Lumps of Meat, and let it down into the Stomach without chewing it properly, the consequence whereof is, that it remaineth indigested, and polluteth the Chyle, and occasioneth lingering Disorders, which at last put a miserable End to their Lives. Such People being void of Spiritual Heat, howsoever exalted in Light, may not improperly be called Winters, cold Grounds, arctic Climates, nay, even Snows, and Pieces of Ice.

That actual Repentance consisteth in a Man's examining himself, in knowing and acknowledging his Sins, in offering Supplication to the Lord, and in beginning a new Life.

528. That Repentance ought to be performed, and that Man's Salvation dependeth thereupon, is plain from many Passages, and positive Declarations of the Lord in the Word, of which we shall here adduce the following: *John preached the Baptism of Repentance, and said, Bring forth Fruits worthy of Repentance, Luke, iii. 3, 8. Mark, i. 4. Jesus began to preach and say, Repent ye, for the Kingdom of Heaven is at Hand, Matt. iv. 17. Mark, i. 14, 15. Except ye Repent ye shall all likewise perish, Luke, xii. 5. Jesus said to his Disciples, that Repentance and Remission of Sins should be preached in his Name among all Nations, Luke, xxiv. 47. Wherefore Peter preached Re-*

Repentance and Baptism in the Name of Jesus Christ, for the Remission of Sins, Acts, ii. 38. and also said, Repent ye, and be converted that your Sins may be blotted out,—iii. 19. And Paul preached to all Men to repent, Acts xvii. 30. and shewed first unto them of Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do Works meet for Repentance,—xxvi. 20. And testified both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ, Acts, xx. 21. The Lord also said to the Church of Ephesus, I have Somewhat against thee, because thou hast left thy first Love, repent therefore, or else I will remove thy Candlestick out of his Place, except thou repent, Rev. ii. 2, 4, 5. And to the Church in Pergamos, I know thy Works, repent,—ii. 16. And to the Church in Thyatira, I will give her up to Affliction, except she repent of her Work,—ii. 19, 22, 23. and to the Church of the Laodiceans, I know thy Works, be zealous therefore, and repent,—iii. 15, 19. There is Joy in Heaven over one Sinner that repenteth, Luke, xv. 7. With many other Passages to the same Purpose. Hence it is evident that Repentance is a Duty which ought to be performed; the Nature and the Manner of Performing it, we shall consider presently.

529. Who cannot understand, by virtue of the Reason with which he is endowed, that it is no Repentance for a Man only to confess with his Lips, that he is a Sinner, and to utter many Things about Sin, like the Hypocrite mentioned above, No, 518? For what is more easy for a Man, when he is in Pain and Anguish, than to pour forth Sighs and Groans, from his Lungs through his Lips, and also to beat his Breast, and make himself guilty of all Sins, when yet he is not conscious of a single one in himself? But doth the Crowd of Devils, which have their Abode in his Loves, depart with his Sighing? Will they not rather make a Mockery at such Things, and remain in him as before in their own Habitation? Hence it is evident that no such Lip-Repentance is meant in the Word, but a Repentance, as it is expressed, *from evil Works.*

530. It may be asked therefore, How is Repentance to be performed? I answer, Actually, that is, by a Man's examining himself, knowing and acknowledging his Sins, and beginning a new Life. That there can be no such Thing as Repentance without Self-examination, was shewn in the foregoing Article; but to what Purpose is Self-examination, except that a Man may know his Sins? And to what Purpose is such Knowledge, but that he may acknowledge them to be in him? And to what Purpose are all

all the three Duties, but that he may confess his Sins before the Lord, and pray for divine Succours, and thus begin a new Life, which is the End to which every previous Step is pointed? This is actual Repentance, and this the Method by which it is to be performed, as may appear plain to every one, from the Nature of Baptism, by the Washing whereof is signified Regeneration; for therein the Sponsors promise for the Child, that he will renounce the Devil and all his Works. In like Manner it may appear plain from the Lord's Supper, previous whereto, all are admonished to repent of their Sins, and turn themselves to God, and begin a new Life; it is plain also from the Catechism, or Decalogue, which is in the Hands of all Christians, Six Commandments whereof enjoin only that Man should not commit Evils, because unless he removeth them by Repentance, he cannot possibly love his Neighbour, and much less God, when nevertheless on these two Duties hang all the Law and the Prophets, that is, the Word, and consequently Salvation. Actual Repentance, if it be successively repeated, viz. as often as a Man prepareth himself to partake of the Holy Supper, supposing him afterwards to abstain from one or more Sins, which he discovereth in himself, is sufficient to initiate him into an actual State of Repentance, and when he is in that State, he is in the Way to Heaven, for then he beginneth from a natural Man to become spiritual, and to be born anew of the Lord.

531. This may be illustrated by the following Comparisons. Man before Repentance is like a Desert, in which are terrible wild Beasts, Dragons, Owls, Bats, Vipers, and venomous Serpents, with Satyrs dancing here and there, but when these Things are cast out by the Labour and Industry of Men, the Desert may then be tilled and cultivated for the Reception of Seed, and sown first with Oats, Beans, and Flax, and afterwards with Barley and Wheat. The Case may also be compared with that of Wickedness, which so much abounds amongst Mankind, in consequence whereof, unless the Wicked were chastized, and punished with Stripes, or with Death, no City or Kingdom could possibly subsist. Just so it is with Man, who is like a Society in its least Form; unless he was to do by himself in a spiritual Way, as is done by evil Doers in a great Society in a natural Way, he would be chastized and punished after Death, and that to such a Degree, till through Fear of Punishment he committed Evil no longer, although he could never be reduced to do Good from a Principle of Love thereto.

That

That true Repentance consisteth in a Man's examining not only the Actions of his Life, but the Intentions of his Will.

532. The Reason why true Repentance consisteth in a Man's examining not only the Actions of his Life, but the Intentions of his Will, is, because Understanding and Will constitute Actions; for Man speaketh by virtue of Thought, and acteth by virtue of Will, wherefore Speech is Thought speaking, and Action is Will acting, and because this is the true Source of Speech and Action, it indisputably follows that those two Principles are in Fault when the Body offends; it is possible also for a Man to repent of the Evils which he hath committed with the Body, and yet to think and to Will Evil; but this is like cutting down the Trunk of a bad Tree, and leaving its Root in the Ground, from which the same bad Tree groweth again, and multiplies itself manifold; far different is the Case when the Root also is plucked up, and this is effected in Man whensoever he examines not only the Actions of his Life, but the Intentions of his Will, and removeth Evils by Repentance. Man examines the Intentions of his Will at the Time he examines his Thoughts, for the Intentions manifest themselves in the Thoughts; thus whilst his Thoughts are busied about Revenge, Adultery, Theft, false Witness, Blasphemy against God, the holy Word, and the Church, &c. he also willeth and intendeth such Evils; but in case he pondereth them in his Heart, and considereth, whether he should commit them, supposing no obstacle to arise from the Fear of the Law, and the Loss of Reputation, and that after such Consideration he determines not to commit them because they are Sins, such a Person performeth true and interior Repentance; and especially if he resisteth and abstaineth from those Evils, at a Time when they are pleasant to him, and when he is at Liberty to commit them; whosoever practiseth such Repentance repeatedly for any long Course of Time, presently perceiveth the Pleasures of Evil, when they return, as unpleasant, and at last condemns them to Hell. This is what the Lord meant when he said, *Whosoever will find his Life shall lose it, and whosoever will lose his Life for my Sake shall find it*, Matt. x. 39. He who removeth the Evils of his Will by such Repentance, is like unto a Man who in good Time plucketh up the Tares sown in his Ground by the Devil, so that the Seeds implanted by the Lord God the Saviour have free room to shoot forth, and grow up into a plentiful Crop, Matt. xiii. 25, to 31.

533. There

533. There are two kinds of Love which for a long Time have been deep rooted in the human Soul, the Love of Ruling over all, and the Love of Possessing the Properties of all; the former kind of Love, if it be left without Restraint, is so boundless in its Desires, that it wisheth to be the God of Heaven, and the latter kind, if it be left also without Restraint, would be the God of the World; all other evil Loves, like so many Hosts or Armies, are in subordination to these two kinds; but to search out these two is very difficult, because they have their Residence, and conceal themselves in the inmost Parts of the Soul; for they are like Vipers hid in Holes of a Rock, which retain their Poison, till they perceive Somebody asleep on the Rock, at which Time they wound him mortally, and then retire into their hiding Places. They are also like the fabled Syrens of the Ancients, which ensnared Men by the Melody of their Songs, and then murdered them. These two kinds of Love also adorn themselves with Robes and Dresses of great Cost and Lustre, as the Devil doth by virtue of his magic Art and Phantasy, both amongst his own People, and amongst others whom he wisheth to deceive. But it is well to be marked, that these two kinds of Loves may have more Sway over the Little than over the Great, over the Poor than over the Rich, over Subjects than over Kings, the latter being born to Dominion and Wealth, which they come at last to regard as another Person doth his Servants and Possessions. The Case however is different with such Kings as have acquired Dominion over another's Kingdoms. The Reason why the Intentions of the Will ought to be searched out is, because the Love resideth in the Will, for the Will is its Recipient, as was shewn above; hence every kind of Love exaleth its Delights, and communicateth them to the Perceptions and Thoughts of the Understanding, which do nothing of themselves, but by virtue of Influence received from the Will, for they favour its Motions, consenting to, and confirming whatever is agreeable to its Love; wherefore the Will is the real House in which Man dwelleth, and the Understanding is a sort of Court or Porch, through which he goeth in and out. This is the Reason why it was said, that the Intentions of the Will ought to be searched out, for when they are searched out and removed, Man is elevated from a natural Will, wherein hereditary and actual Evils have their Abode, into a spiritual Will, whereby the Lord reformeth and regenerateth the natural, and by means of the natural, the Sensualities of the Body, with its Desires, and thereby the whole Man.

534. They who never examine themselves may be compared to sick People, whose Blood is become corrupt, in consequence of some Obstruction in the very small Vessels, whence cometh Want of Nourishment, Drowsiness

of the Limbs, and acute chronic Disorders, arising from the Thickness, Tenacity, Acrimony, and Acidity of the Humours, and consequently of the Blood, but they who examine themselves even as to the Intentions of the Will, are like those who are cured of such Diseases, and restored to the Life which they enjoyed in their Youth. They who rightly examine themselves are like Ships laden with Gold, Silver, and precious Things from Ophir, but before they examine themselves, they are like Ships laden with all kinds of Filth, which are used to carry off Dirt and Dung from the Streets. They who inwardly examine themselves are like Mines, the Sides whereof all glitter with Ores containing precious and valuable Metals, but before they examine themselves they are like stinking Bogs, full of Snakes and poisonous Serpents with shining Scales, and of noxious Insects with glittering Wings. They who never examine themselves, are like the dry Bones in the Valley, but when they have examined themselves they are like the same Bones upon which the Lord Jehovah laid Sinews, and brought Flesh, and covered with Skin, and put Breath in them, and they lived, Ezek. xxxvii. 1, to 14.

That they also do the Work of Repentance, who do not examine themselves, but nevertheless abstain from Evils because they are Sins; and that this Work of Repentance is done by those who perform Works of Charity from religious Motives.

535. Since actual Repentance, which consisteth in a Man's examining himself, in knowing and acknowledging his Sins, in supplicating the Lord, and in beginning a new Life, is most exceedingly difficult in the reformed Parts of Christendom, for Reasons hereafter to be mentioned, therefore we shall here adduce an easier kind of Repentance, which is, that when a Man is meditating and intending any Evil, he should say to himself, "I meditate this, and I intend it, but because it is Sin I will not do it." By this Means the Temptation ejected from Hell is quashed, and its further Entrance prevented. It is a wonderful Circumstance that every one can chide another who intendeth Evil, and say to him, "Do not give Way to it because it is Sin," and yet it is with Difficulty he can say the same to himself; the Reason is, that in the latter Case the Will is affected, but in the former only the Thinking Principle, which borders next on the Organs of Hearing. Enquiry was made in the spiritual World, who could do what is here described in the latter Case, and so few were found capable of doing it, that they might

might be compared with Doves in a wide WilderNESS; some said that they could do it, but that they could not examine themselves and confess their Sins before God; still however all those, who do Good from religious Motives, avoid actual Evils; yet these very rarely reflect on the interior Things that regard the Will, imagining that they are not in Evils because they are under the Influence of Good, nay, that what is Good covereth what is Evil. But, my Friend, the Beginning and Foundation of Charity is to shun Evils, as both the Word, the Decalogue, Baptism, the Holy Supper, and Reason teach; for how can any one fly from Evils, and remove them, unless he looketh into himself? And how can Good become Good unless it be inwardly purified? I am well aware that all Men of Piety, and likewise all Men of sound Reason, will assent to this Doctrine, and discern it to be genuine Truth, but yet that few will practise it.

536. Still however all those who do Good from religious Motives, whether they be Christians or Pagans, are accepted by the Lord, and adopted after Death; for the Lord said, *I was an hungred and ye gave me Meat; I was thirsty and ye gave me Drink; I was a Stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in Prison and ye came unto me; inasmuch as ye have done it unto one of the least of these my Brethren ye have done it unto me; come ye Blessed, inherit the Kingdom prepared for you from the Foundation of the World*, Matt. xxv. 31, to the End. To what hath been said I shall add this new Information, that all those who do Good from religious Motives, reject after Death the Doctrine of the present Church, concerning three Divine Persons existing from Eternity, and likewise the Faith of that Church as applied to those three Persons separately, and turn themselves to the Lord God the Saviour, and receive with Pleasure the Doctrines of the New Church. But others who have not lived in the Practice of Charity from religious Motives, are Hearts of Adamant, and thereby hardened against Divine Impressions, in consequence whereof they first approach to three Gods, afterwards to the Father alone, and lastly to no God; they regard the Lord God the Saviour as the Son of Mary only, begotten of Joseph, and not as the Son of God, and immediately they shake off all the Goods and Truths of the New Church, and presently join themselves with the Spirits of the Dragon, and are driven along with them into Deserts, or into Caverns, which lie in the furthest Limits of what is called the Christian Orb, and after a Time being separated from the new Heaven, they rush impetuously into every sort of evil Practices, and are therefore thrust down into Hell. Such is the Lot and Condition of those who do not practise Charity from religious Motives,
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under a Persuasion that no one can do Good of himself but what is meritorious; the Consequence of which Persuasion is, that they omit doing Good, and associate themselves with the Goats, who are condemned and cast into everlasting Fire prepared for the Devil and his Angels, merely because they never practised what the Sheep did, Matt. xxv. 41, &c. It is not there said that they did what is Evil, but that they did not do what is Good, and they who do not practise what is Good from religious Motives, practise what is Evil, *Since no Man can serve two Masters, but either he will hate the one and love the other, or else he will hold to the one and despise the other,* Matt. vi. 24. And Jehovah saith by Isaiah, *Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well; and then though your Sins be as Scarlet, they shall be made white as Snow, though they be red like Crimson they shall be as Wool,* Chap. i. 16, 17, 18. And by Jeremiah, *Stand in the Gate of the Lord's House, and proclaim there this Word, Thus saith the Lord of Hosts, the God of Israel, Amend your Ways and your Doings; trust ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord are these, (that is the Church) will ye steal, murder, and commit Adultery, and swear falsely, and come and stand before me in this House which is called by my Name, and say, we are delivered, whilst ye do all those Abominations? Is this House which is called by my Name become a Den of Robbers? Behold, even I have seen it saith the Lord.* Chap. vii. 2, 3, 4, 9, 10, 11.

537. It is to be remarked, that such as do Good from a Principle of mere natural Goodness, uninfluenced by religious Motives, are not accepted after Death, because their Charity was influenced by mere natural Good only, and not by spiritual along with it, and it is spiritual Good which joineth the Lord to Man, and not natural without it. Natural Goodness is of the Flesh alone, received by Birth from a Man's Parents, but spiritual Goodness is of the Spirit, being received by a new Birth from the Lord. They who do good Works of Charity from religious Motives, and consequently do no Evil, before that they have received the Doctrine of the new Church concerning the Lord, may be likened to Trees, that bear good Fruits, although but few, and likewise to Trees that bear excellent Fruits, though of small Size, which Trees nevertheless are preserved with great Care in our Gardens; they may also be likened to Olive-Trees and Fig-trees growing in Forests, and likewise to fragrant Herbs and balsamic Plants growing on Hills; they are besides like small Chapels or Houses of God, wherein pious Worship is performed; for they are the Sheep on the right Hand, and the Rams which the Goats assault, according to Daniel, chap. viii. 2, to 14.

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In Heaven they are clothed in Garments of a red Colour, and after they are initiated into the Goods of the New Church, they are clothed in Garments of a purple Colour, which, in proportion as they receive Truths also, contract a Tinge of beautiful Yellow.

That Confession ought to be made before the Lord God the Saviour, and at the same Time Supplication for Help and Power to resist Evils.

538. The Reason why the Lord God the Saviour ought to be approached is, because he is God of Heaven and Earth, the Redeemer and Saviour, who hath Omnipotence, Omniscience, Omnipresence, essential Mercy, and at the same Time Righteousness; and whereas Man is his Creature, and the Church his Sheepfold, he hath over and over in the new Covenant enjoined, that Men should approach, worship, and adore Him. That He Alone ought to be approached, is insisted on in these Words in John, *Verily, verily, I say unto you, He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber, but he that entereth in by the Door is the Shepherd of the Sheep. I am the Door; by Me if any Man enter in, he shall be saved, and shall find Pasture; the Thief cometh not but to steal, to kill, and to destroy; I am come that they might have Life and Abundance; I am the good Shepherd,* chap. x. 1, 2, 9, 10, 11. Man's being forbid to climb up some other Way, was intended to prevent his approaching immediately to God the Father, who is invisible, and consequently inaccessible, and incapable of Conjunction, and therefore He came into the World, and made Himself visible, accessible, and capable of Conjunction, solely with a View to Man's Salvation; for unless God be approached in Thought as Man, all Idea of God is lost, and vanisheth like bodily Vision when directed towards the wide Universe, having nothing substantial to fix upon, the Consequence whereof is, that it fixeth on mere Emptiness, or on Nature, or on Something within Nature. That the true and very God, who from Eternity is One, came into the World is abundantly evident from the Birth of the Lord the Saviour, in that he was conceived of the Power of the Highest by the Holy Ghost, and that consequently his Humanity was born of the Virgin Mary, whence it follows, that his Soul was the very essential Divinity, which is called the Father, for God is individual, and that the Humanity thence born is the Humanity of God the Father, which is called the Son of God, Luke, i. 32, 34, 35. Hence it further follows, that whilst the Lord God the

Saviour is approached, God the Father is also approached at the same Time; wherefore the Lord gave this Answer to Philip, who desired he would shew him the Father, *He that seeth Me seeth the Father; how sayest thou then, shew us the Father? Believeest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me,* John, xiv. 6, to 11. But more may be seen on this Subject in the Chapters concerning God, the Lord, the Holy Ghost, and the Divine Trinity.

539. There are two Duties incumbent on Man after Examination, viz. Supplication and Confession. SUPPLICATION must be made for the Lord's Mercy, and that he would give Power to resist the Evils repented of, and would supply Inclination and Affection to do Good, *Since Man without him can do nothing,* John, xv. 5. CONFESSION is expedient in order to signify that a Man seeth, knoweth, and acknowledgeth his Evils, and discovereth himself to be a miserable Sinner. There is no need of any particular Enumeration of Sins before the Lord, nor of Supplication for their Remission or Forgiveness; the Reason why there is no need of a particular Enumeration of Sins is, because it is supposed that the Man hath searched them out, and seen them in himself, and consequently they are present before the Lord, because they are present with the Man's Self; the Lord also was his Guide in the Work of Examination, and discovered his Sins to him, and inspired him with Sorrow for them, and gave him at the same Time Power to desist from them, and to begin a new Life. There are two Reasons why Supplication for the Remission, or Forgiveness of Sins ought not to be made before the Lord; the first is, because Sins are not abolished, but are removed, and they are removed in proportion as a Man afterwards desisteth from them, and entereth on a new Life; for there are innumerable Concupiscencies folded up, as it were, and united close together in every Evil, which cannot be removed in a Moment, but by Degrees, in proportion as a Man suffereth himself to be reformed and regenerated. The second Reason is, because the Lord, inasmuch as he is essential Mercy, remitteth every one's Sins, nor imputeth a single one to any Man, for he saith, *Forgive them, for they know not what they do,* and on Peter's asking how often he should forgive his Brother his Trespases, the Lord replied, *I say not unto thee till seven Times, but until seventy Times seven,* Matt. xviii. 21, 28. What then can be the Limits of the Lord's Forgiveness? It is however to be observed that Sins are not taken away merely because they are remitted and forgiven. Notwithstanding what hath been said about Confession, it is still not to be considered as a hurtful Practice, that a Person, heavy-laden in Conscience, should enumerate his Sins before a Minister of
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the Church for the sake of Absolution, and in order to obtain Ease of Mind, because by this Means he is introduced into a Habit of examining himself, and of reflecting on his daily Evils; this Confession however is of a natural kind, whereas that described above is spiritual.

560. To adore any one as God's Vicar on Earth, or to invoke any Saint as a God, is of no more Avail in Heaven, than praying to the Sun, the Moon, and the Stars, and asking an Answer of a Diviner, and believing his Word, which is altogether vain; it is also like worshipping a Temple, and not the God that dwelleth therein; and like offering a Petition to the Servant of a King, who carries in his Hand the King's Sceptre and Crown, instead of offering it to the King himself; all which Worship would be as fruitless as to kiss the Splendour of Purple, the Glory, Light, and golden Rays of the Sun, and a mere Name, instead of the Subjects in which they are inherent. Let all who do such Things ponder well these Words of John, *We are in him that is true, even in Jesus Christ. This is the true God and eternal Life. Little Children keep yourselves from Idols,* 1 Epistle, v. 20, 21.

That Repentance is an easy Duty, where it hath been some Time practised, but meeteth with violent Opposition from those who never have practised it.

561. Actual Repentance consisteth in a Man's examining Himself, knowing his Sins, confessing himself before the Lord, and thus beginning a new Life, according to the Description given of it above; instead of this actual Repentance, Confession alone hath been substituted by the reformed Parts of Christendom, including all such as are separate from the Roman-Catholic Church, and also such as are Members of that Church, but who never performed any actual Repentance; with both these Classes of People actual Repentance is a Thing to which they are most refractory; the Reason is, because some do not desire, and some fear to repent, and Disuse hardens the Heart, and begets Unwillingness, which is at length confirmed by the Reasonings of the Understanding, and with some it occasions Sorrow, Fear and Terror concerning Repentance. The principal Reason why actual Repentance is a Duty to which the reformed Part of the Christian World is most refractory, arises from a Belief that Repentance and Charity contribute nothing to Salvation, which can only be promoted by Faith alone, from the Imputation whereof

whereof follows Remission of Sins, Justification, Renovation, Regeneration, Sanctification, and eternal Salvation, without any regard to Man's co-operating of himself, or as of himself, which Co-operation the Maintainers of that Faith call a vain Thing, utterly contradictory, repugnant, and injurious to the Merit of Christ; and this Doctrine is propagated amongst the Vulgar, who are ignorant of the Mysteries of that Faith, by the mere Sound of these Words, that Faith alone bringeth Salvation, and how is it possible for Man to do Good of himself? Hence it is that amongst the Reformed, Repentance is like a Nest full of young Birds forsaken by the old ones, which have been taken and killed by the Hawk. To this Reason may be added another, that every Member of the reformed Church, as to his Spirit in the spiritual World, is associated only with his like, who are continually suggesting to him this Doctrine, and thereby divert him from every Thought of looking into and examining himself.

562. I have asked many of the Reformed in the spiritual World, why they never performed actual Repentance, seeing it is enjoined both in the Word, and in the Ordinance of Baptism, and likewise before the Participation of the Holy Communion in all their Churches? And they have given me various Answers; SOME have said, that Contrition is sufficient, attended with the Lip-Confession of being a Sinner. SOME, that such Repentance being performed by virtue of Man's operating of his own Accord, doth not coincide with the Faith generally received. SOME, How is it possible for a Man to examine himself, when he knoweth that he is mere Sin? this would be like casting a Net into a Lake that is full of Mud from the Top to the Bottom, and which contains nothing but noxious Worms. SOME, Who can so thoroughly look into himself, as to discover in himself the Sin of Adam, from which all actual Evils take their Rise? Besides were not all a Man's Evils, together with that Sin, washed away, by the Waters of Baptism, wiped clean and covered by the Merit of Christ? What then is Repentance but an Imposition which giveth grievous Disturbance to tender Consciences? And are not we by the Gospel under Grace, and not under the hard Law of such Repentance? SOME said, That whensoever they intended to examine themselves, they were seized with a sudden Fear and Dread, as if they saw a Monster under their Beds at Day-dawn. Hence the Reasons appeared, why actual Repentance, in the reformed Parts of the Christian World, is out of use, and rejected. I have also in their Presence enquired of some of the Romish Church, concerning their actual Confession before their Ministers, whether it be a Duty to which they feel themselves refractory? And the Answer they have given me was, that

was, that after they were initiated into it, they were not afraid to recount their Sins before a mild and merciful Confessor, and that they found a Degree of Pleasure in recollecting them, and could chearfully confess those of a more trifling Nature, but the more heinous not without some Degree of Fear; and that they freely repeated this customary Duty every Year, and returned after Absolution to their former Joy and Festivity; also that they regard all as impure, who are unwilling to lay open the Defilements of their Hearts. On hearing this Account, the Reformed, who were present, walked off, some laughing and deriding, others wondering and yet commending. Afterwards there approached some of the same Persuasion, but who had been brought up in Countries amongst the Reformed, and according to the Custom prevalent in those Countries, had not been used to make particular Confession, like their Brethren in other Places, but only a general Confession before their Chaplain; these declared, that to examine themselves, to bring to Light, and publish their actual Evils and the Secrets of their Thoughts, were Things to them impracticable, and that they felt as much Repugnance and Terror in attempting such Duties, as they should in passing a Ditch to attack a Rampart guarded by armed Soldiers, who warned them not to approach. Hence then it appears that actual Repentance is easy with such as have been familiarized to the Practice of it, but with such as have never practised, it is painful and difficult.

563. It is acknowledged that Custom formeth a second Nature, and consequently that what is difficult to one, is easy to another; so it is in the Case of Self-examination, and the Confession of Sins thereby searched out; what for Instance is more easy than for a Labouring-man, a Porter, or a Husbandman, to work with his Hands from Morningtill Evening, when yet a Gentleman, or one of a more delicate Constitution, could not do the same Work for the Space of Half an Hour, without the utmost Fatigue and Weariness? A Running-footman, properly habited, findeth no Difficulty in running many Miles, and yet another not used to such Exercise would find it painful to run as many Furlongs. Every Workman that is constant to his Work, performeth it easily, and with Pleasure, and when he leaveth it, is glad to return again to it, whereas another perhaps, who is equally skilful in his Business, but slothful, can scarce be compelled to set about it. The Case is the same whatever be a Man's Function or Vocation. What is more easy than for a Man, who hath made Piety his Study, to pray unto God? And yet what is more difficult where a Person hath been long a Slave to Habits of Impiety? What Priest was ever without Fear and Apprehension, on his first appearing to preach before a King? but when he

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hath been in some Degree accustomed to it, he proceedeth with Boldness. What is more easy than for a Man-angel to raise up his Eyes towards Heaven, and for a Man-devil to cast down his towards Hell? Yet if the latter be an Hypocrite, he can also lift up his Eyes towards Heaven, but not his Heart; it is the End regarded, and the Habit thence contracted, which determines every one's particular Complexion and Constitution.

That he who never did the Work of Repentance, and never looked into and examined himself, cometh at last not to know the Nature of either damnable Evil, or of saving Good.

564. Inasmuch as few Persons in the reformed Parts of the Christian World do the Work of Repentance, therefore it is expedient here to subjoin this Consideration, that he who never looketh into and examineth himself, cometh at last not to know the Nature either of damnable Evil or of saving Good; because such a one hath no Religion to lead him to that Knowledge; for the Evil which a Man doth not see, know, and acknowledge, remaineth with him, and whatsoever remaineth is rooted in him deeper and deeper, till at length it closeth up, and obstructs the Interiors of his Mind, in consequence whereof he is rendered first natural, then sensual, and lastly corporeal, in all which States he is utterly ignorant of what is damnable Evil, or saving Good, and becometh like a Tree planted on a hard Rock, which shooteth a few Roots between the Clefts, and at length withereth away for want of Moisture. Every Man rightly educated is rational and moral, but there are two Ways which lead to Rationality, one from the World, the other from Heaven; he who is made rational and moral from the World, and not from Heaven also, is only rational and moral as to his outward Speech and Behaviour, but within he is a Beast, nay a wild Beast, being united and making one with the Inhabitants of Hell, which is the Abode of such Spirits; but whosoever is made rational and moral from Heaven also, he is truly rational and moral, because he is so in Spirit, in Speech and Body at the same Time, in the two latter whereof the spiritual Principle dwelleth as a quickening Soul, influencing what is natural, sensual, and corporeal, by virtue of its Union with the Inhabitants of Heaven. Wherefore there is such a Thing as a spiritually-rational and moral Man, and also a mere naturally-rational and moral Man, and in this World the latter is not distinguished from the former, especially if he hath been used to play the Hypocrite; but by the Angels in Heaven they are distinguished as clearly as

as Doves from Owls, and as Sheep from Tigers. The mere natural Man can see what is evil and good in others, and also reprove them, but because he never looked into and examined himself, he doth not see any Evil in himself, and in case any is pointed out to him by another Person, he concealeth it by Means of his rational Understanding, as a Serpent doth its Head in the Dust, and immerfeth himself therein as a Hornet immerfeth itself in Dung. This is occasioned by the Delight of Evil, which envelopes him, as a thick Mist doth a Bog, and absorbs and suffocates the Rays of Light; of such Nature is infernal Delight, which exhaling thence acteth by Influx upon every Man, on the Soles of the Feet, on the Back, and the hinder Part of the Head; but if it be received by the Head on the Forepart, and by the Body in the Breast, the Man is then enslaved to Hell; the Reason is, because that Part of the human Brain called the *Cerebrum* is allotted to the Understanding and its Wisdom, but that Part called the *Cerebellum* to the Will and to its Love; and hence it is that the Brain is divided into two Spheres. This infernal Delight can only be amended, reformed, and inverted, by Means of the spiritually-rational, and moral Principle.

565. We shall close what hath been said with some Description of the mere naturally-rational and moral Man, who regarded in his true and proper Nature is a sensual Man, and in Process of Time becometh corporeal or fleshly; but of this Description we shall only exhibit a rude Sketch, digested under particular Heads. What is sensual is the last and lowest Sphere of the Life of the human Mind, adhering to, and cohering with the five bodily Senses. He is called a sensual Man, whose Judgment on all Occasions is determined by the Senses of the Body, and who believeth only what he can see with his Eyes, and touch with his Hands, allowing to such Things alone a Reality of Existence. The Interiors of his Mind which see by the Light of Heaven are closed, so that he can discern no Truth relating either to Heaven or the Church. The Thinking Principle in such a Person is confined to the last and lowest Sphere of Things, and is not influenced inwardly by any spiritual Light, because it abideth only in a dense natural Light; hence it is that he inwardly opposeth the Things of Heaven and the Church, although he can outwardly appear to favour them, and that with a Degree of Zeal proportioned to the Hope of Exaltation and Opulence to be acquired by them. Men of Learning and Erudition, who have confirmed themselves deeply in false Opinions, especially if they oppose the Truths of the Church, are more sensual than the rest of Mankind. Sensual Men are expert and cunning in the Art of Reasoning, because the thinking Principle in them borders on the Organs of Speech, and is almost

as it were in their Lips, and because they make all Intelligence to consist in speaking merely from the Memory; and also because they are expert in confirming Falses, and after Confirmation believe them to be Truths; nevertheless their Reasonings and Conclusions are grounded in the Fallacies of the Senses, whereby the Vulgar are ensnared and persuaded. Sensual Men are cunning and malicious above all others. The Covetous, the Adulterous, and the Deceitful, are particularly sensual, although in the Eyes of the World they may appear ingenious. The Interiors of the Mind of sensual Men are contaminated and defiled, in consequence of their Communication with the Hells; and therefore in the Word they are said to be dead. All who inhabit the Hells are sensual, and the more so as they are immersed deeper therein. The Sphere of infernal Spirits hath Conjunction with the sensual Part of Man in the Back; and in the Light of Heaven the hinder Part of their Heads appears hollow. They who formerly grounded their Reasonings merely on sensual Things, were called Serpents of the Tree of Knowledge. All that is sensual in Man ought to possess the last Place, and not the first, and with every wise and intelligent Man it is so, sensual Things being kept in a subordinate Place, and made subject to Things interior, whereas with an unwise Man they have the first Place, and bear Rule and Dominion. Where sensual Things have the last and lowest Place, a Passage is opened through them to the Understanding, and Truths are purified by Way of Extraction. Such sensual Things border near upon the World, and admit all Influxes of Things from the World, and as it were sift and separate them. Man by means of Things sensual hath Communication with the World, and by means of Things rational hath Communication with Heaven. Sensual Things supply what is subservient as a Basis to the Interiors of the Mind, some adapted to the intellectual Part, and some to the Will Part. Where the thinking Principle is not elevated above sensual Things, Man attaineth but to small Degrees of Wisdom, but where it is elevated above sensual Things, he is admitted into a clearer Illumination, and at last riseth into celestial Light, by virtue whereof he perceiveth the Influxes of Things from Heaven. Natural Science is the Ultimate of the Understanding, and sensual Delight is the Ultimate of the Will.

566. Man with respect to his natural Part is like a Beast, and assumeth by a natural Life the Image of a Beast; wherefore natural Men in the spiritual World appear surrounded by Beasts of all kinds, which are Correspondencies; for the natural Part of Man, considered in itself, is a mere Animal, but in consequence of a spiritual Principle being super-added to it, it hath
a Capacity

a Capacity of becoming a Man, and although it doth not use that Capacity for the Purposes intended by it, yet it can counterfeit the Man, when still it is but a talking Beast; for it talketh from a natural-rational Principle, but thinketh from a Principle of spiritual Infatuation, and acteth from a moral-natural Principle, and loveth from a Principle of Love, like what may be supposed to influence a Satyr, which supposing it in any Degree spiritual, its Actions, in the Eye of the rational-spiritual Man, are like the Dancing of a Person bit by a Tarantula, called by some St. Vitus's Dance. Who doth not know that an Hypocrite can talk about God, a Thief about Honesty, an Adulterer about Chastity, &c? But unless Man had the Power of shutting and opening the Door between his Thoughts and Words, and between his Intentions and Actions, according to the Direction of Prudence or Cunning, as the Door-keeper, he would rush more furiously than any wild Beast, to the Perpetration of every wicked and barbarous Outrage; that Gate however is opened in every Person after Death, when it appears what was his true Nature and Quality; nevertheless the Wicked are kept under Restraint by means of Punishment and Imprisonment in Hell. Wherefore, kind Reader, look into thyself, and search out one or other of the Evils that are in thee, and remove them from thee, by virtue of religious Motives, for if thou endeavourest to remove them with any other View or Purpose, thou wilt only succeed so far as to conceal them from the World.

567. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST. I was once seized suddenly with a Disease that seemed to threaten my Life; my whole Head was oppressed with Pain, a pestilential Smoke ascended from the great City called Sodom and Egypt, Rev. xi. 8. Half dead with intolerable Agonies, I expected every Moment to be my last; thus I lay in my Bed three Days and a half, my Spirit was reduced to this State, and in consequence thereof my Body. Then I heard about me the Voices of Persons saying, "Lo! he lieth dead in the Streets of our City, who preached Repentance for the Remission of Sins, and declared Christ alone to be a Man; and they asked several of the Clergy, whether he was worthy of Burial?" Who answered, "No, let him lie to be looked at;" and they passed to and fro, and mocked. All this befel me, of a Truth, whilst I was writing the Explication of the eleventh Chapter of the Revelations. Then were heard many shocking Speeches of Mockers, who said, "How can
X x Repentance

Repentance be performed without Faith? And how can Christ a Man be adored as God? Whilst we are saved freely without any Merit of our own, what Need is there of any Faith but this, that God the Father sent the Son to take away the Curse of the Law, to impute his Merit to us, and so to justify us in his Sight, and absolve us from our Sins by the Mouth of a Priest, and then give the Holy Ghost to operate all Good in us? Are not these Doctrines agreeable to Scripture, and to Reason also? The Crowd who stood by gave Marks of Assent and Approbation. I heard all this without any Power to reply, being almost dead, but after three Days and a half my Spirits recovered, and I left the Street and went into the City, (being in the Spirit) and said again, Do the Work of Repentance, and believe on Christ, and your Sins shall be remitted, and ye shall be saved, but otherwise ye shall perish; did not the Lord himself preach Repentance for the Remission of Sins, and that Men should believe on Him? Did not he enjoin his Disciples to preach the same? Is not a full and fatal Security of Life the sure Consequence of your Faith? But they replied, "What idle Talk! hath not the Son made Satisfaction? and doth not the Father impute it to us, and justify us who have believed in it? Thus we are led by the Spirit of Grace, and how then can Sin have place in us, and what Power hath Death to hurt us? Dost thou comprehend this Gospel, thou Preacher of Sin and Repentance?"—At that Instant a Voice was heard from Heaven saying, "What is the Faith of an impenitent Man but a dead Faith? The End is come, the End is come upon you that are secure, unblameable in your own Eyes, justified in your own Faith, ye Satans;"—and suddenly a deep Gulph was opened in the Midst of the City, which spread itself far and wide, and the Houses fell one upon another, and were swallowed up; and presently Water began to bubble up from a large Whirlpool, and overflowed the extensive Waste.

When they were thus overwhelmed, and to Appearance drowned, I was desirous to know their Condition in the Deep, and a Voice from Heaven said to me, "Thou shalt see and hear;" and immediately the Waters wherein they seemed to be drowned disappeared, because Waters in the spiritual World are Correspondencies, and consequently appear to surround those who are under the Influence of Falses; and then they appeared to me in a sandy Bottom, where were large Heaps of Stones, amongst which they ran, and lamented that they were cast out of their great City; and they lifted up their Voices and cried, "Why hath all this befallen us? Are not we clean, pure, just, and holy, by means of our Faith? Are not we by our Faith rendered worthy to appear before God the Father, and to be seen, and reputed, and pronounced before the Angels, clean, pure, just, and holy? Are

Are not we reconciled, propitiated, expiated, and thereby absolved, washed, and cleansed from Sins? And is not the Curse of the Law taken away by Christ? Why then are we cast out hither like condemned Criminals? We have been told by a bold Preacher of Sin in our great City, *Believe on Christ, and do the Work of Repentance*.—Have not we believed on Christ, whilst we believed on his Merit? And have not we done the Work of Repentance whilst we confessed ourselves Sinners? Why then hath all this befallen us? But immediately a Voice from one Side said to them, “Do ye know any one Sin that is in you? Have ye ever examined yourselves? Have ye in consequence thereof shunned any Evil as Sin against God? And whosoever doth not shun Sin remaineth in it; is not Sin the Devil? Wherefore ye are they of whom the Lord saith, *Then shall ye begin to say, we have eat and drank in thy Presence, and thou hast taught in our Streets; but he shall answer, I say unto you, I know ye not, whence ye are; depart from me, all ye Workers of Iniquity*, Luke, xiii. 26, 27. Matt. vii. 22, 23. Depart therefore every one to his Place: ye see the Openings into those Caverns, enter therein, and Work shall be given each of you to do there, and Food at the same Time in proportion to your Work, but if ye refuse at present to enter, ye will presently be compelled by the Calls of Hunger.

Afterwards there came a Voice from Heaven to some on Earth, (x) who were out of that great City, and who are described also in the Revelations, chap. xi. 13. crying aloud, “Take Heed to yourselves, take Heed how ye associate yourselves with such Persons; cannot ye understand that Evils which are called Sins and Iniquities, render Man impure and unclean? How can Man be cleansed and purified from them but by actual Repentance, and Faith in the Lord Jesus Christ?—Actual Repentance consisteth in a Man’s examining himself, in knowing and acknowledging his Sins, in making himself guilty, in confessing them before the Lord, in imploring Help and Power to resist them, and thus in desisting from them, and leading a new Life, and doing all these Things as of Himself; practise this once or twice in a Year, when ye approach the Holy Communion, and afterwards when the Sins, whereof ye made yourselves guilty, recur, and then say to yourselves, we will not consent to them because they are Sins against God; this is actual Repentance. Who cannot see, that where a
Man

(x) By *Earth* here, is to be understood the Earth in the spiritual World, which is of a spiritual Origin, the Existence whereof, together with its Correspondence with the Earth in the natural World, is constantly declared by our Author in all his spiritual Experience.

Man doth not search out and see his Sins, he remaineth in them ! For all Evil is pleasant to a Man from his Birth ; it is pleasant to take Revenge, to commit Whoredom, to defraud, to blaspheme, particularly to rule over others from a Principle of Self-love ; is it not the Satisfaction arising from them which occasions their not being seen, or which makes them seem excusable in case they are said to be Sins ? Nay, do not ye endeavour by false Reasonings, to make it appear that they are not Sins, thereby continuing in them, and practising them afterwards more than before, even till ye do not know what Sin is, or whether there be any such Thing as Sin or not ? But the Case is otherwise with every one who performeth actual Repentance ; the Evils which he hath known and acknowledged he calleth Sins, and therefore beginneth to shun and detest them, and at last to feel Dissatisfaction in their Delights ; and in proportion as this is the Case, he seeth and loveth what is Good, and at length tasteth the Pleasures of Goodness, which are the Pleasures of the Angels of Heaven ; in a Word, so far as any one renounceth the Devil, so far he is adopted by the Lord, and by him is taught, guided, preserved from Evils, and supported in what is good ; this is the Way, and there is no other, which leadeth from Hell to Heaven. It is Something extraordinary, that there is in the Reformed a certain deep-rooted Opposition and Aversion to actual Repentance, which is so violent, that they cannot force themselves to Self-examination, and to see their Sins, and to confess them before God ; they are seized as it were with Horror at the very Intention of such a Thing ; I have enquired of many in the spiritual World concerning this Circumstance, who have all told me that it is above their Power ; and when they have been informed that the Roman-Catholics practise such Duties, that is, that they examine Themselves, and confess their Sins openly before a Monk, they have greatly wondered, especially when the Reformed cannot do the same in private before God, although it is alike enjoined them previous to their approaching the Holy Supper ; some have been curious enough to enquire into the Reason of this Difference, and they have discovered that the Doctrine of Faith alone hath occasioned such an impenitent State, and such a Heart ; and then it was given them to see that such of the Romish Church as adore Christ, and do not invoke Saints, are saved.

After the above Admonition, was heard as it were a Noise of Thunder, and a Voice speaking from Heaven, and saying, " It is a marvellous Thing ; say unto the Body of the Reformed, Believe on Christ, and do the Work of Repentance, and ye shall be saved ; " and I spake these Words to them, and added further, " Is not BAPTISM a Sacrament of Repentance, and thereby an Introduction into the Church ? For what else do the Sponsors promise
for

for the Person to be baptized, but that he will renounce the Devil and his Works? Is not the SACRED SUPPER a Sacrament of Repentance, and thereby an Introduction into Heaven? For is it not declared to the Communicants, that they must do the Work of Repentance before they approach? Doth not the CATECHISM, which is the universal Doctrine of the Christian Church, insist on Repentance? For is it not there said in five Commandments of the second Table, Thou shalt not do this and that Evil, and not said, Thou shalt do this and that Good? Hence ye may understand that in proportion as any one renounceth and detesteth Evil, in the same Proportion he desireth and loveth Good, and that before this he doth not know either what Good is, or what Evil is.

568. THE SECOND MEMORABLE RELATION.

What wise and pious Person is not desirous to know the Condition of his Life after Death? To gratify his Curiosity I shall here give some general Account of it. Every Man after Death, when he perceiveth that he is yet alive, and that he is in another World, and is told that Heaven with its eternal Joys is above him, and that Hell with its eternal Pains is below him, is first let again into his Externals as he lived in the former World, and then believeth that he shall certainly go to Heaven, and talketh intelligently, and acteth prudently; at the same Time some begin to profess, we have lived moral Lives, we have maintained fair Characters, we never intentionally have done Evil; and others, We have frequented the Church, we have heard Masses, we have kissed holy Relicks, we have poured forth Abundance of Prayers on our Knees; others again profess, We have given to the Poor, we have assisted the Needy, we have read Books of Devotion, and also God's Word, with other Things of the like Nature; after making these Professions, the Angels come to them and say, "The Things ye have mentioned, ye have done in Externals, but ye are yet ignorant of the Nature and State of your Internals; ye are now Spirits in substantial Bodies, and the Spirit is your internal Man, which thinketh in you according to its Will, and willeth according to its Love, and the Object of its Love is the Joy of its Life; every Man from his Infancy entereth upon external Life, or maketh Externals the Ground and Beginning of his Life, learning to act morally, and to speak intelligently, and when he first acquireth some Idea of Heaven and its Blessedness, he beginneth to pray, to frequent Churches, and to perform the Solemnities of Worship, nevertheless he harboureth in the Centre of his Soul all his native Evils, studying to conceal, or by Ingenuity of Reasoning to excuse, their irregular Sallies, till at length he scarce knoweth that Evil is Evil; and in this Case his

Evils being overspread and covered as it were with Dust, are no longer the Objects of his Attention, only so far as to prevent their appearing before the World; thus he studieth only to lead a moral Life in Externals, and thereby becometh a two-fold, or double Man, being in Externals like a Sheep, and in Internals like a Wolf; and like a Box of Gold filled with Poison; or like a Person of a foul Breath, who keepeth in his Mouth some sweet-smelling Substance, in order to prevent its being perceived by By-standers. Ye profess that ye have lived moral Lives, and have applied yourselves to Works of Devotion, but let me ask, Have ye ever examined your internal Man, and perceived therein any Concupiscencies prompting you to take Vengeance even to Death, to indulge lustful Desires even to Adultery, to defraud your Neighbours even to the Commission of Theft, to tell Lies even to the bearing false Witness? In four Commandments of the Decalogue it is said, Thou shalt not do such Things, and in the last it is said, Thou shalt not covet them; do ye suppose that your internal Man with respect to those Evils, is like your external Man? If ye suppose so, ye may possibly find yourselves mistaken. To this they replied, "What is the internal Man? Is it not one and the same with the External? We have been told by our Ministers that the internal Man is nothing else but Faith, and that pious Discourse, and Morality of Life are the Proofs of Faith, being its Operation." To which the Angels replied, "Saving Faith is in the internal Man, and also Charity, and this is the Ground of Christian Faithfulness and Morality in the external Man, but if the fore-mentioned Concupiscencies remain in the internal Man, that is in the Will, and by Propagation thence in the Thought, consequently if ye love them inwardly, and yet in Externals, act and speak otherwise, in this Case Evil in you is above Good, and Good is below Evil, wherefore whatever Appearance of Understanding may be in your Speech, or of Love in your Actions, Evil is within, only covered and concealed, and then ye are like artful Deceivers, who pretend to Acts of Humanity, whilst their Hearts breathe a very different Spirit. But the State and Nature of your internal Man, of which ye are entirely ignorant, in consequence of never examining yourselves, and of never performing Repentance after Examination, ye will see presently, when ye shall be stripped of your external Man, and shall be let into your Internal; and when this cometh to pass, ye will no longer be known to your Companions, nor to yourselves, for we have often observed evil-moral Persons then become like wild Beasts, viewing their Neighbour with a wild and fierce Look, burning with deadly Hatred towards them, and blaspheming God, whom in the external Man they have worshipped." On hearing these Words they retired, and the Angels said, "Ye will see the

the Condition and Lot of your Life presently, for in a short Time your External Man will be taken away from you, and ye will enter into the Internal, which now is your Spirit.

569. THE THIRD MEMORABLE RELATION.

Every kind of Love in Man exhaleteth its Delight, whereby it rendereth itself felt and perceivable; and it exhaleteth it first into the Spirit, and by Derivation thence into the Body, and the Delight of every one's Love, together with the Pleasantness of his Thought constituteth his Life. These Delights and Pleasantnesses are perceived but in a faint obscure Manner by Man, so long as he liveth in the natural Body, because that Body absorbs, and deadens them; but after Death, when the material Body is put off, and thereby the Covering or Clothing of the Spirit taken away, the Delights of Love, and the Pleasantnesses of Thought are then rendered fully sensible and perceivable, and what is surprising, sometimes they affect like odoriferous Smells. Hence it is that all in the spiritual World are associated together, according to the kinds of Love by which they are influenced, and this is the Case also in Heaven and in Hell; the Odours into which the Delights of heavenly Love are turned, are all perceived like such Fragrances, sweet Smells, pleasant Perfumes, and delightful Perceptions, as are perceived in Gardens, Shrubberies, Fields and Woods, early in a Morning in the Time of Spring; but the Odours into which the Delights of infernal Love are turned, are perceived as foetid and nauseous Stench, such as arise from Dunghills, putrid Carcases, and Bogs full of all kinds of Filth and Nastiness; and yet what is wonderful, the Devils and Satans in Hell perceive such Stench, as pleasant, aromatic, and balsamic, refreshing their Nostrils and their Hearts. In the natural World, Beasts, Birds, and creeping Things are permitted to associate together according to the Odours they exhale, but it is not so with Men, until they have cast off their mortal Covering. Hence it is that Heaven is disposed in the most orderly Arrangements, according to all the Varieties of the Love of Goodness, and Hell on the contrary, according to all the Varieties of the Love of Evil; and it is owing to this Contrariety that there is a great Gulph between Heaven and Hell, which cannot be passed; for the Inhabitants of Heaven cannot endure the Odours arising from Hell, inasmuch as they occasion Loathing, and Sickness, and affect the Person who attracts them with Faintness and Swooning; the Case is the same with the Inhabitants of Hell, if they pass the Midst of the Gulph, and imbibe the Odours of Heaven. I once saw a certain Devil, who appeared at a Distance like a Leopard, and who a few Days before was seen amongst the Angels of the last Heaven,

having

having the Art to transform himself into an Angel of Light; he was passing the Midst of the Gulph, and standing between two Olives, not being yet sensible of any Odour offensive to his Life; the Reason was because no Angels were present; but as soon as they appeared, he was seized with Convulsions, and fell down with all his Joints contracted, and then appeared like a great Serpent, folding and writhing himself, till at length he made his Escape through a Cleft in the Ground, and was received by his own, and conveyed down into a Cavern, where he presently revived by the stinking Odour of his own favourite Delights. I once also saw a certain Satan punished by his Associates, and on enquiring into the Reason was informed that he had stopped his Nostrils and approached towards the heavenly Odours, and that on his Return he had brought some Taint thereof along with him on his Cloaths. It hath sometimes happened, that a Stench like as of a dead Body, exhaling from some open Cavern of Hell, hath slightly touched my Nostrils, and brought on a Vomiting. Hence may appear the true Cause and Ground, why Smelling in the Word signifieth Perception, and why it is frequently said that Jehovah smelleth a grateful Odour from the Burnt Offerings; also why the Oil of Unction and the Frankincense, were prepared from fragrant Herbs; and on the other Hand, why the Children of Israel were commanded to carry all unclean Things out of the Camp, and also to dig a Hole for their Excrements, and cover them in the Ground, Deut. xxiii. 10, to 15. The Reason was because the Camp of Israel was representative of Heaven, and the Desert without the Camp was representative of Hell.

570. THE FOURTH MEMORABLE RELATION:

I was once engaged in Conversation with a Novitiate Spirit, who during his Abode in the World had meditated much about Heaven and Hell. By Novitiate Spirits are meant Men lately deceased, who being then spiritual Men are called Spirits. When he first entered the Spiritual World, he began in like Manner to meditate about Heaven and Hell, and whilst he was meditating about Heaven, he seemed to receive great Joy, but whilst about Hell great Sorrow. When he perceived that he was in the Spiritual World, he immediately enquired where Heaven was, and where Hell, and also concerning the Nature and Quality of one and the other; and the Answer he received was, Heaven is over thy Head, and Hell is under thy Feet, for thou art now in the Spiritual World, which is in the Midst between Heaven and Hell, but with respect to the Nature and Quality of those two Places, it would require no short Time to describe them. Then by reason of the burning Desire he had to get Information, he cast himself down on his

his Knees, and prayed earnestly to the Lord to be instructed; and lo! an Angel appeared on his right Hand, and raised him up, and said, "Thou hast prayed to be instructed about Heaven and Hell, ENQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW THEIR NATURE AND QUALITY;" as he spake these Words the Angel was taken up from him. Then the Novitiate Spirit said within himself, What can this mean, *Enquire and learn what Delight is, and thou wilt know the Nature and Quality of Heaven and Hell?* And presently departing from the Place he was in, he wandered about, and addressed all that he met, saying, "I pray you be so kind to inform me, what Delight is?" And some said, "What a strange Question! Who doth not know what Delight is? Is it not Joy and Gladness? Wherefore Delight is Delight; they are all alike, and we know no Difference." Others said, "That Delight is the Mind's Laughter, for whilst the Mind laugheth, the Countenance is meriy, the Discourse jocular, the Gestures playfome, and the whole Man is in the Enjoyment of Delight." But some said, "Delight is nothing else than the Pleasure of Feasting, and eating all kinds of Dainties, and drinking to the full of all sorts of rich Wines, and at the same Time conversing on various Subjects, particularly on such as relate to Love-Intrigues." On hearing these Descriptions of Delight, the Novitiate Spirit in some Warmth said within himself, "These Answers are the Answers of Clowns, and not of Men of Sense; these Delights constitute neither Heaven nor Hell; I wish I could meet with some wise and intelligent Person to give me better Information;" so he left those he had met, and went in search of wiser Instructors; then he was observed by a certain angelic Spirit, who said, "I perceive thou hast a Desire kindled in thee to know what is the Universal (*Constituent, or Ground*) of Heaven, and of Hell, and inasmuch as DELIGHT is that Universal (*Constituent, or Ground*) I will conduct thee to the Top of a Hill, which is a Place of daily Assembly for such as enquire into Effects, and for such as investigate Causes, and for such as explore Ends; such as enquire into Effects are there called Spirits of Sciences, and in the Abstract, Sciences; and such as investigate Causes are called Spirits of Intelligence, and in the Abstract Intelligencies; and such as explore Ends are called Spirits of Wisdom, and in the Abstract, Wisdoms; directly over them in Heaven are Angels who from Ends see Causes, and from Causes Effects, and from these Angels the three Companies receive Illustration." Immediately taking the Novitiate Spirit by the Hand, he led him to the Top of the Hill, and introduced him to the Assembly of those, who explore Ends, and are abstractedly called Wisdoms; and the Novitiate Spirit said, "Pardon, I entreat you, my Intrusion; the Cause of my

coming hither is, to enquire concerning Heaven and Hell, which is a Subject that hath engaged my Attention and Thought from my earliest Years; and on my entering lately into this World, I was informed by some whom I met, that Heaven is over my Head, and Hell beneath my Feet, but they did not acquaint me with the Nature and Quality of one and the other, wherefore in the Concern of Mind which my continual Thought on the Subject occasioned, I prayed to God for Information, and immediately an Angel presented himself before me, who said, ENQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW WHAT THOU WANTEST, whereupon I enquired, but hitherto in vain; wherefore I entreat you, be so kind to teach me what is meant by Delight?" To this they replied, "Delight is the All of Life to every one in Heaven, and the All of Life to every one in Hell; they who are in Heaven perceive the Delight of what is good and true, but they who are in Hell, the Delight of what is evil and false; for all Delight is of Love, and Love is the *Esse* of the Life of Man, wherefore as Man is Man according to the Quality of his Love, so he is Man also according to the Quality of his Delight; the Activity of Love is what causeth a Sense of Delight, which Activity in Heaven is attended with Wisdom, and in Hell with Infamy, each whereof in their respective Subjects exciteth Delight; but the Heavens and the Hells are in opposite Delights, the Heavens are under the Influence of the Love of Goodness, and thence in the Delight of doing Good, whereas the Hells are under the Influence of the Love of Evil, and thence in the Delight of doing Evil; if therefore thou knowest what Delight is, thou wilt know the Nature and Quality both of Heaven and Hell. Enquire however, and learn further what Delight is from those who investigate Causes, and are called Intelligencies, and who are assembled a little Way from hence to the right." So he took his Leave, and being admitted amongst those called Intelligencies, he explained the Cause of his Coming, and entreated them to instruct him what is meant by Delight? They were rejoiced at his making such Enquiry, and said, "It is true that whosoever knoweth what Delight is, knoweth also the Nature and Quality of Heaven and Hell; the Will, by Virtue whereof Man is Man, is never affected or stirred, in the smallest Instance, but by Delight; for the Will, considered in its true Nature, is nothing else but the Affection of some particular Love, consequently of some particular Delight, the Power to will being excited by some kind of Pleasantness, and the Satisfaction thence resulting; and inasmuch as the Will impelleth the Understanding

Understanding to think, there cannot the least Degree of Thought exist but in consequence of the Delight which influenceth the Will; the Reason whereof is, because the Lord by influx from himself acts upon all Things in the Soul, and all Things in the Mind, both of Angels, Spirits, and Men, and acts by an Influx of Love and Wisdom, which Influx is the real Activity from which all Delight is derived, which in its Source or Origin is called blessed, peaceable, and happy, and in its Derivation delightful, satisfactory, and pleasant, and in an universal Sense, Good. But infernal Spirits invert all Things in themselves, consequently they turn Good into Evil, and the True into the False, Delight still remaining, for without it they would neither have Will, nor Sensation, and consequently would have no Life; hence it is plain what is the Nature and Quality of Hell and whence its Delight is derived, and also what is the Nature and Quality of Heaven, with the Source of its Delight." Hereupon he was conducted to the third Company, consisting of those who enquire into Effects, and are called Sciences, and they said, "Descend to the Earth below, and ascend to the Earth above, and in both thou wilt perceive and be sensible of the Delights of Heaven and Hell. But lo! immediately at a Distance from them the Earth opened, and through the Opening three Devils ascended, having a fiery Appearance in consequence of the Delight of their Love; and whereas the Angels, who attended the Novitiate Spirit, perceived, that all Three were sent purposely from Hell, they cried out to them, "Approach no further, but from the Place where you now stand, tell us something of the Delights of your Love." And they replied, "Know that every one, whether he be called good or evil, is in the Enjoyment of his own particular Delight, he that is called good in the Enjoyment of his Delight, and he that is called evil in the Enjoyment of his." Then the Angels asked, "What is your Delight?" They said, "It is the Delight of Whoredom, of Revenge, of Fraud, and of Blasphemy." The Angels asked further, "What is the Nature and Quality of your Delights?" They said, "In others they excite a Sensation like the Stench arising from Dung-hills, putrid Carcasses, and stagnate Urine;" "And are such Things," said they, "your Delights?" They replied, "Yes, most delightful;" Then said the Angels, "Ye are like the unclean Beasts which live in them;" They answered, "Be it so, but such Things are grateful to our Nostrils;" The Angels asked, "Whether they had any further Information to give respecting their Delights?" They said, "That every one is allowed the Enjoyment of his Delight, even the most unclean.

unclean as they call it, if so be he will not disturb the good Spirits and Angels; but whereas in consequence of our Delight we are impelled by an irresistible Desire to disturb them, therefore we are confined in Prisons and Work-houses, where we undergo great Hardships; the Restraint laid on our Enjoyments by the Cessation of our Delights in such Places is what is called Hell-Torment, being attended with interior Pain." Then the Angels asked, "Why do you disturb the Good?" They said, "We cannot do otherwise; it is as if we were seized with Rage and Madness, when we see any Angel, and perceive about him the divine Sphere of the Lord." To this we replied "Ye are then like wild Beasts;" and presently when they saw the Novitiate Spirit with the Angels, a Fit of Fury came upon them, which appeared like a Fire of Hatred, therefore to prevent their doing any Mischief, they were cast down again into Hell. After this the Angels appeared, who from Ends see Causes, and by Causes Effects, and who inhabited the Heaven immediately over those three Companies; they were seen in a whitish Light, which descending in spiral Flexures, brought along with it a round Garland of Flowers, and placed it on the Head of the Novitiate Spirit; and immediately these Words issuing forth from the Light were addressed to him, "This Laurel Crown is given thee for this Reason, because from thy earliest Years thou hast meditated about Heaven and Hell.(y)

(y) The Whole of this Relation is very interesting and instructive. It teaches us in the first Place, the great Consequence of watching attentively over the Objects, Pursuits and Designs of this Life, which excite in our Hearts Pleasure or Delight, because it is highly credible from the whole Tenor of Holy Scripture, as well as from the Relation here given us, that our future Bliss or Misery will depend entirely on the Nature of such Pleasure or Delight, as excited either by heavenly Love, which is Love towards the Lord, and towards our Neighbour, or by hellish Love, which is the mere Love of ourselves, the Things of Sense, and of this World; and in the second Place it instructeth us, by the Reward given to the Novitiate Spirit, how much of future Bliss depends on the Subjects of our ordinary Meditation in the present World, inasmuch as our Thoughts are ever extending themselves either into the heavenly or hellish Kingdoms, and must accordingly hereafter be productive of Happiness or Misery to us, in proportion to the Degree of such their Extension.

CHAP.





CHAPTER THE TENTH,

O F

REFORMATION AND REGENERATION.

571. **A**FTER treating on Repentance, we come next, according to the Rule of Order, to treat on Reformation and Regeneration, because they follow Repentance, and are promoted by it. There are two States into which it is expedient that Man should enter, and through which he should pass, in order from natural to become spiritual; the first State is called REFORMATION, and the other REGENERATION; in the first State he looketh from what is natural in himself to what is spiritual, with a great Desire to attain it, in the other State he becometh a spiritually-natural Man (*Spiritualis naturalis*). The first State is formed by the Truths which are of Faith, whereby he regardeth and tendeth towards Charity; the other State is formed by the good Things of Charity, from which he entereth into the Truths of Faith; or what is the same Thing, the first State hath Relation to the Thinking-Principle in the Understanding, but the other to the Love-Principle in the Will; when this latter state commenceth, and advanceth, a Change, or Turning taketh Place in the Mind, because then the Love-principle of the Will entereth by Influx into the Understanding, acting upon, and leading it to think agreeably to its Love; wherefore in proportion as the Good of Love then hath the ascendancy, keeping the Truths of Faith in Subjection to it, in the same proportion the Man is spiritual, and is a new Creature, all his Actions being grounded in Charity, and all his Words in Faith, in consequence

whereof he becometh sensible of the good and blessed Influences of Charity, and hath a Perception of the Truth of Faith, and is then in the Lord, and in Peace, and thus Regenerate. Every one who hath entered into the first of these States, during his Abode in this World, is in a Capacity after Death of being introduced into the other, but he who hath never entered into the first State, during the present Life, hath no Capacity after Death of being introduced into the second, and consequently cannot be Regenerated. These two States may be compared with the daily Progression of Light and Heat in the Spring Season, the first with Twilight, or the Dawn of Day, the other with Morning after Sun-rise, and the Progression of the latter State may be compared with the Progression of the Day from Morning till Noon, and thereby to Mid-day Light and Heat. It may also be compared with a Field of full-grown Corn, which is first a green Herb, and afterwards puts forth Spikes and Ears, and lastly becometh ripe Grain fit for Food: And likewise with a Tree, which at first sprouteth forth from a Seed, and appeareth above Ground as a small Stem, and from thence shooteth out Branches, which are clothed and adorned with Leaves, and afterwards with Blossoms, wherein are concealed the Rudiments or Beginnings of Fruits, that as they ripen produce new Seeds, like a new Race or Progeny. The first State, which is that of Reformation, may also be compared with the State of a Silk-worm, when it draws forth from itself, and unfolds its silken Web, and after its industrious Labours acquireth Wings, and flies forth into the open Air, and feeds no longer on Leaves as before, but on the Juices of Flowers.

That unless a Man be born again, and as it were Created anew, he cannot enter the Kingdom of God.

572. That a Man cannot enter into the Kingdom of God, except he be born again, is the Lord's Doctrine in John, where he saith to Nicodemus, *Verily, verily, I say unto thee, except a Man be born again, he cannot see the Kingdom of God; and further, Verily, verily, I say unto thee, except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God; that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit,—chap. iii. 3, 5, 6.* By the Kingdom of God is meant both Heaven and the Church, for the Kingdom of God on the Earths is the Church, and the same is meant by the Kingdom of God in other Places where it occurs, as *Matt. xi. 11.—chap. xii. 28.—chap. xxi. 43, Luke,*

Luke, iv. 43.—chap. vi. 20.—chap. viii. 1, 10.—chap. ix. 11, 60, 62. chap. xvii. 21. and elsewhere. To be born of Water and the Spirit, signifies of the Truths of Faith, and a Life in Conformity thereto; that Water signifies Truths, may be seen in the APOCALYPSE REVEALED, n: 50, 614, 615, 685, 932. That Spirit signifieth a Life in Conformity to Divine Truths, is evident from the Lord's Words in John, vi. 63. By Verily, verily, is signified that it is Truth, and because the Lord was Truth Itself, therefore he so often used that Expression: He is also called the Amen, Rev. iii. 14. The Regenerate in the Word are called Sons of God, and born of God, and Regeneration is described by a new Heart and a new Spirit.

573. Inasmuch as to be made or created, also signifieth to be regenerated, therefore he who is born again is said also to be made or created anew; that this is signified by being made or created, is plain from these Passages, *CREATE in me a clean Heart, O God, renew a right Spirit within me*, Psalm li. 12. *Thou openest thy Hand, they are filled with Good; thou sendest forth thy Spirit they are CREATED*,—civ. 28, 30. *The People which shall be CREATED shall praise the Lord*,—cii. 18. *Behold I CREATE Jerusalem a Rejoicing*, Isaiah, lxxv. 18. *Thus saith the Lord that CREATED thee, O Jacob, and he that formed thee, O Israel, I have redeemed thee, every one that is called by my Name, I have CREATED for my Glory*,—xliii. 1, 7. *That they may see, and know, and consider, and understand together, that the Holy One of Israel hath CREATED this*, xli. 20. And also in other Passages where the Lord is called Creator, Former, and Maker. Hence it is plain what is meant by these Words of the Lord to his Disciples, *Go ye into all the World and preach the Gospel to every CREATURE*, Mark, xvi. 15. By Creatures are meant all who are in a Capacity to be regenerated; in like Manner it is used, Rev. iii. 14. 2 Cor. v. 17.

574. It is obvious also to Reason that Man ought be Regenerated, inasmuch as he is born in all Kinds of Evil derived from his Parents, which have their Abode in his natural Man, that in itself is diametrically opposite to the spiritual Man; and yet he was born to be an Inhabitant of Heaven, to which Place he cannot be admitted unless he be rendered spiritual, which can only be effected by Regeneration. Hence it necessarily follows, that the natural Man with its Concupiscencies ought to be conquered, subdued, and inverted, and that otherwise he cannot stir a step towards Heaven, but must needs cast himself deeper and deeper into Hell. How plain must this appear to every one, who believeth that he is born in all

all kinds of Evil, and who acknowledgeth the Existence of Good and Evil, and that one is opposite to the other, and that there is a Life after Death and also an Heaven and an Hell, and that Heaven is formed by what is Good, and Hell by what is Evil. The natural Man, considered in his true and proper Nature; doth not differ at all from the Nature of Beasts, nay, with Regard to his Will, he is a wild Beast, to all Intents and Purposes; yet with regard to his Understanding he doth differ from the Beasts, inasmuch as his Understanding is capable of being elevated above the Concupiscencies of the Will, and not only of seeing, but also of moderating and restraining them; hence it is that Man, by virtue of his Understanding, hath Power to think, and by virtue of Thought hath the Power of Speech, which Beasts have not. What Man is by Birth, and what he would be unless he was regenerated, may be seen from the Case of all kinds of Beasts; he would be a Tiger, a Panther, a Leopard, a wild Boar, a Scorpion, a Tarantula, a Viper, a Crocodile, &c. Wherefore unless he was transformed into a Sheep by Regeneration, what else would he be but a Devil amongst Devils in Hell? And in this Case, supposing his innate Ferocity under no Restraint from the Laws of civil Government, it must needs happen that one would assault and murder another, or at least rob him of all his Possessions.

575. The State and Nature of the unregenerate Man may be further described by these Comparisons and Similitudes in Isaiah, "*The Cormorant and the Bittern shall possess him; the Owl also and the Raven shall dwell in him; he shall stretch out upon him the Line of Confusion, and the Stones of Emptiness; and Thorns shall come up in his Palaces, Nettles and Brambles in the Fortresses thereof, and he shall be an Habitation for Dragons, and a Court for Owls. The wild Beasts of the Desert shall also meet with the wild Beasts of the Island, and the Satyr shall cry to his Fellow; the Screech-Owl also shall rest there; there shall the great Owl make her Nest, and lay, and hatch, and gather under her Shadow; there shall the Vultures also be gathered; every one with her Mate,*" chap. xxxiv. 11, 13, 14, 15.

That the new Birth or Creation, is effected from the Lord alone, by Charity and Faith, as two Means or Mediums, during Man's Co-operation.

576. That Regeneration is effected from the Lord alone, by Charity and Faith, is a Consequence of what was proved in the Chapters on Charity and

and Faith, and particularly of what was taught in this Article, That the Lord, Charity, and Faith, make one, like Life, Will, and Understanding, and that if they be divided, each perisheth like a Pearl bruised to Powder. These two, Charity and Faith, are called Means or Mediums, because they join Man with the Lord, and cause Charity to be Charity, and Faith to be Faith, which could not be the Case, except Man also had some Share in the Work of Regeneration, wherefore this Work is said to be effected during Man's Co-operation. In the foregoing Treatises we have occasionally spoken of Man's Co-operation with the Lord; but whereas the human Mind is such, that it is led by its Perceptions to imagine, that it worketh and effecteth all merely by virtue of its own Power and Strength, therefore we shall offer some further Considerations for the Illustration of this Subject. In all Motion, and consequently in all Action, there is an Active and a Passive, that is a Something that acteth as an Agent, and a Something that suffering such Action acteth from the Agent; hence one Action is effected by both, as in the Case of a Mill acted upon by a Wheel, or of a Chariot by a Horse, or of Motion as produced by the Tendency to move, or of an Effect as proceeding from its Cause, and in general of the Instrumental as acted upon by its Principal, in all which Instances it is well known that the two Agents together constitute but one Action. With respect to Charity and Faith, the Lord is Agent, and Man acteth from the Lord, for *the Active (Power or Energy)* of the Lord is in *the Passive [Ground]* of Man; wherefore the Power of acting well is from the Lord, and thence the Will to act is as it were Man's, because he is in Possession of Free-will, by virtue whereof he hath Power to act in Unity with the Lord, and thereby effect Conjunction with him, or to act in Unity with Hell and under its Influence, and thereby separate himself from the Lord. Man's Action as agreeing with that of the Lord is what is here meant by Co-operation; but in order to give the Reader a clearer Idea of this Subject, we shall illustrate it presently by further Comparisons.

577. From what hath been said, it follows also as a necessary Consequence, that the Lord is continually in the Act of regenerating Man, because he is continually in the Act of saving him, and no one can be saved except he be regenerate, according to the Lord's Words in John, *That except a Man be born again he cannot see the Kingdom of God*,—chap. iii. 3, 5, 6. Regeneration therefore is a Means of Salvation, as Charity and Faith are Means of Regeneration. It is a Vanity of Vanities to suppose that Regeneration follows as a necessary Consequence of the Faith now prevalent in the Church, which excludes the Co-operation of Man. Action and Co-operation, such

as were described above, are apparent in every Thing that is in any State of Activity and Motion; the Action and Co-operation of the Heart and every one of its Arteries are of this kind; the Heart acteth, and the Artery, by virtue of its Coats and Membranes, co-operateth, producing thereby the Circulation of the Blood. The Case is similar with respect to the Lungs, and the Air, the Air acteth by virtue of its Gravity according to the Height of its Atmosphere, and the Ribs with the Lungs at first co-operate, and presently afterwards the Lungs with the Ribs; this is the Cause of Respiration in every Membrane of the Body; thus the Meninges of the Brain, the Pleura, the Peritonæum, the Diaphragm, and the other Membranes which cover, and inwardly compose the Viscera, act and are acted upon, and thereby co-operate, being in their Natures elastic, deriving hence their Existence and Subsistence. The Case is the same in every Fibre and Nerve, and in every Muscle and Cartilage, in all of which, as is well known, there is Action and Co-operation. Such Co-operation also existeth in every Organ of Sense, for the bodily Organs of Sense, like those of Motion, consist of Fibres, Membranes, and Muscles; but to describe the particular Co-operation of each is needless; for it is well known that Light acteth on the Eye, Sound on the Ear, Smell on the Nostril, and Taste on the Tongue, and that the Organs adapt themselves to such Action, and thence derive Sensation. How plain is it hereby to perceive, that unless there was in the spiritual Organism of the Brain some such Action and Co-operation with the Life that enters by Influx, it would be impossible for Thought and Will to exist! For Life from the Lord entereth by Influx into that Organism, in consequence of whose Co-operation, all that is thought, weighed, concluded, and determined to be done, is made perceptible; supposing Life alone to act, and Man not to co-operate as of Himself, he would be no more capable of Thinking than a Stock or a Stone, or than a Church is, whilst the Minister is preaching in it, which may indeed, by the Repercussion of the Voice from its Doors, perceive Something like an Echo, but can never be made sensible of the Matter of the Discourse. In such a State would Man be, unless he co-operated with the Lord in respect to Charity and Faith.

578. The State and Condition of Man, supposing him not to co-operate with the Lord, may also be illustrated by the following Comparisons; the spiritual Things of Heaven and the Church would in such case excite in him the same Perceptions and Sensations, as some disagreeable Object would do to which he had a violent Aversion, as a Stench, for Instance, would affect his Nose, Discord his Ear, Ugliness his Eye, and a nasty Taste his Tongue.

Supposing

Supposing the Delight of Charity and the Pleasantness of Faith, to enter by Influx into the Minds of those who are in the Delight of Evil and the False, they would be tortured and tormented thereby, and at length would fall into a Swoon; for the Organism of the Minds of such Persons, by reason of the continual spiral Foldings and Windings of which it consisteth, would twist and writh itself during the heavenly Influx, and would be tortured like a Serpent on a Bed of Ants. That this is really the Case hath been proved to me by abundant Experience in the spiritual World.

That all have a Capacity to be regenerated, because all are redeemed, every one according to his State.

579. For the better Understanding of this Proposition, it may be expedient to premise Something concerning Redemption. The Lord came into the World principally for these two Purposes, to remove Hell from Angels and Men, and to glorify his Humanity; for before the Lord's Coming, Hell had grown to such a Height, that it began to infest the Angels of Heaven, and also by its Interposition between Heaven and the World, to intercept the Lord's Communication with Men on Earth, in consequence whereof no Divine Truth or Good could pass from the Lord to Mankind. Hereby a total Destruction and Damnation threatened the whole human Race, nor could the Angels of Heaven have subsisted long in their Integrity. In order therefore to remove Hell, and so to avert the impending Damnation, the Lord came into the World, and removed Hell, and subdued it, and thereby opened Heaven, so that afterwards he might be present with Men on Earth, and save such as lived according to his Commandments, consequently regenerate them, for they are saved who are regenerated. Thus the Truth of the Proposition is intelligible, that all are in a Capacity of being regenerated, because all are redeemed, and whereas Regeneration and Salvation make one Thing, it is alike true that all are in a Capacity of being saved. The Doctrine therefore which the Church maintains, that unless the Lord had come into the World none could have been saved, is to be understood in this Sense, that unless the Lord had come into the World none could have been regenerated. With respect to the other End for which the Lord came into the World, viz. to glorify his Humanity, it was grounded in this Circumstance, that he was made thereby a Redeemer, Regenerator, and Saviour to Eternity; for it is not to be supposed, that by the Redemption once wrought in the World, all from that Time were redeemed, but that he is continually

continually redeeming those who believe on him, and practise his Precepts. More however may be seen on these Subjects in the Chapter on Redemption.

580. The Reason why it is said that every one is in a Capacity of being regenerated according to his State, is, because a Difference of Persons and Circumstances causes a Difference in respect to Regeneration; the Learned and the Unlearned, for Instance, are regenerated in a different Manner and by different Processes; the same is true of Persons engaged in different Studies and Employments; and also of such as are attentive to the Externals of the Word, and such as are attentive to its Internals; the like Difference holdeth in respect to those who receive from their Parents good natural Dispositions, and those who receive evil; and likewise in respect to those who from their Infancy have plunged themselves into worldly Vanities, and those who have sooner or later separated themselves from them; in short, there is a Difference herein with regard to such as constitute the external Church of the Lord, and those who constitute the internal; this Variety is infinite, like that of the Faces and Dispositions of Mankind; but still every one is in a Capacity of being regenerated and saved according to his State. That this is the Case may appear evident from the Circumstance of the Heavens, into which all the Regenerate are received, that they are distinguished into three, the highest, the middle, and the last; and into the highest, are received those who by Regeneration become receptive of Love towards the Lord, into the middle those who become receptive of Love towards their Neighbour, and into the last those who live only in the Practice of external Charity, and at the same Time acknowledge the Lord as God the Redeemer and Saviour. All these different Descriptions of Men are saved, but yet after a different Manner, and according to a different Process. The Reason why all are in a Capacity of being regenerated, and thereby saved, is, because the Lord, with his Divine Good and Truth, is present with every Man, giving him thereby Life, and the Faculty of Understanding and Willing, and therewith Freedom of Determination in Things spiritual; these Gifts are denied to no one; there are also Means and Mediums supplied, leading to a right Reception of these Gifts; amongst Christians this Supply of Means is to be found in the Word, and amongst Gentiles it is to be found in the particular Religion of each Country, which teacheth the Existence of a God, and enforceth Precepts respecting Good and Evil. From what hath been said, it plainly follows that every one is in a Capacity of being saved, consequently that Man, and not the Lord, is in Fault, if he is not saved, and his Fault consisteth in this, that he doth not Co-operate.

581. That

581. That Redemption and the Passion of the Cross are two distinct Things, which ought by no Means to be confounded together, and that the Lord, by both, acquired the Power of Regenerating and saving Mankind, was shewn in the Chapter on Redemption. From the prevailing Faith of the present Church concerning the Passion of the Cross, as constituting the Sum and Substance of Redemption, have arisen Legions of horrible Falsities, respecting God, Faith, Charity, and other Subjects, connected with those three in a regular Chain, and dependent upon them; as for Instance, respecting God, that he passed the Sentence of Condemnation on all the human Race, and was willing to become again merciful and propitious towards them, in consequence of that Sentence being laid on his Son, or received by the Son in himself, and that they alone are saved, who are gifted with the Merit of Christ, either by the Divine Providence, or Predestination; this Fallacy hath also given Birth to another Tenet belonging to that Faith, that all such as are gifted with that Faith are instantly Regenerated, without any Regard to their own Co-operation, nay, that they are thus delivered from the Curse of the Law, and are no longer under the Law, but under Grace, notwithstanding what the Lord declared,—*that he would not take away one jot or Tittle of the Law*, Matt. v. 18, 19. Luke, xvi. 17. And also that he commanded his Disciples, *to preach Repentance for the Remission of Sins*, Luke, xxiv. 47. Mark, vi. 12. And likewise Himself said, *The Kingdom of God is at Hand; Repent ye, and believe the Gospel*, Mark, i. xv. By the Gospel is meant, that they had the Power to be Regenerated, and thereby saved, which Power they could not have had unless the Lord had wrought Redemption, that is, unless he had deprived Hell of its Power, by his Combats against it, and Victories over it, and unless he had glorified his Humanity, that is, had made it Divine.

582. Consult your own Reason, and tell me, what sort of Creatures would Men become, in your Opinion, supposing the Faith of the present Church to continue, that they were redeemed solely by the Passion of the Cross, and that such as are gifted with that Merit of Christ, are not under the Curse of the Law; and further, that this Faith, of whose abiding in him Man is altogether ignorant, remitteth Sins, and regenerateth, and that Man's Co-operation in its Act, that is, whilst it is given, and entereth into him, would destroy that Faith, and make Salvation void, inasmuch as Man would in such Case mix his own Merit with the Merit of Christ; consult, I say, your own Reason, and tell me whether hereby the whole Word must not of necessity be rejected, which insisteth principally on Regeneration, by a spiritual Cleansing from Evils, and by Exercises of Charity? In such

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a Case of what Use is the Decalogue, which is the Beginning of Reformation, and to what Purpose can it serve, but as so much waste Paper, applied by a Shop-man to wrap up in it the Articles which he vendeth? In such a Case what is Religion but a kind of lamentable Cry, on Man's Part, that he is a Sinner, joined with Supplication to God the Father to be merciful for the Sake of his Son's Sufferings? And what is this but a Religion of the Lips only proceeding from the Lungs, without any Thing of Act or Deed in it proceeding from the Heart? And in such Case, what is Redemption but a kind of papal Indulgence; or like the whipping of one Monk who suffers for the whole Monastery, as is no uncommon Practice? Supposing this Faith alone to Regenerate Man, without any regard to Repentance and Charity, what then is the internal Man, which is his Spirit, that liveth after Death, but like a City reduced to Ashes, the Rubbish whereof formeth the external Man? Or like a Field or a Garden eaten up by Canker-worms and Locusts? Such a Man appears in the Sight of Angels just like a Person who cherisheth a Serpent in his Bosom, whilst he covereth it with his Garments to prevent its being seen; or like one who sleepeth as a Sheep with a Wolf; or like a Person who lieth down to rest under a fine-wrought Coverlid, in a Shirt woven of Spider's Webs. And in such a Case what is a Life after Death, when all are to be arranged according to the Differences of their Advancements in the Regeneration in Heaven, or according to the Difference of their Rejection of Regeneration, in Hell, but a kind of fleshly carnal Life, and consequently like the Life of a Fish, or a Lobster.

That the several Stages of Regeneration answer to those of Man's natural Birth, in that he is conceived, carried in the Womb, brought forth, and educated.

583. There is in Things relating to Man a constant Correspondence between natural and spiritual Effects, or between what is done in the Body, and what is done in the Spirit; the Reason is, because Man by Birth is a spiritual Being, and is cloathed with natural Substances which constitute his material Body; wherefore when the material Body is cast off, his Soul being cloathed with a spiritual Body, entereth immediately into the World where all Things are spiritual, and is there associated with its like. Now since the spiritual Body is to be formed in the natural Body, and is formed by Means of Goodnesses and Truths, derived by Influx from the Lord, through the spiritual World, and received by Man interiorly, in such recipient Substances

stances as are derived from the natural World, which Recipients have the Name of civil and moral (Virtues or Qualities), it is plain what must be the Nature of its Formation; and since, as was observed, in all Things relating to Man there is a constant Correspondence between natural and spiritual Effects, it follows that the Stages of spiritual Regeneration answer to the natural Stages of Conception, Carrying in the Womb, Bringing forth, and Education. It is on this Ground, that whenever Mention is made in the Word of natural Births, they always signify spiritual Births, such as relate to Goodness and Truth, for whatever occurreth in the Letter of the Word, which is natural, implieth and signifieth something spiritual, as was fully proved in the Chapter on the SACRED SCRIPTURE, where it was shewn that in all and every Part of the Word there is a spiritual Sense contained in the Letter. That natural Births when mentioned in the Word imply spiritual Births, is plain from the following Passages,—*We have been with Child, we have been in Pain, we have as it were brought forth Wind; we have not wrought any Deliverance*, Isaiah, xxvi. 18. *Shall the Earth be made to bring forth in one Day? Shall I bring to the Birth, and not cause to bring forth, saith the Lord, shall I cause to bring forth, and shut the Womb?* chap. lxvi. 7, to 10. *Sin shall have great Pain, and shall not be able to bring forth*, Ezek. xxx. 15, 16. *The Sorrows of a travailing Woman shall come upon Ephraim; he is an unwise Son, for he should not stay long in the Place of the breaking forth of Children*, Hosea, xiii. 13. Not to mention several other Passages to the same Purpose. Inasmuch as natural Births, when spoken of in the Word, signify such as are spiritual, and these are from the Lord, therefore He is called the Former, and He that bringeth from the Womb, as is evident from these Passages, *Jehovah thy Maker, and he that formed thee from the Womb*, Isaiah, xlv. 2. *He that took me out from the Womb*, Psalm, xxii. 10. *By thee have I been holden up ever since I was born; thou art He that took me out of my Mother's Womb*, Psalm, lxxi. 6. *Hearken unto me all the Remnant of the House of Israel, which are borne by me from the Belly, which are carried from the Womb*, Isaiah, xlv. 3. And in several other Places. It is from this Ground that the Lord is called Father, as in Isaiah, ix. 6.—lxiii. 16. John, x. 30.—xiv. 8, 9. And that such as are in Goodnesses and Truths from him, are called Sons, and born of God, and Brethren one amongst another, Matt. xxiii. 8. And that the Church is called Mother, Hosea, ii. 2, 5. Ezek. xvi. 45.

584. From what hath been said then, it is evident that there is a Correspondence between natural Generations and spiritual Generations; and in consequence

consequence of such Correspondence it follows, that Conception, Carrying in the Womb, Bringing forth, and Education, are not only predicable of the new Birth, but are States actually attending it, the particular Nature of which we shall consider presently, in this Article on Regeneration. We shall here only observe that the human Seed is conceived within the Understanding, and is formed in the Will, and is thence translated into the inferior Parts, where it cloatheth itself with a natural Covering, and is thus conveyed into the Womb, and from thence into the World. Moreover there is a Correspondence existing between the Regeneration of Man and all Parts of the Vegetable Kingdom; on which Account it is that in the Word, Man is frequently described by a Tree, his Truth by Seed, and his Goodness by Fruit. That a bad Tree may be as it were born anew, and afterwards bear good Fruit and good Seed, is evident from the Case of Ingrafting and Inoculation, where notwithstanding the Ascent of the same Juice from the Root, through the Trunk, even to the Part ingrafted or inoculated, yet it is there changed into good Juice, and maketh a good Tree. The Case is similar in the Church, with respect to those who are ingrafted in the Lord, as He himself teacheth in these Words, *I am the Vine, ye are the Branches: he that abideth in Me, and I in him, the same bringeth forth much Fruit; if a Man abide not in Me, he is cast forth as a Branch, and is withered, and Men gather them, and cast them into the Fire.* John, xv. 5, 6.

585. That the Vegetations, not only of Trees, but also of all Shrubs, correspond with human Prolification, is an Opinion maintained by many of the Learned, wherefore by Way of Conclusion, I shall add a few Observations on this Subject. In Trees, and in all other Subjects of the vegetable Kingdom, there are not two Sexes, Male and Female, but each particular Subject is Male (z), the Earth alone, or Ground, being their common Mother, and consequently acting as a Female; for the Earth receives the Seeds of all Plants, causes them to open, carrieth them as

(z) What is here said by our Author concerning the Gender of Plants, as being all Males, may seem at first Sight to militate against the received Doctrine of the celebrated Linnæus on this Subject, generally distinguished by the Name of the Sexual System. Upon a closer Examination however it will be found, that the Tenets of our Author, and of the Swedish Botanist, do not in the least interfere with, or oppose each other, but rather serve for each other's Confirmation. The two Sexes in Plants, as pointed out by Linnæus, it should be well observed, do not of themselves serve to produce new Plants, but only new Seed, agreeable to what our Author asserteth to be the Case with the Male in the human Kind, that the human Seed is conceived in the Understanding, and formed in the Will; properly speaking there-

as in her Womb, and at the same Time provideth them with Nourishment, and bringeth them forth, that is, teems them from her Womb into open Day, and afterwards cloatheth and supporteth them. When the Earth first causeth the Seed to open, it beginneth from the Root, which is like a Heart, from whence it emitteth and transmitteth Juice, like Blood, and thus formeth a kind of Body furnished with Members; the Body is the Stem of the Plant, and the Branches with their Twigs are its Members; the Leaves, which it produces immediately after its Birth, answer to Lungs; for as the Heart without the Lungs produceth neither Sense nor Motion, so neither doth the Root alone cause a Tree or Shrub to vegetate without the Leaves. The Flowers which precede the Fruit, are the Means of purifying the Juice or Blood, and of separating the denser Parts from the purer, and in proportion to the Influx of the latter, of forming the Beginning of a new Stem in their Bosom, through which the purified Juice may flow, and thereby lay the Ground of the Fruit to be formed by successive Degrees, which may be compared to a Testicle wherein Seeds are perfected. The vegetative Soul, which hath a most intimate Connection with every Particle of the Juice, and ruleth in it as its prolific Essence, is derived purely from the Heat of the spiritual World, which in consequence of its spiritual Origin from the Sun of that World, hath a continual Tendency to Generation, and thereby to the Continuation of the Creature; and whereas this generative Tendency pointeth essentially to the Production of Man, therefore it communicateth a kind of human Resemblance to whatsoever it generateth. Let no one be surprized to hear it asserted, that the Subjects of the vegetable Kingdom are all Males, and that the Earth alone, or the Ground, is like a common Mother or Female; for according to the Authority of SWAMMERDAM, IN HIS BOOK OF NATURE, the same is true of Bees, which, he saith, have only one common Mother, from whom all the Family of the whole Hive is produced; and if these small Animals have only one common Mother, why may not the same be true with respect to all Plants? That the Earth is a common

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fore this Circumstance in Plants should not be considered as any Ground of Distinction of Sex, any more than the Difference between the Will and the Understanding should be considered as a Ground of Distinction of Sex in Man. The Seed thus formed, by what Linnæus calleth the Male and Female Parts of a Plant, must needs be sown in the Earth as a Mother, before a new Plant can possibly be produced, and therefore it may with great Truth be asserted, according to our Author, that the Earth is the common Mother of Vegetables, and acteth as it were the Part of a Female, whilst each Vegetable is a Male, capable only of producing Seed, by a Distinction in the Parts of its Flowers, analogous to the Distinction between the Will and the Understanding in the Male of the Human Kind.

Mother, may also be spiritually illustrated, and indeed is illustrated by this Circumstance, that Earth in the Word signifieth the Church, and the Church is a common Mother, as she is also stiled in the Word. That Earth signifieth the Church may be seen in the APOCALYPSE REVEALED, No. 285, 902. where it is proved. But that the Earth or Ground hath the Power of entering into the inmost [Part or Principle] of Seed, even to its prolific [Essence], and of drawing it forth, and diffusing it, is a Consequence of each small Particle of the Dust, or Pollen, exhaling from its Essence a sort of subtile [Principle] like an Effluvia, which it penetrates; and this is owing to the active Force of Heat derived from the spiritual World.

586. That Man cannot be regenerated but by successive Degrees, is a Truth which may be illustrated by the Case of all and every Existence in the natural World. A Tree doth not arrive at the Maturity of its State, so as to become a Tree, in a single Day, but first it groweth from its Seed, afterwards from its Root, and then from its Bud, which shooteth out into a Stem, from whence Branches and Leaves proceed, and lastly Flowers and Fruits. Nor doth a Crop of Wheat or Barley come to its Perfection in one Day; neither is a House built in one Day; neither doth Man attain to his full bodily Stature in one Day, much less to the Stature of Wisdom; neither is the Church established and perfected in one Day; neither is it possible there should be any regular Progression continued to its End, unless there be first a Beginning from which it may proceed. They who form any other Notion of Regeneration than this, are entirely ignorant of the Nature of Charity and Faith, and of the Growth of each according to Man's Co-operation with the Lord. Hence it is evident, that the several Stages of Regeneration answer to those of Man's natural Birth, in that he is conceived, carried in the Womb, brought forth, and educated.

That the first Act of the New Birth is called Reformation, which relates to the Understanding; and the second Act is called Regeneration, which relates to the Will, and thence to the Understanding.

587. Forasmuch as in this, and the following Articles, we shall treat on Reformation and Regeneration, the former whereof is ascribed to the Understanding, and the latter to the Will, it is expedient that the Differences
between

between the Understanding and the Will should be known and ascertained, as they are described above, n: 397. wherefore it is requisite that those Differences be read previous to the Contents of this Article. That the Evils in which Man is born are bred in the Will of the natural Man, and that the Will inclineth the Understanding to favour its Desires, by thinking agreeably thereto, was shewn in the above Article; wherefore in order to effect the Regeneration of Man, it is necessary that it be done by the Understanding, as by a mediate Cause, and this Effect is produced by means of those Instructions which the Understanding receiveth, first from Parents and Masters, and afterwards from Reading the Word, from hearing of Sermons, from Books and Conversation. The Things which the Understanding thus receiveth are called Truths, wherefore it is the same Thing whether we speak of Reformation being effected by the Understanding, or by the Truths which the Understanding receiveth; for Truths instruct Man on whom and what, he ought to believe, and also what he ought to do, consequently what he ought to will or desire; for whatsoever a Man doeth, he doeth it from the Will according to the Understanding. Since therefore the real Will of Man is evil from his Birth, and since the Understanding teacheth what is evil and what is good, and he may will or desire the one, and not will or desire the other, it follows of consequence, that Man must ~~must~~ be reformed by means of the Understanding. So long however as a Person seeth and acknowledgeth in his Mind that Evil is Evil, and Good is Good, and thinketh that Good ought to be chosen, so long that State is called Reformation; but when he willet or desireth to shun Evil, and to do Good, then the State of Regeneration commenceth.

588. For this End Man is endowed with a Capacity of elevating his Understanding almost into the Light which the Angels of Heaven enjoy, in order that he may see what it behoveth him to will and to do, if he would be (a) prosperous in this World for a Time, and be blessed after Death to Eternity; he becometh prosperous and blessed, in case he procurereth for himself Wisdom, and submitteth his Will in Obedience to its Guidance, but he becometh unprosperous and unhappy, in case he submitteth

(a) By the temporal Prosperity of which our Author here speaketh, we are not to understand an Exaltation to worldly Honours, Riches, or Preferment, but such a Well-being with respect to temporal Things, arising from the Blessing of Providence on a well-regulated and wise Conduct of Life, as may preserve a Man from those dreadful Mischiefs and Calamities, which generally befall the unwise and ungodly. This Prosperity hath been ever considered by all wise Men as naturally connected with, and resulting from a virtuous and holy Life,

mitteth his Understanding to the Guidance of his Will; the Reason is, because the Will, from its Birth, inclineth to Evils the most enormous, and of consequence unless it was restrained by the Understanding, a Man left to the Freedom of his Will would run headlong into all Wickedness, and under the Influence of the bestial Nature implanted in him, would plunder and put to Death all without Distinction, who did not favour his Designs, and indulge his Lusts. Besides, unless the Understanding could be perfected separately from the Will, and the Will by its Means, Man would not be Man, but a Beast; for without such Separation, and the Ascend of the Understanding above the Will, he would have no Capacity of thinking, or of speaking by virtue of Thought, but would only utter a Sound expressive of his Affection; nor would he have a Capacity of acting under the Influence of Reason, but only by Instinct; much less would he have a Capacity of knowing the Things that be of God, and God by them, and thereby of being joined with God, and living to all Eternity; for Man thinketh and willeth as of himself, and this Circumstance, *as of himself*, is the Reciprocality of Conjunction, for Conjunction without Reciprocality cannot possibly be effected, as there can be no Conjunction of what is active with what is passive without mutual Aptitude or Application; God alone acteth, and Man suffereth himself to be acted upon, and co-operateth in all Appearance as of himself, although interiorly from God. From a right Perception of these Truths it may be seen, of what Nature and Quality the Love-Principle of Man's Will is, if it be elevated above the Understanding, and also what its Nature and Quality is, if it be not in such State of Elevation, consequently it may be seen what the Nature and Quality of the Man himself is.

589. It is to be observed, that the Faculty of elevating the Understanding even to that Degree of Intelligence which the Angels in Heaven possess, is innate by Creation in every Man, whether he be evil or good, nay even in every Devil in Hell, for all that are in Hell were once Men; this Fact was often shown me by Experience; but the Reason why Devils are without Intelligence, and are insane in respect to spiritual Things, is, because they do not will, or desire Good, but Evil; consequently they have an Aversion to

as on the other Hand, Vice and Profligacy seldom fail to draw down their own Punishment even in this World, with respect to temporal Things. The Doctrine too, we trust, will be found perfectly agreeable to the Information given us by the sacred Scriptures on this Subject, which frequently intimates to us the Blessings attendant on good Men, through the Divine Providence, even in the present World, and that *Godliness hath the Promise of the Life that now is, as well as of that which is to come.*

to know and understand Truths, because Truths are in favour of Goodness, and in opposition to Evil. Hence also it evidently appears, that the first Stage of the New Birth is the Reception of Truths in the Understanding, and that the second Stage is, to be desirous to act according to Truths, and at length to practise them. None however can be said to be reformed by the mere Knowledges of Truths, inasmuch as every Man, by virtue of the Faculty he enjoys of elevating his Understanding above the Love-Principle of the Will, is enabled to apprehend Truths, and also to speak, to teach, and preach them; but he is a reformed Person, who is in the Affection of Truth for Truth's Sake, for this Affection joineth itself with the Will, and in its Progress, joineth the Will with the Understanding, in which Case Regeneration commenceth. How Regeneration is afterwards advanced, and perfected, will be shewn in the following Articles.

590. The Quality and Character of a Person, whose Understanding is in a State of Elevation, whilst the Love-Principle of the Will remaineth un-elevated thereby, may be illustrated by the following Comparisons. He is like an Eagle flying aloft in the Air, which no sooner spieth on the Ground below any kind of Prey for Food, as Poultry, or young Lambs, but he instantly pounceth down upon it, and devoureth it. He is also like an Adulterer, who hath an Harlot lying concealed in the Cellar of his House, and who by Turns ascendeth to the highest Story, where in his Wife's Presence he entereth into sober Conversation on the Subject of Chastity, and then suddenly descending indulgeth his lascivious Passions with his Harlot. He is also like a Swarm of Gnats in a fenny Country, which fly in a Column over the Head of a galloping Horse, but which, when the Horse stoppeth, descend and immerse themselves in the Fen that bred them. Even so the Man, whose Understanding is in a State of Elevation, whilst the Love-Principle of his Will remaineth un-elevated, is immersed in the Filthiness of his natural Appetites, and the Uncleanliness of sensual Lusts. But whereas Persons in such a State contract a Brightness, or Lucidity, by virtue of an apparent Wisdom in the Understanding, to which the Will is in Opposition, they may also be likened to Serpents with shining Scales, and to Flies called Cantharides, that appear of a golden Hue, and also to that Meteor-like Appearance called an Ignis-fatuus, to rotten Wood that emitteth Light, and to other phosphoric Bodies; they rank amongst those who have the Art of appearing like Angels of Light, both with Men on Earth, and after Death with Angels of Heaven, but after a short Examination they are deprived of their Garments, and cast down naked from their State of Exaltation; this cannot be the Case here on Earth, because

their Spirits are not here open and apparent, but concealed under a feigned Character, like Actors on a Stage. The Power they have to appear like Angels of Light, both with respect to their Aspect and Speech, is grounded in this Circumstance (of which also it is a convincing Proof) that they have the Faculty of elevating their Understandings, as was observed, above the Love-Principle in the Will. Now whereas the Internal and External of Man may be in such a State of Opposition to each other, and whereas after Death the outward Body is cast off, and the Spirit continueth to exist, it is plain that a Spirit of a dark Complexion, may dwell under a fair outside Appearance, and a fierce fiery Heart under the Cover of soft and courteous Discourse; wherefore, my Friend, form your Judgment of Men not from their Lips, but from their Hearts, that is, not from their Words, but from their Actions, according to what the Lord saith,—*Beware of false Prophets, which come to you in Sheep's Cloathing, but inwardly they are ravening Wolves; by their Fruits ye shall know them*, Matt. vii. 15, 16.

That the Internal Man ought first to be reformed, and by it the External, and that thus Man is Regenerated.

591. That the Internal Man ought first to be regenerated, and by it the External, is a Doctrine commonly insisted on in the present Church, but then by the internal Man nothing else is conceived or meant, than Faith towards God the Father as imputing the Merit and Righteousness of his Son, and sending the Holy Ghost; it is generally supposed that this Faith constitutes the internal Man, and that the internal giveth Birth to the External, or the moral-natural Man, which is a Sort of Appendix to the former, just like the Tail of a Horse or a Cow, or like the Tail of a Peacock or of a Bird of Paradise, which is continued down to the Feet, without having any (b) Coherence with the Body, for it is asserted that Charity followeth that Faith, but that in case Charity entereth from Man's Will it

(b) The Reader will find a Difficulty in apprehending the Propriety of the Comparison here used by the Author, unless he be attentive to distinguish between the Conjunction of one Thing with another in the Way of an Appendix, and in the Way of Coherence. By Conjunction in the Way of an Appendix is meant the annexing of one Thing to another in such a Manner, that though they touch, and are joined together in some particular Point, yet in other Respects they may be considered as distinct and separate from each other, as is the Case in respect to the Conjunction between an Animal and its Tail. But by Conjunction in the Way of Coherence is meant an Union effected between two different Things in such a Manner, that they form no longer two but one Substance, as is the Case with respect to the Con-

it proveth the Destruction of Faith. Since however the Church at this Day alloweth of no other internal Man than what is here described, it is plain that at this Day no internal Man existeth, inasmuch as none can tell whether that Faith be given to him or not; that there is no possibility it should be given, and consequently that it is a mere Creature of the Imagination, was shewn above. Hence it follows, that at this Day, in such as have confirmed themselves in that Faith, the internal Man is no other than the natural Man, which by Birth is replete with all kinds of Evils. It is further asserted by the present Church, that Regeneration and Sanctification are a certain Consequence of that Faith, and that Man's Co-operation, whereby alone Regeneration is effected, ought to be excluded. Hence it is, that Regeneration in the present Church is not knowable or attainable, when yet the Lord saith, that except a Man be regenerate, he cannot see the Kingdom of God.

592. But in the New Church the internal and external Man are of a very different Nature from what we have been describing; the internal Man is of the Will, under whose Influence a Man thinketh when he is left to himself, as is the Case when he is at Home by himself; but the external Man is his Action and Conversation, in which he engageth when he is abroad or in Company; consequently the internal Man is Charity, because Charity is of the Will, and it is at the same Time Faith which hath relation to the thinking-Principle. Both these before Regeneration constitute the natural Man, which thus is divided into internal and external, as is evident from this Circumstance, that it is not allowable for Man to act and speak in Company, or abroad, as he doth at Home, or when left to himself; the Cause of which Division is, because the Laws of Society prescribe Punishments for those who do ill, and Rewards for those who do well, in consequence whereof Men compel themselves to separate the external Man from the Internal, for no one wisheth to be punished, and every one wisheth to be rewarded; and to avoid Punishment, and attain Reward, can only be effected by living in Conformity to the Laws of Society; hence it is, that amongst such

junction subsisting between Flesh and Blood, Heat and Light, the Will and the Understanding, &c. Hence then may be seen a Reason why the Author here compares the Conjunction of the internal and external Man, according to the Notions which the present Church entertaineth concerning them, with the Conjunction that subsisteth between an Animal and its Tail, which is a Conjunction in the Way of Appendix, and not of Coherence, whereas according to Truth and Order, they ought to be united in the Way of Coherence, so that the internal Man might enter into and rule in the external, and thereby preserve, bless, and sanctify it, by communicating to it holy Influences from the Lord.

such as have no Morality or Benevolence in Internals, there may exist a Simblance of those Virtues in their Externals, which is the true Ground and Origin of Hypocrisy, Flattery, and Simulation.

593. With respect to the Division of the natural Man into two Forms, it consisteth in an actual Division both of the Will-Principle and of the Thinking-Principle; for all human Action proceedeth from the Will, and all human Speech proceedeth from Thought, wherefore another Will is formed by Man, below the former, and in like Manner another Principle of Thought, but still each of these constitute the natural Man; this other Will which is formed by Man may be called corporeal Will, because it acteth upon and impelleth the Body to conduct itself according to the outward Forms of Morality, and this other Thinking-principle may be called pulmonary Thought, or what is formed in the Lungs, because it acteth upon, and impelleth the Tongue and Lips to utter such Things as relate to Understanding. This Thinking-principle and that Will-principle taken together may be compared to the thin Skin (*Philyra*) which inwardly adheres to the Bark of a Tree, and to the Membrane which adheres to the Shell of an Egg, within which is the internal natural-Man, which natural Man, if he be evil, may be compared to the Wood of a rotten Tree, about which the said Bark with its thin Skin appears entire, and also to a rotten Egg within a white Shell. But we shall here describe the Quality and Character of the natural Man, what he is from his Birth; his Will is prone to Evils of every kind, and his Thought as originating in the Will is alike prone to every kind of Falses; this therefore is the internal Man which ought to be regenerated, for unless it be regenerated, it is nothing but Hatred against all Things that respect Charity, and in consequence thereof, Anger against all Things that respect Faith. Hence it follows that the internal natural Man ought first to be regenerated, and by it the External, this being agreeable to Order, whereas to regenerate the internal Man by the External is contrary to Order; for the Internal is as a Soul in the External, not only in general, but also in the minutest particular, consequently in every single Word that the External uttereth, notwithstanding Man's Ignorance of such a Circumstance; it is from this Ground that the Angels perceive the Nature and Quality of Man's Will, by observing only a single Action that he doeth, and the Nature and Quality of his Thought, by attending only to a single Expression that he uttereth, and can thus discover whether the Will and Thought be infernal or celestial, in consequence whereof, they know the whole Character of the Man, perceiving by the Tone of his Voice, the Affection that influenceth his Thought, and by his Behaviour

Behaviour, or outward Form of Action, the Love-principle that ruleth in his Will; the Angels have a clear Perception of such Things, howsoever Man may endeavour to conceal his inner internal Character under an Appearance of Religion and Morality.

594. The Regeneration of Man is described in Ezekiel by the dry Bones, which were first covered with Sinews, then with Flesh, and Skin, and lastly had Spirit breathed into them, whereby they revived, Chap. xxxvii. 1, to 14. That Regeneration is described by these Circumstances is evident from the Words which follow,—*These Bones are the whole House of Israel*, verse, 11. It is also compared in the same Passage with Sepulchres, or Graves; for it is written, *I will open your Graves, and put my Spirit in you, and bring you into the Land of Israel*, verses, 12, 13, 14. By the Land of Israel, as applied in this, and other Passages, is meant the Church. The Reason why Regeneration was represented by Bones and Graves is, because an unregenerate Man is called dead, and a regenerate Man alive, for spiritual Life is in the latter, but in the former, spiritual Death.

595. In every created Thing throughout the Universe, whether it hath Life or not, there is an Internal and an External; one never existeth without the other, as no Effect can exist without a Cause; every created Thing also is esteemed in Proportion to its internal Goodness, and disesteemed in Proportion to its internal Badness; external Goodness is of no Account, supposing it to contain internal Badness; every wise Man on Earth, and every Angel in Heaven, formeth his Judgment of Things according to this Rule. The Quality and Character of the Unregenerate, and of the regenerate Man, may be illustrated by Comparisons; the unregenerate Man, who to Appearance is a good moral Man, and a Christian, may be compared to a dead Body embalmed with Spices, which nevertheless emiteth a noisome Smell, that even tainteth the aromatic Spices, and insinuating itself into the Nostrils, is injurious to the Brain. He may also be compared with a Mummy, gilded, or laid up in a Silver Coffin, which Coffin, when it is looked into, exhibiteth nothing but the shocking Sight of a dead and black Corpse. He may also be compared with Bones and Skeletons lying in a Sepulchre built of *Lapis Lazuli*, and adorned with other costly Ornaments. He may be compared too with the rich Man, who was cloathed with Purple and fine Linen, whose Internal nevertheless was hellish, Luke, xvi. He may be further compared with Poison made of any sweet Substance, like Sugar; or with Hemlock in Flour; or with Fruits

inclosed in shining and beautiful Rinds, whose Kernels are eaten up of Worms; or with a Sore covered over with a Plaister, and afterwards with a thin Skin, that is full of nothing but corrupt Matter. The Internal of such a Person may be esteemed in the World, on account of the External, but only by those who are themselves void of a good Internal, and who therefore judge according to Appearance; the Case however is different in Heaven; for when the changeable Body that envelopeth the Spirit, and that is in a State of Flexibility from Evil to Good, is separated by Death, the Internal then remaineth, inasmuch as it constituteth the human Spirit, and then appeareth at a Distance like a Serpent that had cast his Skin, or like rotten Wood stripped of its Bark, or Cortex, in which before it had a shining and bright Appearance. But it is otherwise with the regenerate Man; his Internal is good, and his External like to that of the unregenerate Man, yet differing from it in Reality, as Heaven is different from Hell, inasmuch as the Soul of Goodness is contained in the External of the regenerate Man, and it is therefore of little consequence whether he be of high Rank, living in a Palace, and attended with a large Retinue of Servants, or be in low Circumstances, dwelling in a Cottage, and having no Attendants; nay, it is of little consequence whether he be a Prelate, clad in Robes of Purple, or be only the Keeper of a few Sheep in a Forest, with no other Cloathing than a coarse rustic Coat, and no Cover for his Head, but an ordinary Bonnet. Gold is still Gold, whether it glittereth by being placed near the Fire, or by being exposed to the Smoke, contracteth a Blackness on its outer Surface; also whether it be melted down into a beautiful Image like that of a little Child, or into a less beautiful Image, like that of a Mouse; Mice that were made of Gold, and placed near the Ark, were also accepted, and were propitiatory, 1 Sam. vi. 3, 4, 5, &c. For Gold signifieth internal Good. A Diamond and a Ruby, in like Manner, when covered with their dirty Matrix, by Reason of their internal Goodness, are esteemed of equal Value with the same precious Stones in a Queen's Necklace; and so in all other Instances; whence it is evident that the External deriveth its Value from the Internal, and not the Internal from the External.

That

That when this happeneth there commenceth a Combat between the Internal and External Man, and then whichsoever conquereth hath Dominion over the other. (c)

546. The Reason why Combat then commenceth is, because the Internal Man is reformed by means of Truths, and it is by Truths he seeth what is evil and false, which still abide in the External or natural Man; of consequence there now first commenceth a Disagreement between the new Will,

(c) As the Subject of spiritual Combat and Temptation here treated of is of the utmost Importance to be thoroughly understood, and as the Author hath spoken largely upon it in different Parts of his Book of Heavenly Mysteries, it is thought expedient for the Reader's fuller Instruction in a Doctrine of such consequence, to add a few Extracts from that Book, containing a Summary of the Doctrines therein delivered concerning Temptations, together with the numerical Characters referring to the different Parts of the Book where those Doctrines are treated at large.

I. That Spirits and Angels are attendant upon every Man, n: 697, 5486, to 9866. That they have their Abode in his Thoughts and Affections, n: 2888, 5846, 5848. That if these Spirits and Angels were removed from Man he would remain without Life, n: 2887, 5849, 5854, 5993, 6321. Because it is by Means of Spirits and Angels that Man enjoyeth Communication and Conjunction with the spiritual World, without which Communication and Conjunction he could not live, n: 697, 2796, 2886, 2887, 4047, 4048, 5846, to 5866, 5976, to 5993. That the Spirits attendant upon Man are changed according to the Affections of his Love, n: 5851. That infernal Spirits have their Abode in all the selfish Affections of Man, n: 5852, 5979, to 5593. That Spirits enter into a Man's Memory, and all Things contained therein, n: 5853, 5897, 5859, 5860, 6192, 6193, 6198, 6199. That Angels have their Abode in the governing Purposes and Ends of a Man's Life, according to which he is determined to think, will, and act in any one particular Manner rather than another, n: 1317, 1645, 5844. That Man is not visible to Spirits, nor Spirits visible to Man, n: 5885. That of consequence Spirits cannot see the material Objects of this World through Man, n: 1880. That notwithstanding Spirits and Angels have their Abode in the Thoughts and Affections of Man, yet Man still enjoyeth Liberty of Thought, Will, and Action, n: 5982, 6477, 8209, 8307, 10777.

II. Concerning the Nature and Origin of Temptations.

That Temptations arise from evil Spirits in Man, who infuse Scandals against the Good which a Man loveth, and the Truths which he believeth; and likewise excite the Evils and Falsities of his past Life, n: 731, 741, 761, 3927, 4307, 4572, 5036, 6657, 8960. That the evil Spirits use all sorts of Cunning and Malice to effect their Purpose, n: 6666. That in a State of Temptation Man is near to Hell, n: 8131. That in Temptations Man is in Equilibrium between two opposite Powers, one from the Lord, in his inner Man, and the other from Hell, in his outer Man, n: 8168.

That in Temptations an Assault is made on the ruling Love in Man, n: 847, 4274. That the evil Spirits attempt to destroy the Principles of a Man's Faith and Love, that is, whatever hath Relation to his spiritual Life; wherefore at such Times his everlasting Life

Will which is above, and the old Will which is below, and this Disagreement between the two Wills is attended with a Disagreement also between the respective Delights of each; for it is an acknowledged Truth, that the Flesh is contrary to the Spirit, and the Spirit to the Flesh, and that the
Flesh

is at Stake, n: 1820. A State of Temptation is like that of a Man who is fallen among Thieves, n: 5248. That in Temptations Angels from the Lord preserve Man in the Truth and Goodness whereunto he hath attained, whilst the evil Spirits excite his Evils and Falsities, and hence arise Conflict and Warfare, n: 4249.

That Temptation is a Struggle between the internal or spiritual Man, and the external or natural Man, n: 2183, 4256. Of consequence between the Satisfaction of the internal and external Man, which are opposite to each other, n: 3928, 10351. That Temptation ariseth from the Disagreement between those Satisfaction, n: 3928. Therefore in Temptation it is disputed which shall have the Dominion over the other, n: 3928, 8961.

That no Person can be tempted unless he is in the Acknowledgment, and likewise in the Affection of Truth and Goodness; for where this is not the Case, there is no spiritual Power to act against that which is natural; therefore there can be no Dispute for Dominion, n: 3928, 4299. That whosoever hath gained any Degree of spiritual Life undergoeth Temptation, n: 8963. That all Persons are tempted who have a *Conscience* of Right and Wrong, that is, who are under the Influence of spiritual Love; but they endure more grievous Temptations who have a *Perception* of Right and Wrong, that is, who are under the Influence of celestial Love, n: 1668, 8693. That dead Men, or such as have no Faith and Love towards the Lord, or Charity towards their Neighbour, are not admitted into Temptations, because they would fall under them, n: 270, 4274, 4299, 8964, 8968. That therefore very few People are at this Day admitted into spiritual Temptations, n: 8965. But many suffer Anxieties arising from a Variety of worldly Causes, which are often attended with Weakness of Mind and Body, which however are different from the Anxieties of Temptations, n: 762, 8164. That spiritual Temptations are sometimes attended with bodily Pains, and sometimes not, n: 8164. That a State of Temptation is an unclean and filthy State, inasmuch as there is an Infusion of Evils and Falsities, attended with many Doubts concerning Goodness and Truth, n: 5246. Also because in Temptations there arise many Indignations and Grievs of Soul, with many other Affections that are not good, n: 1917, 6829. These are attended also with Darkness and Doubt concerning the Event of the Temptation, n: 1820, 6829. And likewise concerning the Divine Providence and Attention of the Lord, because in Temptation a Man's Prayers seem not to be so much attended to, as when he is out of Temptation, n: 8179. And likewise because in Temptation a Man seemeth to himself to be in a State of Damnation, n: 6097. The Reason whereof is, because a Man perceiveth plainly what is doing in his external Man, by means of the Injections and Infusions of evil Spirits, according to which he judgeth of his State; but he doth not perceive what is doing in his internal Man, by means of the Influx of good Angels from the Lord; and therefore he can form no Judgment of his State with respect to such Influx, n: 10236, 10240.

That Temptations are generally carried on to a State of Desperation, which is their Period and Conclusion, n: 1787, 2694, 5279, 5280, 6144, 7147, 7155, &c. The Reasons thereof, n: 2694. That in a State of Desperation a Man speaketh bitter Things, but that the Lord doth not attend thereto, n: 8165. That when the Temptation is finished, the Soul is in a State of Fluctuation between Truth and Falshood; n: 848, 857. But that afterwards Truth shineth with Brightness, and bringeth with it Serenity and Gladness, n: 3699, 4572, 6829, 8367, 8370.

That the Temptations which regenerate Persons undergo are oftentimes repeated, because several Evils and Falshoods are to be removed; n: 8403. That whosoever have gained any

Flesh with its Concupiscencies ought first to be subdued, before the Spirit can exert itself and become a new Man. After this Disagreement of the two Wills there commenceth a Combat, which is called spiritual Temptation; but this Temptation or Combat is not between Goods and Evils,
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Degree of spiritual Life, suffer Temptations in another Life, if they do not suffer them in this Life, n: 7122. The Manner how, and the Place where Temptations are suffered in another Life, described, n: 537, 538, 539, 699, 1106, to 1113, 1122, 2694, 4728, 4940 to 4951, &c. Concerning the State of Illumination with those that come out of Temptation, together with their Elevation into Heaven, and their Reception therein, n: 2699, 2701, 2704.

The Nature of Temptation occasioned by a Want of Truth, attended with a Desire thereof at the same Time, n: 2682, 8352. The Temptation of Infants in another World described, whereby they are taught to resist Evils, n: 2294. The Difference between Temptations, Infestations, and Vastations described, n: 7474.

III. *After what Manner, and at what Time Temptation ariseth.*

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but between the Truths of Good, and the Falses of Evil ; for Good cannot fight of itself, but by means of Truths, nor can Evil fight of itself, but by means of its attendant Falses, as the Will cannot fight of itself, but by the Understanding, wherein its Truth reside. Man feeleth this Combat as

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That the End and Design of Temptations is to unite Goodness with Truths, and thereby to dispel the Falsities which adhere to Truth and Goodness, n : 4572, 2272. That the Vessels which are receptive of Truth are softened by Temptations, and thereby rendered receptive of Goodness, n : 3319. That Truth and Goodness are confirmed and implanted by means of Temptations, and of consequence whatever hath Relation to Faith and Charity is confirmed and implanted also, n : 8351, 8924, 8966, 8967. And that Evils and Falsities are removed, and thereby Admission is given to Goodness and Truths, n : 7122. That by Temptations a Check is given to Self-love, and the Love of the World, from whence all Sorts of Evils and Falsities are derived, n : 5356. And that hereby Man is reduced to a State of Humiliation, n : 8966, 8967. That Evils and Falsities are, by means of Temptations, subdued, separated, and removed, but that they are not totally abolished, n : 868. That by Temptations the Concupiscencies of the Flesh are subdued, n : 857, 858. That Man is thereby taught in what Goodness and Truth do consist, even from their Relation to their Opposites, which are Evils and Falsities, n : 5356. That he is taught also to feel, that of himself he is nothing but Evil, and that all the Good which he possesseth in himself, is from the Lord, and from his Mercy, n : 2334.

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That whosoever is tempted, and overcome thereby, incurreth Damnation, inasmuch as Evils and Falsities do then prevail, and the natural Man thereby gaineth Dominion over the spiritual Man, so that the last State of that Man is worse than the first, n : 8165, 8169, 8961.

V. *That the Lord fighteth for Man in Temptations.*

That the Lord alone fighteth for Man in Temptations, and that Man can of himself do nothing, n : 1692, 8172, 8175, 8176, 8273. That it is a vain Thing for Man to endeavour to fight of himself against Evils and Falsities, because that would be to fight against all the Powers of Hell, which none but the Lord alone can conquer and subdue, n : 1692. That the infernal Powers fight against Man, and the Lord for him, n : 8159.

in himself, and like a Sting of Conscience; nevertheless it is the Lord and the Devil, that is, Hell, which fight in Man, and contend for Dominion over him, or for the Possession of him; the Devil, or Hell, assaulteth Man and calleth forth his Evils, whilst the Lord defendeth him, and calleth forth his

That Man fighteth from Truth and Goodness, that is, from Knowledge and the Affections thereof in him; but that it is not Man who fighteth from these Things, but the Lord who is in them, n: 1661. That in Temptations Man imagineth that the Lord is absent, because his Prayers do not seem to be so attended to as when he is out of Temptations; but that nevertheless the Lord is then more intimately present with him, n: 840. That in Temptations Man ought to fight as from himself, and not to hang down his Hands in Expectation of immediate Help, but that nevertheless he ought to believe that all Help cometh from the Lord, n: 1712, 8179, 8969. That Man cannot otherwise receive a celestial Selfhood, n: 1937, 1947, 2882, 2883, 2891. Concerning the Nature of that Selfhood, which is not of Man, but is of the Lord in him, n: 1937, 1947, 2882, 2891, 8497.

That Temptation is of no Avail, and productive of no Good, unless a Man believeth, when the Temptation is past, that the Lord hath fought and conquered for him, n: 8969. That they who think to merit by their good Works cannot possibly fight against Evils, because they fight from themselves, or their own Selfhood, and do not suffer the Lord to fight for them, n: 9978. That they are saved with much Difficulty, who suppose that they may merit Heaven by Temptations, n: 2273.

That the Lord tempteth no Man, but on the contrary laboureth for his Deliverance, and the Introduction of Good, n: 2768. That Temptations appear to come from God, when in Reality they do not, n: 4299. In what Sense this Petition in the Lord's Prayer is to be understood, "*Lead us not into Temptation,*" n: 1875. That the Lord doth not concur in Temptations by permitting them, according to the Idea which Man entertaineth of Permission, n: 2768.

That in every Temptation Man hath perfect Liberty, although it doth not appear so, but that that Liberty is in his internal Man from the Lord, and that he therefore fighteth, and wisheth to conquer, and not to be conquered, which he would not do unless he was at Liberty, n: 1937, 1947, 2881. That the Lord effecteth this by the Affection of Truth, and Goodness, impressed upon the internal Man, although Man be ignorant thereof, n: 5044. For all Liberty is the Offspring of the Affection or Love, and deriveth its Quality from thence, n: 2870, 3158, 8907, 8990, 9585, 9591.

VI. Concerning the Lord's Temptations.

That the Lord endured the most grievous and terrible of all Temptations, of which there is but little said in the Letter of Scripture, but a great deal in the Spirit, or internal Sense thereof, n: 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. That the Lord fought from a Divine Love towards the whole Race of Mankind, n: 1690, 1691, 1812, 1813, 1820. That the Love of the Lord was the Salvation of Men, n: 1820. That the Lord fought from his own Power, n: 1692, 1813, 9937. That the Lord was made alone Righteousness and Merit, by means of Temptations, and the Victories which he gained therein by his own Strength, n: 1813, 2025, 2026, 2027, 9715, 9809, 10019. That by means of Temptations the Lord united the Divinity, which was in him by Conception, with his Humanity, and so made the Humanity divine, in like Manner as he maketh Man spiritual by Temptations, n: 1725, 1729, 1737, 3381, 3382, 4286. That the Temptations of the Lord also were attended with Despair towards their Conclusion, n: 1787. That the Lord, by means of the Temptations with which he suffered himself to be assaulted, subdued Hell, and

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his Goods. But although this Combat is waged in the spiritual World, yet still it is waged in Man between the Truths of Good and the Falses of Evil that are in him; wherefore Man ought to fight as of himself, inasmuch as he enjoyeth Freedom of Will, to act either in Favour of the Lord, or in Favour of the Devil; he acteth in Favour of the Lord, if he abideth in Truths from a Principle of Goodness, and in Favour of the Devil, if he abideth in Falses from a Principle of Evil; Hence it follows, that whichsoever obtaineth the Victory, whether it be the Internal or the External Man, hath Dominion over the other; just as in the Case of two Enemies, who contend which shall be the Ruler of the other's Kingdom, he that conquereth receiveth the Kingdom, and subjecteth all its Inhabitants to his Authority; so also in the present Instance, supposing the Internal Man to conquer, he beareth Rule and subdueth all the Evils of the External Man, and in such case Regeneration is continued, whereas supposing the External Man to conquer, he then beareth Rule, and disperseth all the Goods of the Internal Man, in which case Regeneration is made void.

597. It is allowed at this Day that there are such Things as Temptations, but scarce any one knoweth their true Nature and Origin, and what Good they are productive of; their Nature and Origin were shewn above, and also what Good they are productive of; viz. That when the Internal Man gaineth the Victory, the External is subdued, in which case Concupiscencies are

reduced to order all Things therein, and in Heaven, and at the same Time glorified his Humanity, n: 1737, 4287, 9397, 9258, 9937. That the Lord alone fought against all the Hells, n: 8273. That he permitted Temptations from thence to assault him, n: 2816, 4295.

That the Lord could not be tempted as to his divine Nature, inasmuch as the Powers of Hell cannot assault what is divine; on which Account he assumed the human Nature of his Mother, which was such as could be tempted, n: 1414, 1444, 1573, 5041, 5157, 7193, 9315. That by means of Temptations, and the Victories which he acquired therein, he expelled whatever was hereditary in him from his Mother, and put off the Humanity which he had received from her, even so far as to become no longer her Son, n: 2159, 2574, 2649, 3036, 10829. That Jehovah, who was in him by Conception, appeared in his States of Temptation to be absent, n: 1815. That this was his State of Humiliation, n: 1785, 1999, 2159, 6866. That his last Temptation and Victory were in the Garden of *Gethsemane*, and upon the Cross, whereby he completely subdued all the Powers of Hell, and made his Humanity divine, n: 2776, 2803, 2814, 10655, 10659, 10829.

That to eat no Bread and drink no Water during forty Days signifieth a State of Temptations complete, n: 10686. That forty Years, Months, or Days, signify a plenary State of Temptations from Beginning to End; and that such a State is understood by the Deluge continuing forty Days; by Moses abiding forty Days upon Mount Sinai, by the Sojourning of the Children of Israel forty Years in the Wilderness, and by the Lord's Temptations in the Wilderness forty Days, n: 730, 862, 2272, 2273, 8048.

are dispersed, and the Affections of Goodness and Truth are implanted in their Stead, which are disposed in such order, that the Goodnesses and Truths which a Man willeth and thinketh, he also practiseth and speaketh from his Heart. Moreover, by means of Victory over the external Man, Man is rendered spiritual, and is then associated by the Lord with the Angels of Heaven, who are all spiritual. The Reason why Temptations have heretofore remained unknown, and scarce any one hath been acquainted with their Nature and Origin, and what Good they are productive of, is, because the Church heretofore hath not been in the Possession and under the Influence of Truths, as no one can be, unless he approacheth the Lord immediately, and rejecteth the former Faith, and embraceth the New; this is the true Cause why not a single Person, grounded in a perverse and vain Faith, hath been admitted into any spiritual Temptation, since the Time when the Council of Nice introduced the Faith of three Gods, for had he been admitted, he would instantly have fallen under it, and thereby would have plunged himself deeper into Hell. The Contrition, which is said to precede the present Faith, is not Temptation; I have asked several concerning it, and they have told me that it is nothing but a mere unmeaning Word, unless possibly with simple Minds it may be attended with a timorous Apprehension about Hell-fire.

598. Man, after the Exercise of Temptation, is in Heaven, as to his Internal Man, and in the World by means of his External; wherefore by Temptations the Conjunction of Heaven and of the World is effected with Man, and then the Lord, abiding with him according to divine Order, ruleth his World by Influence from Heaven. The Reverse happeneth in case Man continueth in his natural State, for then he is desirous of ruling Heaven by Authority derived from the World; such is the Temper of every one, who from a Principle of Self-love is possessed with the Lust of Dominion; it appears by an Examination of his inner Man that he believeth on no God, but on Himself; and after Death he fancieth that he himself is God, and hath supreme Authority over all others; such is the Insanity that prevaileth amongst the infernal Inhabitants, which hath taken such deep Root in them, that some call themselves God the Father, some God the Son, and some, God the Holy Ghost, and amongst the Jews some call themselves the Messiah. Hence it appears what is the State and Nature of Man after Death, in case the natural Man is not regenerated, consequently what he would become in his own Imagination, unless the Lord should establish a new Church, wherein genuine Truths may be taught. To this Purpose the Lord saith, *In the Consummation of the Age*, that is, in the End

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of the present Church, *shall be Tribulation, such as was not in all the World, neither shall be; and except those Days should be shortened, no Flesh could be saved*,—Matt. xxiv. 21, 22.

599. In the Combats or Temptations of particular Men the Lord worketh a particular Redemption, as he worked a general one during his Abode in the World; by his own Combats and Temptations in the World, the Lord glorified his Humanity, that is made it Divine; in like Manner, at this Day, with every particular Man, during his State of Temptation, he fighteth therein for him, and overcometh the infernal Spirits which infest him, and after Temptation glorifieth him, that is, rendereth him spiritual. The Lord, after having wrought universal Redemption, reduced to Order all Things both in Heaven and in Hell; in like Manner with Man after Temptation he reduces to Order all Things in him that belong to Heaven and the World. The Lord after Redemption established a new Church; in like Manner he also establisheth in Man, the Things appertaining to the Church, and maketh him a Church in particular. The Lord after Redemption conferred Peace on those who believed on him, for he said, *Peace I leave with you, my Peace I give unto you, not as the World giveth, give I unto you*,—John, xiv. 27. In like Manner he giveth Man after Temptation a Perception of Peace, that is, Joy and Consolation of Mind. From these Circumstances it is evident that the Lord is a Redeemer to all Eternity.

600. The Regeneration of the Internal Man, without that of the External, may be compared with a Bird flying in the Air, that hath no Habitation on dry Ground, but only in some fenny Place, where it is infested by Serpents and Frogs, so that it flyeth away and perisheth. The internal Man in such a Case may also be compared with a Swan swimming in the Midst of the Ocean, that is not able to reach the Shore where she may build herself a Nest, the Consequence of which is, that she lays her Eggs in the Water, where they sink to the Bottom, and are devoured by the Fish. He may also be compared with a Soldier standing on a Wall, which sinking under his Feet, and falling to the Ground, he himself is thrown down headlong and buried in the Ruins. He may further be compared with a beautiful Bird placed in a Country where the Soil is rotten, and where the Plants that grow therein are eaten by Worms, so that it quickly dieth for want of Food. He may lastly be compared with a House without a Foundation, and likewise with a Column without a Pedestal to stand upon. Such is the Internal Man, when it is reformed alone without the

the External, for where this is the Case it hath no fixed Determination to the Practice of Goodness.

That the Regenerate Man hath a new Will and new Understanding.

601. That the regenerate Man is renewed, or made new, is a Doctrine known to the present Church, and is confirmed both by the Word of God, and also by Reason; BY THE WORD of GOD, from these Passages,—*Make ye a new Heart, and a new Spirit; why will ye die. O House of Israel?* Ezek. xviii. 31. *A new Heart will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh, and I will put my Spirit within you,* Ezek. xxxvi. 26, 27. *Henceforth know we no Man after the Flesh, therefore if any Man be in Christ he is a new Creature,* 2 Cor. v. 16, 17. By a new Heart in these Passages is meant, a new Will, and by a new Spirit is meant a new Understanding, for Heart in the Word signifieth Will, and Spirit when it is joined with Heart signifieth Understanding. It is plain also from REASON that the Regenerate Man hath a new Will, and a new Understanding, inasmuch as these two Faculties constitute Man, and these are the Faculties that are regenerated; wherefore every Man's true Nature and Character are to be determined by these Faculties; he is a bad Man if his Will be bad, and much more so if his Understanding favours the Badness of his Will, as on the contrary he is a good Man if his Will be good, and much more so if his Understanding favours the Goodness of his Will. Religion alone reneweth and regenerateth Man, possessing the supreme Seat in the human Mind, and having under its Observation all Things that regard this World, through which it ascendeth, like the pure Juice in a Tree, even to its Top, and from that elevated Station looketh down upon natural Things, as a Person standing on a high Tower, or Mountain, looketh down upon the Plains beneath.

602. It is to be observed, however, that Man with respect to his Understanding may ascend even to the Light which the Angels of Heaven enjoy, but unless he ascendeth also with respect to his Will, he is still an old Man, and not made new. How the Understanding exalteth the Will more and more to the same elevated Station with itself, was shewn above; wherefore Regeneration is predicated of the Will primarily, and of the Understanding secondarily;

secondarily; for the Understanding in Man is like the Light in this World, and the Will is like Heat; and it is well known that Light without Heat produces no Life or Vegetation, but Light joined with Heat produceth both; the Understanding also, with respect to the inferior Region in the Mind, is actually in the Light of the World, and with respect to the superior Region, in the Light of Heaven, wherefore unless the Will be elevated from the inferior Region to the superior, and be there joined together with the Understanding, it remaineth in the World, and in such Case the Understanding flieth upwards and downwards, and during the Night descendeth to the Will beneath, and there taketh up its Rest, where they are connected together like a Man and his Concubine, and give Birth to a two-headed Offspring. Hence it is further evident, that Man is not regenerate unless he hath a new Will, and a new Understanding.

603. The human Mind is divided into three Regions, the lowest is called natural, the middle spiritual, and the highest celestial; Man by Regeneration is elevated from the lowest Region which is natural, into the superior which is spiritual, and by this into the celestial. That there are three Regions of the Mind will be proved in the following Article. Hence it is that the unregenerate Man is called natural, and the regenerate Man spiritual; whereby it is evident that the Mind of the regenerate Man is elevated into the spiritual Region, and there beholdeth as from an Eminence what passeth in ^{the} lower or the natural Mind. That there is a superior and inferior Region in the human Mind, must appear plain to every one, from a slight Attention to his own Thoughts; for he perceiveth what he is thinking about, wherefore he saith that he hath been thinking, or is thinking, of this Thing or that, which would not be possible unless there existed an interior Thinking-principle, called Perception, which looketh into the inferior, called Thought. A Judge when he heareth or readeth a long Series of Cases quoted by an Advocate, collecteth them under one View, in the superior Region of his Mind, and thereby seeth them under a general Idea, and afterwards causeth this View to descend thence into the inferior Region of natural Thought, where he arrangeth his Arguments in due Order, and according to his superior View of the Subject, delivereth his Opinion, and pronounceth Sentence. Who doth not know that a Man may conceive and conclude, in a single Moment or two, what he cannot express by the inferior Thought in a whole Hour? We have adduced these Instances only to shew, that the human Mind is distinguished into inferior and superior Regions.

604. As

604. As to what concerns the new Will, it is above the old Will, in the spiritual Region, and in like Manner the new Understanding, this with that, and that with this; in that Region they enter into Conjunction with each other, and conjointly look down into the old or natural Will and Understanding, and dispose all Things therein to Obedience. How plain is it to see, that in case there was only one Region in the human Mind, and that Evils and Goods, Falses and Truths, should be there all confined and mixed together, a terrible Conflict must ensue, just as if Wolves and Sheep, Tigers and Calves, Hawks and Doves, were all confined together in one Apartment? And what must be the necessary Consequence of such a Mixture, but that the fierce and savage Animals would tear in Pieces the meek and gentle ones? Wherefore it is provided, that Goodnesses with their respective Truths should be collected into a higher Region, in order that they may dwell secure, and repel the Assaults of their Enemies, and likewise by Chains, and other Methods, subdue and finally disperse Evils, with their attendant Falses. This therefore is the Meaning of what was said in a former Article, that the Lord through Heaven ruleth over the Things of the World in the regenerate Man. The superior or spiritual Region of the human Mind, is also a Heaven in its least Form or Effigy, and the inferior or natural Region, is also a World in its least Form or Effigy, which is the Reason why Man was called by the Ancients a little World, (*Microcosmus*) and likewise may be called a little Heaven, (*Microouranos*).

605. That the regenerate Man, or he who is renewed as to his Will and Understanding, is in the Heat of Heaven, that is, in its Love, and at the same Time in the Light of Heaven, that is, in its Wisdom, and on the contrary, that the unregenerate Man is in the Heat of Hell, that is, in its Love, and at the same Time in the Darknes of Hell, that is, in its Infamy, is at this Day known, and yet unknown; the Reason is, because the present Church hath made Regeneration an (*d*) Appendix to its Faith, which Faith it hath forbid Reason to look into and examine, consequently it hath forbid Reason to look into any Thing that relates to the Appendix, which, as was said, is Regeneration and Renovation; wherefore these three, Regeneration, Renovation and Faith are to the present Church like a House, whose Doors and Windows are shut, the Consequence whereof is, that the Members of the Church do not know what is contained in the Inside of

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(*d*) See the Meaning of the Word *Appendix*, as applied to denote a particular Species of Conjunction, Note, n: 519.

that House, whether it be altogether empty, or whether it be full of Genii from Hell, or of Angels from Heaven.

606. Hence we may conclude, that the unregenerate Man is like a Person who seeth Shadows and Phantoms in the Night, and imagineth they are Men, and afterwards, when he is in a State of Regeneration, he is like the same Person who discerneth by the Morning-Light that the Things he had seen in the Night, were mere Phantasies, and when he is regenerate, and seeth by the clear Light of the Day, he discerneth them to be Disorders and Deliriums of his Imagination. The unregenerate Man is like one who is in a Dream, and the regenerate Man like one who is awake, according to the Representation given in the Word, wherein the natural Life is compared to Sleep, and spiritual Life to Watchfulness or Waking. The unregenerate Man is understood by the foolish Virgins, who had Lamps and no Oil, and the regenerate by the wise Virgins, who had Lamps and Oil in them; by Lamps are meant such Things as relate to Understanding, and by Oil such Things as relate to Love. The Regenerate are like the Lights of the Candlestick in the Tabernacle; and they are also like the Shew-Bread therein, with Frankincense upon it; and they are They who shall shine as the Brightness of the Firmament, and as the Stars for ever and ever, Dan. xii. 3. An unregenerate Man is like one who is in the Garden of Eden, and eateth of the Tree of the Knowledge of Good and Evil, and for that Reason is cast out of the Garden; nay he is that very Tree; but a regenerate Man is like one who is in that Garden, and eateth of the Tree of Life; that he is permitted to eat thereof is evident from this Passage in the Revelations, *To him that overcometh will I give to eat of the Tree of Life, which is in the Midst of the Paradise of God*,—chap. ii. 7. By the Garden of Eden is meant Intelligence in Things spiritual derived from the Love of Truth, as may be seen in the APOCALYPSE REVEALED, n: 90. In a Word, an unregenerate Man is a Child of the wicked One, and a regenerate Man is a Child of the Kingdom, Matt. xiii. 38. A Child of the wicked one there mentioned, is a Child of the Devil, and a Child of the Kingdom is a Child of the Lord.

That a regenerate Man is in Communion with the Angels of Heaven, and an unregenerate Man in Communion with Spirits of Hell.

607. The Reason why every Man is in Communion, that is in Conso-
ciation with Angels of Heaven, or with Spirits of Hell, is, because he was
born

born in order to become spiritual, which is a Thing impossible, unless he be in some kind of Conjunction with those who are spiritual. That Man with respect to his Mind is in both Worlds, the natural and the spiritual, is shewn in the Treatise on HEAVEN and HELL; but with the Nature of this Conjunction neither Man, nor Angel, nor Spirit is fully acquainted, by Reason that Man, during his Life in the World, is in a natural State, and Angels and Spirits are in a spiritual State, and on Account of the Distinction between natural and spiritual, they are invisible to each other; the Nature and Quality of this Distinction is described in a Treatise on CONJUGAL LOVE, in a Memorable Relation therein, n: 326; to 329. from which it appears, that they are not joined together with respect to Thoughts, but with respect to Affections, and on these latter scarce any one reflecteth, because they are not in the Light wherein the Understanding and its Principle of Thought are, but in the Heat wherein the Will and the Affection of the Love are. This Conjunction, by the Affections of Love between Men, and Angels, and Spirits, is so close, that in case it should be cut asunder, and they should thereby be separated from each other, Men would fall instantly into a Swoon, (*Deliquium*) and unless the Conjunction should be again opened, and they should thereby be again united, Men would cease to breathe and exist. When it is said that Man by Regeneration is rendered spiritual, it is not meant that he is rendered spiritual like an Angel, but that he is rendered spiritual-natural, that is, that a spiritual (Principle) existeth within his natural, just as a Thinking-principle existeth in Speech, and as a Will-principle existeth in Action, for when one ceaseth to exist, the other ceaseth to exist also; in like Manner the Spirit of Man is in all and every Thing that is done in the Body, and it is this which impelleth the Natural to do what it doeth; the Natural considered in itself is passive, or a dead Power, but the spiritual is active, or a living Power; the passive, or dead Power cannot act of itself, but must be acted upon by the active or living Power. Inasmuch as Man liveth continually in Communion with the Inhabitants of the spiritual World, therefore also when he departeth out of the natural World, he is immediately introduced amongst his like, with whom he hath been associated in the former World; hence it is that every one after Death seemeth to himself as if he was still alive in the World, for he then cometh into Confort with his like as to the Affections of his Will, whom he then acknowledgeth, in like Manner as Kinsfolk and Relations acknowledge each other in the World; and this is the Meaning of what was said in the Word concerning those who die, that they are taken and gathered to their own. Hence then it may appear, that a regenerate

regenerate Man is in Communion with Angels of Heaven, and an unregenerate Man with Spirits of Hell.

608. It is to be observed, that there are three Heavens, distinct from each other, according to the three Degrees of Love and Wisdom, and that Man according to his Regeneration, is in Communion with the Angels of those three Heavens; and it is on this Account that the human Mind is distinguished into three Degrees, or Regions, according to the Heavens; but of these three Heavens, and of their Distinction according to the three Degrees of Love and Wisdom, more may be seen in the Treatise on HEAVEN and HELL, n: 29, and likewise in a small Tract on the COMMUNICATION BETWEEN SOUL AND BODY, n: 16, 17. We shall at present only illustrate, by a particular Similitude, the Nature of those three Degrees, according to which the three Heavens are distinguished from each other; they are like the Head, the Body, and the Feet in Man, the highest Heaven constituteth the Head, the Middle constituteth the Body, and the last constituteth the Feet; for in the Lord's Sight the universal Heaven is as a single Man. That this is really the Case was made manifest to me by ocular Demonstration, for it was given me to see one Society of Heaven, which consisted of ten thousand Angels, as a single Man; how much more then must this be the Case with the universal Heaven when viewed by the Lord! Concerning this ocular Demonstration and Experience more may be seen in the Treatise on HEAVEN and HELL, n: 59, &c. Hence also it is evident how we are to understand this Truth, acknowledged in all Christian Countries, viz. that the Church constituteth the Body of Christ, and that Christ is the Life of that Body. Hereby also may be illustrated how the Lord is the *All in All* of Heaven, inasmuch as he is the Life in that Body; in like manner the Lord is the Church with those who acknowledge Him alone to be the God of Heaven and Earth, and believe on Him; that he is the God of Heaven and Earth, he himself teacheth in Matthew, xxviii. 18. And that all People ought to believe on Him, John, iii. 15, 36.—vi. 40.—xi. 25, 26.

609 The Distinction of the three Degrees of the Heavens, and consequently of the three Degrees of the human Mind, is capable of receiving some Illustration, from Comparisons with material Things in the World; for those three Degrees, in point of their respective States of Excellence, are like Gold, Silver, and Copper; with which Metals a Comparison also is made in the Case of the Image seen by Nebuchadnezzar, Dan. ii. 31, &c. Those three Degrees likewise are distinct from each other, in point of their
respective

respective Purity and Goodness, as a Ruby, a Sapphire, and an Agate; and likewise as an Olive-Tree, a Vine, and a Fig-Tree, &c. It is to be observed also, that Gold, a Ruby, and an Olive-Tree, signify in the Word, celestial Good, which is the Good of the highest Heaven; and Silver, a Sapphire; and a Vine, signify spiritual Good, which is the Good of the middle Heaven; and Copper, an Agate; and a Fig-Tree, signify natural Good, which is the Good of the last Heaven; that there are three Degrees, the celestial, the spiritual, and the natural, was shewn above.

610. To what hath been said we shall add this particular, that the Regeneration of Man is not effected in a single Moment, but by Degrees from the Beginning to the End of his Life in the World, and that it is continued and perfected after Death; and whereas Man is reformed by Combats and Victories over the Evils of his fleshly Nature, therefore the Son of Man saith to each of the seven Churches, that he will give Gifts to him that overcometh; as to the Church of Ephesus, *To him that overcometh will I give to eat of the Tree of Life*, Rev. ii. 7. To the Church of Smyrna, *He that overcometh shall not be hurt of the second Death*, verse 11. To the Church in Pergamos, *To him that overcometh will I give to eat of the hidden Manna*, verse 17. To the Church in Thyatira, *To him that overcometh will I give Power over the Nations*, verse 26. To the Church in Sardis, *He that overcometh shall be clothed in white Rayment*,—iii. 5. To the Church in Philadelphia, *Him that overcometh will I make a Pillar in the Temple of God*, verse 12. To the Church of the Laodiceans, *To him that overcometh will I grant to sit with me in my Throne*, verse 21. Lastly we shall add this Particular, that in proportion as a Man is regenerated, or in proportion as Regeneration is perfected in him, in the same proportion he attributeth nothing of Goodness and Truth, that is, of Charity and Faith, to himself, but to the Lord; for the Truths which he successively imbibes manifestly inculcate that Doctrine.

That in proportion as a Man is Regenerated, in the same proportion his Sins are removed, and that this Removal is what is meant by the Remission of Sins.

611. The Reason why a Man is regenerated in proportion as his Sins are removed is, because Regeneration consisteth in restraining the Flesh that it may not have Rule, and in subduing the old Man with his Concupiscencies,
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that he may not rise and destroy the intellectual (Principle), in which Case Man is no longer in a Capacity of being reformed, inasmuch as Reformation cannot be effected, unless the Spirit of Man, which is above the Flesh, be instructed and perfected. What Person of a sound Understanding cannot hence conclude, that all these Things are not possible to be done in a Moment, but must be effected by successive Degrees, just as a Man is conceived, carried in the Womb, brought forth, and educated, as was shewn above? For the Things belonging to the Flesh, or the old Man, take deep Root from a Man's Birth, and form the first Habitation of his Mind, in which Concupiscencies dwell, like so many wild Beasts in their Dens, and take up their Abode, first in a kind of outer Court, from which they enter by Degrees, as it were, into the Rooms of that House, which lie under Ground, and afterwards rise up by Means of Ladders, and form to themselves upper Chambers; and all this is effected successively, as the Infant groweth up to a Child, and from a Child becometh a young Man, and then beginneth to think under the Influence of his own Understanding, and to act under the Influence of his own Will. How plain is it to see that this House, thus far advanced in the Building, wherein Concupiscencies, like so many wild Men and Satyrs join Hands in Sporting and Dancing cannot be pulled down in a single Moment, and a new House raised in its Place! For is it not necessary that those Concupiscencies, so united in Hand and Sport, should be first removed, and that new Desires of Goodness and Truth should be introduced in place of the Lusts of Evil and the False? But that this Process cannot be effected in a Moment, must be plain to every wise Person from this single Consideration, that every Evil consisteth of innumerable Concupiscencies, and is like Fruit that within its outer Rind is full of Worms, with white Bodies and black Heads; and also that Evils are numerous, and manifold, and joined together like a Race of young Spiders when first brought forth by the Mother; wherefore unless Evils be expelled one by one, untill the League amongst them be broken, it is impossible that Man should be born anew. These Arguments are adduced in order to shew, that in proportion as a Man is regenerated, in the same proportion his Sins are removed.

612. Man from his Birth is inclined to all kinds of Evil, and in consequence of such Inclination lusteth after them, and so far as he is left to his Liberty doeth and practiseth them; for from his Birth he lusteth for Dominion over others, and to possess the Property of others, which two Lusts destroy every Principle of neighbourly Love, so that he hateth every one that opposeth him, and by Reason of such Hatred is actuated by a revengeful Spirit,

Spirit, wherein the Spirit of Murder lurketh and is cherished; hence also it is, that he maketh light of Adultery, and of Fraud, which is a clandestine Species of Theft, and of Blasphemy, which is false Witness, and whosoever maketh light of such Crimes, is in his Heart an Atheist. Such is Man from his Birth, from whence it is evident, that by Birth he is a Hell in its least Form or Effigy. Now whereas Man, as to the Interiors of his Mind, was born in Possession of a spiritual Principle, wherein he differs from the Brute Creation, and of consequence, was by Birth designed to be an Inhabitant of Heaven, and yet his natural or external Man, as was said, is a Hell, in its least Form or Effigy, it follows of course that Heaven cannot be implanted in him, untill Hell be removed.

613. Whosoever is acquainted with the Distinction between Heaven and Hell, and how one is separated from the other, may know also how Man is regenerated, and also what the State and Nature of the regenerate Man is. In order to make this more intelligible, we shall suggest this general Remark, that all who are in Heaven turn their Faces towards the Lord, and all who are in Hell turn their Faces from the Lord; wherefore in looking out of Heaven upon Hell, nothing is seen but the back Parts of the infernal Inhabitants; nay, they also appear as if they were inverted, like Antipodes, with their Feet upwards and their Heads downwards, and this notwithstanding their walking upright on their Feet, and their turning their Faces in every Direction, for it is the opposite Direction of the Interiors of their Minds, which causeth such an Appearance; of these extraordinary Phenomena I have been an Eye-witness. Hence it was discovered to me in what Manner Regeneration is effected, that it is altogether like the Removal of Hell, and its Separation thereby from Heaven; for, as was observed, as to the first Nature which Man derives from his Birth, he is a Hell in its least Form or Effigy, and as to the other Nature which he derives from his second Birth, he is a Heaven in its least Form or Effigy. Hence it follows, that Evils are removed and separated in Man, in like Manner as Hell and Heaven, in their great Form or Effigy, are removed and separated, and that as Evils are removed they turn themselves away from the Lord, and successively invert themselves, and that this is effected in the same Degree in which Heaven is implanted, that is, as Man is made new. We shall here add, for the Sake of illustrating the present Subject, that every Evil in Man hath Conjunction with such Spirits in Hell as are in the same Evil, and on the contrary, that every Good in Man hath Conjunction with such in Heaven as are in the same Good.

614. From

614. From what hath been said, it must appear plain, that the Remission of Sins doth not mean the extirpating and wiping them away, but their Removal and consequent Separation; also, that every Evil, which a Man hath actually (*e*) appropriated to himself, remaineth; and whereas the Remission of Sins meaneth their Removal and Separation, it follows, that Man is with-held from Evil, and preserved in Good by the Lord, and that this is what is given Man by Regeneration. I once heard a certain Person in the last Heaven saying, that he was free from Sins, because they were wiped away; he added by the Blood of Christ; but whereas he was in Heaven, and in that Error through Ignorance, he was let into his former Sins, all which he acknowledged as they returned; in consequence of this Discovery he received the new Faith, which teacheth that every Man, and also every Angel, is with-held from Evil, and preserved in Goods by the Lord. Hence it is evident, from the Nature of the Remission of Sins, that it is not instantaneous, but that it follows Regeneration according to its several Processes. The Removal of Sins, which is called their Remission, may be compared with the casting out of all unclean Things from the Camp of the Children of Israel into the Wilderness that lay around it, for their Camp represented Heaven, and the Wilderness Hell. It may also be compared with the Removal of the Nations from the Children of Israel in the Land of Canaan, and of the Jebusites from Jerusalem, which were not cast out but separated. It may be compared with Dagon, the God of the Philistines, which on the Introduction of the Ark, first fell on his Face to the Ground, and afterwards lay with his Head and the Palms of his Hands cut off on the Threshold, consequently he was not cast out but removed. It may be compared with the Legion of Devils permitted by the Lord to enter into the Herd of Swine, which afterwards were drowned in the Sea; by the Sea, when mentioned in this and other Passages of the Word, is signified Hell. It may be compared likewise with the Dragon-like Crew, which being separated from Heaven, began to invade the Earth, and was afterwards cast down into Hell. It may lastly be compared with a Forest, abounding with divers kinds of wild Beasts, which on the cutting down of the Forest, fly into the Thickets round about, and then the Earth in the Midst being laid smooth, is cultivated, and becometh a fruitful Field.

That

(*e*) See the Meaning of the Word Appropriation, Note, n: 466.

That Regeneration cannot be effected without Free-will in spiritual Things.

615. Who but an Idiot cannot see plainly, that without Free-will Man cannot be regenerated? For how else can he approach the Lord, and acknowledge him to be a Redeemer and Saviour, and the God of Heaven and Earth, as he himself teacheth, Matt. xxviii. 18.? How is it possible, without such Free-will for any one to believe, that is, from a true Faith to look unto and worship the Lord, and apply himself to receive the Means and Benefits of Salvation from him, and co-operate of himself towards their Reception? How is it possible, without Free-will, for any one to do any Good to his Neighbour, or to exercise Charity, or to take into Consideration and Will, several other Things respecting Charity and Faith, and afterwards to bring them forth and produce them into Act? What is Regeneration, setting these Things aside, but a mere Sound of Voice issuing from the Mouth of the Lord, John, iii. which either penetrates no further than the Ear, or else entering into the Sphere of Thought, which borders on the Organs of Speech, is conveyed thence into the Mouth as an articulate Sound of Twelve Letters, which cannot be elevated by any Meaning into the higher Region of the Mind, but falls into the Air, and is dispersed.

616. Tell me, if you can, any Instance of blinder Senselessness in regard to Regeneration, than what is observable in those who confirm themselves in the present Belief, which teacheth, that Faith is infused into Man when he is like a Stock or a Stone, and that being infused it produceth Justification, consisting in the Remission of Sins, Regeneration, and several other Gifts; and that Man's Operation is entirely to be excluded, lest it should do any Violence to Christ's Merit; for the further Establishment of which Doctrine, they take away from Man all Free-will in spiritual Things, by insisting on his absolute Impotence in regard thereto; thus they allow to God a Power of operating on his Part, but none to Man of co-operating, and joining himself with God, on his Part. But in such a Case, what is Man, as to Regeneration, but like a Person bound Hand and Foot, after the Manner of Galley-Slaves, who are punished and sentenced to suffer Death, if they dare to free themselves from their Chains and Shackles? For according to this Doctrine Man is alike exposed to Punishment and Death, if he

should dare to set himself at Liberty, that is, if from a Principle of Free-will he should do Good to his Neighbour, and of himself should believe in God, for the Sake of Salvation. A Man confirmed in such Opinions, who yet had a pious Longing after Heaven, would be like a Phantom with uplifted Eyes waiting to see, whether that Faith with its Benefits hath been already infused, or if not, whether it may be infused, consequently, whether God the Father hath had Compassion upon him, or whether his Son hath interceded for him, or whether the Holy Ghost be not otherwise engaged, that he cannot operate in him; and at length from his entire Ignorance of the Matter, he would depart and comfort himself with this Consideration, that possibly that Grace may abide in the Morality of his Life, in which he continueth as heretofore, and thus such Morality may become holy in him, which is profane in others, who have not obtained that Faith; wherefore to secure the Continuance of such Holiness in his Morality, he will be cautious for the future to operate neither Faith or Charity of himself. Such a Phantom, or if you like the Term better, such a Pillar of Salt, every one becometh, who in his Thoughts about Regeneration excludeth Free-will in spiritual Things.

617. Whosoever supposeth Regeneration attainable without Free-will in spiritual Things, consequently, without Co-operation, becometh cold as a Stone with respect to all the Truths of the Church, or if he be warm, he is like a Stick lighted in the Fire, which blazeth by reason of the combustible Matter contained in it, inasmuch as his Warmth proceedeth from his Concupiscencies. Such a Person may be compared with a Palace sinking down into the Ground even to its Roof, and overflowed with muddy Waters, the Consequence whereof is that its Inhabitants are forced to live on the bare Roof, and there make themselves Tents of Reeds and Rushes, till at length the Roof also sinketh under Ground, and the Inhabitants are swallowed up with it. He may also be compared with a Ship laden with all kinds of valuable Commodities, collected from the Word as from a Treasure-House, which are devoured either by Mice or Moths, or are thrown overboard by the Sailors, so that the Owners of the Vessel are deprived of their Merchandize. The Learned, or such as are rich in the Mysteries of that Faith, are like Pedlars in their Stalls, who sell Images of Idols, Fruits, and Flowers, made of Wax, Sea-shells, Snakes in vials, and other Articles of a like Nature. They who have no Desire to look upwards, by Virtue of a spiritual Power applied and given to Man by the Lord, are like Brute-beasts, which look with their Heads downwards, and seek Pasture in Forests alone, or if they come into Gardens, they are like Grubs, which
consume

consume the Leaves of Trees, and if they see Fruits with their Eyes, and especially if they touch them with their Hands, they load them with their filthy Eggs. Such also become at length like scaly Serpents, their fallacious Doctrines founding and glittering like the Scales of those Animals; not to mention other Similitudes.

That Regeneration is not attainable without Truths, by which Faith is formed, and with which Charity joineth itself.

618. There are three Things by which Man is regenerated, the Lord, Faith, and Charity; these three Things would lie concealed like Jewels of the highest Price in the Bowels of the Earth, unless they were opened to view by means of divine Truths collected out of the Word of God; nay, they would lie concealed from the Sight of those who deny Co-operation, even supposing them to read the Word a hundred, or a thousand Times over, notwithstanding the clear Light in which they are there manifest. As to what respects the Lord, not one of those who are confirmed in the present Faith can see the Truths declared in the Word concerning him, as that He and the Father are one, and that He is God of Heaven and Earth, and that it is the Will of the Father that all should believe on the Son, with numberless similar Truths relating to him in both Testaments; the Reason is, because such Persons are not in Truths, and consequently they are not in the Light, whereby alone Things of such a Nature can be seen; and supposing Light to be given them, yet their Falses would extinguish it, and then the above-mentioned Truths would be disregarded, as Matters not worthy of Notice, or as subterraneous Trenches, which are trod under-foot and passed over. This may serve to shew, that without Truths this first Principle of Regeneration cannot be seen. As to what respects Faith, it is impossible for it also to exist without Truths; for Faith and Truth make one Thing, the Good of Faith being like a Soul, whose Body is formed by Truths; wherefore for a Man to say that he believeth or hath Faith, whilst he knoweth none of its Truths, is like extracting the Soul from the Body, and conversing with it in its invisible State. Besides, all Truths which form the Body of Faith, emit Light from them, whereby they enlighten and render its Face visible. The Case is the same with Charity, which emitteth from itself Heat wherewith the Light of Truth entereth into Conjunction, as the elementary Heat of the Sun doth with its Light, in the Time of Spring, by virtue of which Conjunction, terrestrial Animals and Vegetables

getables, are restored to their States of Prolification. So it is with spiritual Heat and Light; they in like Manner join themselves together in Man, whilst he is under the Influence of the Truths of Faith, and at the same Time of the Goods of Charity; for as was said above, in the Chapter on Faith, there proceedeth from every particular Truth of Faith, an Efflux of Light which enlighteneth, and from every particular Good of Charity, an Efflux of Heat which warmeth and kindleth. Spiritual Light also is in its Essence Intelligence, and spiritual Heat is in its Essence Love, and the Lord alone joineth them both together in Man; for the Lord said, *The Words which I speak unto you are Spirit and Life*, John, vi. 63. *Believe in the Light, that ye may be the Children of the Light; I am come a Light into the World*, John, xii. 36. The Lord is the Sun in the spiritual World, whence all spiritual Light and Heat are derived, and the Light enlighteneth and the Heat warmeth, and by the Conjunction of both Man is vivified and regenerated.

619. From what hath been said, it may be plainly seen, that without Truths there can be no Knowledge of the Lord, and also that without Truths no Faith can exist, and consequently no Charity; of course without Truths there can be no Theology, and where there is no Theology there can be no Church. Yet in this State are the Bulk of the People at this Day, who call themselves Christians, and say, that they are in the Light of the Gospel, when nevertheless they are in very Darkness; for Truths lie hid under Falses, like Gold, Silver, and precious Stones amongst Bones in the Valley of Hinnom. That this is really the Case, was clearly made manifest to me by the Spheres in the spiritual World, which are propagated by Efflux from modern Christendom. One Sphere is concerning the Lord, exhaling and dispersing itself from the Southern Quarter, where the learned Part of the Clergy and Laity have their Abodes; wheresoever this Sphere comes, it penetrates the Ideas from below, and with some takes away all Belief respecting the Divinity of the Lord's Humanity, with some it weakens such Belief, and with some it makes it appear Foolishness; the Reason is, because it at the same Time introduceth a Belief in three Gods, which renders a Belief in the Divinity of the Lord's Humanity confused. Another Sphere is concerning Faith, which is like a black Cloud that causeth Darkness, turning Rain into Snow, stripping Trees of their Leaves, freezing Water, and depriving Sheep of Grass and Pasture; this Sphere joined with the former introduceth a kind of Lethargy, concerning one God, and concerning Regeneration, and the Means of Salvation. The third Sphere is concerning the Conjunction of Faith and Charity, which is so strong that
it

it cannot be resisted, but at this Day is abominable, infecting as with a Plague whomsoever it toucheth, and breaking all Connection between those two Means of Salvation established from the Creation of the World, and renewed by the Lord; this Sphere invadeth even Men in the natural World, and quencheth the conjugal Affection subsisting between Truths and Goodnesses; I have at Times felt the Influence of this Sphere, and then, whilst I was thinking of the Conjunction of Faith and Charity, it interposed itself between them, and violently strove to separate them. The Angels complain much of these Spheres, and pray the Lord to dissipate them, but they have received for Answer, that they cannot be dissipated, so long as the Dragon is on the Earth, inasmuch as they proceed from the Spirits of the Dragon; for it is written of the Dragon, that he was cast out upon the Earth, and then it is said, *Therefore rejoice ye Heavens, and wo to the Inhabitants of the Earth!* Rev. xii. These three Spheres are like Atmospheres arising from the Folds of the Dragon, and driven by a violent Wind, which being of a spiritual Nature invade and do Violence to Minds. The Spheres of spiritual Truths are as yet but few, only in the new Heaven, and with those under Heaven, who are separate from the Spirits of the Dragon; and this is the Reason that these Truths are at this Day as invisible to Men in the World, as Ships in the Eastern Ocean are to Pilots and Seamen in the Western.

620. That Regeneration is not attainable without Truths, by which Faith is formed, may be illustrated by the following Comparisons. It is like the Case of the human Mind, which cannot exist without the Understanding, for the Understanding is formed by Truths, and therefore teacheth what is to be believed, and what is to be done, and what Regeneration is, and how it is effected. Regeneration without Truths is no more attainable, than the Vivifying of Animals, and the Vegetation of Trees are without Light from the Sun, for unless the Sun gave forth Light at the same Time that it giveth forth Heat, it would be like the Sun described in the Revelations, black as Sackcloth, chap. vi. 12. and darkened, Joel, ii. 10. and thus mere Darknes would be on the Earth, Joel, iii. 15. so would it be with Man in case he was without Truths, which emit Light from them; for the Sun, from whence the Lights of Truth flow, is the Lord in the spiritual World, and unless spiritual Light descended thence by Influx into human Minds, the Church would be in mere Darknes, or in the Shade of a perpetual Eclipse. Regeneration, which is effected by Faith and Charity, without Truths teaching and leading thereto, would be like sailing in a great Ocean without a Pilot, or without a Mariner's Compass and Maps;

it would also be like tiding in a shady Forest at Midnight. The internal Sight of the Mind, with such as are not in Truths, but in Falses, which they imagine to be Truths, may be compared with the bodily Sight of those whose optic Nerves are obstructed, whilst the Eye still appears sound and perfect, although it can see nothing, which Disorder is called by Physicians an *Amaurosis* and *Gutta Serena*; for the rational or intellectual [Faculty] with such is obstructed above, and only open beneath, in consequence whereof rational Light becometh like ocular Light, and thereby all Judgment is imaginary, and formed out of mere Fallacies and Appearances; and Men in such a State stand like Astrologers in the Streets, with long optic Tubes in their Hands, publishing their idle Prophecies. This would be the State of all who apply themselves to Theological Knowledge, unless genuine Truths were opened by the Lord in the Word.

621. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST, I once observed a Company of Spirits, all on their Knees, praying to God that he would send his Angels to them, with whom they might converse Face to Face; and to whom they might open the Thoughts of their Hearts; and when they rose up, there appeared three Angels in fine Linen standing before them, who said, "The Lord Jesus Christ hath heard your Prayers, and hath therefore sent us to you; open to us the Thoughts of your Hearts."—And they replied, "Our Priests have told us, that in Theological Subjects the Understanding is of no Avail, but only Faith, and that intellectual Faith is altogether unprofitable therein, because it hath in it a Tincture of Man's Wisdom, and not of God's. We are by Birth Englishmen, and we have been disposed to believe several Things which our sacred Ministers have told us, but in conversing with others who also called themselves of the reformed Church, and with others who called themselves Roman-Catholicks, and likewise with Sectaries, they had all an Appearance of Learning in what they said, and yet in many Points they differed totally from each other, and still all exclaimed, BELIEVE US, and some, WE ARE THE MINISTERS OF GOD, ENDOWED WITH KNOWLEDGE. But whereas we were persuaded that Divine Truths, which have respect to Faith, and are essential to the Church, do not become the Property of any Person, merely in consequence of his being born in a particular Country, or of particular Parents, but are communicated by God from Heaven; and whereas such Truths shew the Way to Heaven, and have Admission into Man's Life together

together with the Good of Charity, and thereby lead to eternal Life, we became anxious to know and possess them, and for that Purpose fell on our Knees in Prayer to God." Then the Angels replied, "Read the Word, and believe on the Lord, and ye will see the Truths that relate to Faith and to Life: all in the Christian World derive their Doctrinals from the Word, as from their only proper Fountain." But two of the Company said, We have read the Word, and have not been able to understand it;" And the Angels replied, "Then ye have not approached to the Lord, who is the Word, and ye have also previously confirmed yourselves in Falses." The Angels further said, "What is Faith without Light, and what is Thinking without Understanding, but like Words spoken by a Magpie, or a Jackdaw, without Meaning, and not like the Operations of human Beings? We can assure you of a Certainty, that every Man, whose Soul desires it, is able to see the Truths of the Word in the Light thereof; there is no Animal but what knows the Food proper for its Life as soon as it sees it; and Man is an Animal rational and spiritual, and therefore seeth the Food proper for his Life, in case he hungereth after it, and asketh it of the Lord; this Food is the Truth of Faith, to be the Nourishment of the Soul, in which, and not in the Body, Man's true Life consisteth. Whatsoever also is not received by the Understanding hath no abiding Place in the Memory, as to Substance and Reality, but only as to Words; and this is the Reason that when we have looked down at Times out of Heaven, upon the World, we have seen nothing, but have only heard Sounds, and many of them unharmonious. Several Cases might be mentioned, wherein the Learned amongst the Clergy have closed up their Understandings, not being aware that there are two Ways to the Understanding one from the World, and another from Heaven, and that the Lord withdraws the Understanding from the World when he enlightens it; but in case the Understanding be closed out, of any religious Motive, the Way leading to it from Heaven is closed also, and then Man seeth into the Word no more than if he was blind, and we have frequently observed such Persons fall into Pits, from which they have never rose up again. Now that the Understanding may, and ought to be opened to the Knowledge of spiritual Truths, is plain from the following Cases. Cannot ye understand what Charity and Faith are? That Charity consisteth in doing Good to others, and that Faith consisteth in thinking aright of God, and of the Essentials of the Church? And consequently that whosoever doeth Good, and thinketh aright, that is, whosoever liveth well and believeth aright, will be saved?" To this they replied, "That they understood it clearly." Further, said the Angels, in the Case of Repentance, cannot ye understand that Repentance from

from Sins, is a necessary Work in order that Man may be saved, and that unless Man doeth the Work of Repentance he abideth in the Sins wherein he was born? And that to do the Work of Repentance is not to will what is Evil, because all Evil is contrary to God, and to examine himself once or twice in a Year, to see his Evils, to confess them before the Lord, to implore Assistance, to cease from them, and to begin a new Life, under a Conviction that so far as he doeth these Things, and believeth on the Lord, so far his Sins are remitted?" Then many of the Company said, "We understand all this, and hereby also what is meant by the Remission of Sins." And they entreated the Angels to give them some further Instruction, and to inform them next concerning God, the Immortality of the Soul, Regeneration, and Baptism." To this Request the Angels replied, "We will tell you nothing but what ye understand, for otherwise our Discourse will fall like Rain upon Sand, and on Seed sown therein, which wither and die, howsoever they are watered by Showers from above." And they began with the following Information concerning God; All who come into Heaven take their Place therein, and consequently have a Portion of eternal Happiness, according to their Idea of God, because this Idea prevaileth universally in all Parts of Divine Worship; an Idea of God, as of Spirit, supposing Spirit to be like *Æther*, or Wind, is an empty and false Idea; but an Idea of God as a Man, is a just and right Idea; for God is Divine Love and Divine Wisdom, with all their respective Qualities and Characters, and their (*f*) Subject is Man, and not *Æther*, or Wind; the Idea of

(*f*) The Word *Subject* is here used, according to the Sense of the School-men, to denote what supporteth or containeth any particular Quality or Property, and in which such Quality and Property have their particular Form and Determination. Agreeable to this Sense, it is asserted, in other Parts of this Work, by the Author, that Man is the Subject of the Divine Love and Wisdom, or in other Words, that what supporteth or containeth the Divine Love and Wisdom, and in which they have their particular Form, Determination, and Manifestation is *Man* or *Human*. Let not the Author's Doctrine be misconstrued, as tending to establish any Thing like Materiality in the Godhead; he would only insist, that the Divine Essence and Existence must necessarily have some particular Subject, as their Form and Determination, wherein they may be contained, supported, and as it were personified, under some particular Manifestation, but this Subject, Form, or Determination of the Godhead, let it be well observed, ~~the~~ Human is still supposed to be Divine, infinite and eternal, as the Essence and Existence from which they are derived. The Doctrine of our Author, thus explained, will be found, we trust, strictly agreeable both to Scripture and Reason, tending to deliver the Soul from many false and dangerous Notions concerning the Godhead, and to lead it to the true Knowledge, Adoration, and Love of Him; whilst it approacheth Him, not as an indeterminate Existence, unpersonified, and without Form, (in which Case it must of Necessity confound him with Nature) but as an Existence whose Subject of Determination is *Human*, whom it can therefore approach and apprehend as *Man*, that is, as God-man, and thus worship him as entirely separate and distinct from Nature, and yet as the All in All in Nature.

God which prevaieth in Heaven, is that of the Lord and Saviour, inasmuch as He is the God of Heaven and Earth, as he Himself taught; let your Idea of God be like our's, and we shall then enter into Association together." As they uttered these Words their Faces shone with a bright Lustre. On the IMMORTALITY OF THE SOUL they spake to the following Purport; "Man liveth to Eternity because he is capable of being joined with God by means of Love and Faith; every Man hath this Capacity, and that this Capacity constituteth the Soul's Immortality, ye may understand clearly, if ye will but think on the Subject a little deeper than common. Concerning REGENERATION, they said, "How plain is it to see that every Man hath Liberty to think about God, or not to think about Him, supposing him only to be instructed in the Being of a God; consequently every Man hath the same Liberty in spiritual Things, that he hath in civil and natural Things; the Lord giveth this Liberty continually to all, wherefore he becometh guilty who doth not think. Man is Man by virtue of this Power, whereas a Beast is a Beast in consequence of not possessing such a Power; therefore Man is able to reform and regenerate Himself as of Himself, if he only acknowledgeth in his Heart that his Ability is from the Lord; every one who doeth the Work of Repentance, and believeth on the Lord, is reformed and regenerated; it is expedient however that Man should do both, as of Himself, but this AS OF HIMSELF is from the Lord. It is true that Man of himself cannot contribute any Thing, even in the smallest Degree, towards the producing those Effects, but it is equally true that ye were not created Statues, but were created Men, in order that ye might produce those Effects from the Lord as from Yourselfes; in this alone consisteth the Reciprocality of Love and Faith, that the Lord would have all Things done by Mankind with a View to Himself; in a Word, act of yourselves, and believe that ye act of the Lord, for thus ye will act as of yourselves." But immediately they asked, "Is this Power to act as of Himself implanted in Man by Creation?" The Angel replied, "It is not implanted, because to act of Himself is the Prerogative of God only, but it is given continually, that is is (g) adjoined continually, and in this Case in proportion as a Man doeth Good, and believeth Truth as of Himself he is an Angel of Heaven, but in

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(g) The Angel here distinguisheth between a Quality as implanted in Man, and adjoined to Man. By a Quality implanted in Man, is meant a Quality so communicated as to become Man's absolute Property, without Dependence on another for it; but by a Quality adjoined, is meant a Quality so communicated, as to be Man's Property indeed, but then to be his only by Dependence on another, from whom he continually receiveth it. The Distinction is of the utmost Consequence to be attended to, otherwise Man may be led to imagine, that by vir-

proportion as he doeth Evil, and in consequence thereof believeth what is false, which also is done as of himself, in the same proportion he is a Spirit of Hell. Ye are surprized to hear that in this latter Case Man acteth also as of Himself, but still ye acknowledge this to be the Case when ye pray that ye may be preserved from the Snares of the Devil, lest he should enter into you as he entered into Judas, and fill you full of all Iniquity, and bring you to Destruction both of Body and Soul; every one however contracteth Guilt who believeth that he doeth of himself either Good or Evil, but he doth not contract Guilt, who believeth that he acteth as of Himself; for if he believeth that Good is from Himself he claimeth to Himself what belongeth to God, and if he believeth that Evil is from Himself, he attributeth to himself what belongeth to the Devil." On the Subject of BAPTISM they said, that it is spiritual Washing, which is Reformation and Regeneration, and that an Infant is reformed and regenerated, when becoming adult, he doeth what his Godfathers and Godmothers promised for him, which Promise includes two Things, Repentance, and Faith in God; for FIRST they promise, that he should renounce the Devil and all his Works, and SECONDLY that he should believe in God; all Infants in Heaven are initiated into these two Things, but with them the Devil is Hell, and God is the Lord: Moreover Baptism is a Sign before the Angels that the Person Baptized is of the Church." On hearing these Words the Company said, "All this is plain and intelligible to us; but instantly a Voice was heard from one Side, crying out, "We do not understand," and another Voice, "We do not wish to understand;" and Search was made from whence these Voices came, and it was discovered that they proceeded from those who had confirmed in themselves the Falses of Faith, and who wished to be believed in as Oracles, and thereby to be adored; and the Angels said, "Be not surprized, there are Abundance of such Spirits at this Day; they appear to us from Heaven like graven Images, so artfully formed, that they can move their Lips, and make a Sound like Speech, and yet they do not know whether the Breath that causeth the Sound be from Hell, or from Heaven, because they do not know whether what they say be false, or true; they multiply Reasonings and Arguments, but they see nothing by a true Light of

true of Creation, he possesseth Qualities and Properties in Himself, as his own, independent of the Lord; whereas, the Truth is, that all his Qualities and Properties, nay, even his Life itself, are only adjoined continually to him as a free Gift from the Lord, which yet he hath the Power to use, exert, and enjoy as his own, but which can be only truly blessed to him, in proportion as he confesseth and acknowledgeth, that they are not of or from himself, but received continually by Influx from the Lord.

of Certainty and Conviction; this ye know may be the Case with human Ingenuity, which can confirm whatever it pleaseth, even to make it appear like Truth; such Power have Heretics, and the most ungodly Men, nay, by virtue of such Ingenuity Atheists would make it appear that there is no God but Nature only. After this that Company of Englishmen, warm with Desire to become wise, said to the Angels, "We have heard a Variety of Opinions concerning the SACRED SUPPER, tell us what is the Truth respecting this Subject." The Angels replied, "The Truth is, that Man who looketh to the Lord, and doeth the Work of Repentance, is joined with the Lord by that most holy [Sacrament], and is introduced into Heaven;" but some of the Company said, "This is a Mystery;" and the Angels replied, "It is a Mystery, but still such an one as may be understood; Bread and Wine do not produce those Effects; for nothing holy cometh from them; but material Bread and spiritual Bread, as well as material Wine and spiritual Wine, have a mutual Correspondence with each other, and spiritual Bread is the Holy of Love, and spiritual Wine is the Holy of Faith, each from the Lord, and each the Lord; hence the Conjunction of the Lord with Man, and of Man with the Lord, is not effected with Bread and Wine, but with Love and Faith in that Person who hath done the Work of Repentance, and Conjunction with the Lord is also an Introduction into Heaven." After this the Angels instructed the Company concerning Correspondence, and then some of them said, "Now for the first Time we also are able to understand the Mystery of the Lord's Supper." As they spake these Words, lo! a flaming Light descending from Heaven united them in Association with the Angels, and they were joined in mutual Love.

622. THE SECOND MEMORABLE RELATION.

All who are prepared for Heaven, which is done in the World of Spirits, that is in the Midst between Heaven and Hell, when the Time of Preparation is over, have a longing Desire for Heaven, and presently their Eyes are opened, and they see a Way leading to some particular Society in Heaven, which Way they enter and ascend; in the Ascent there is a Gate, and at the Gate a Guard, who opens it, and lets in the new Comers; immediately an Examiner meets them, who informs them from the Governor, that they are at Liberty to enter, and enquire whether they can any where find Houses, such as they acknowledge for their own, (for there is a new House provided for every Novitiate Angel) and if they find such, they are to make Report of it, and to continue there; but if they find none, they then return and inform the Examiner, that they have searched in vain; and immediately Examination is made by a certain wise Personage, whether
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Light that is in them agreeth with the Light that is in the Society, and particularly whether their Heat agreeth; for the Light of Heaven is in its Essence Divine Truth, and the Heat of Heaven in its Essence is Divine Good, both proceeding from the Lord as the Sun of Heaven; and if the Light and Heat in them differ from the Light and Heat of the Society, that is, if their Truth and Goodness be different, they are not received, but depart thence, and go from one Society to another in Heaven, till they find one that agreeth exactly with their own Affections, and in that they take up their eternal Abode; for there they meet with their like, whom they acknowledge as Relations and Friends, and whom they love cordially, as being under the Influence of like Affections; there also they live in the utmost Enjoyment, and in the Perception of every Heart-felt Satisfaction arising from Peace and Tranquility of Soul, for in the Heat and Light of Heaven there is inexpressible Delight, which is communicated from one to another. Thus it happeneth unto those who become Angels. The Case is different with those who are in Evils and Falses; they are allowed indeed to ascend into Heaven, but as soon as they enter therein, they begin to gasp for Breath, and to respire with Difficulty; and presently their Sight is obscured and their Understanding groweth dark, and Thought ceaseth, and Death seemeth to stare them in the Face, and thus they become like Stocks or Stones; and then the Heart beginneth to beat, the Breast to be straitened, and the Mind to be in Anguish, experiencing every Moment greater Degrees of Torment, and in this State they twist and writhe themselves like Snakes when brought near a Fire, wherefore they soon crawl away thence, and throw themselves down a steep Hole which then appears, and never rest till they come into Hell amongst their like, where they can breathe freely, and where the Heart beginneth again to beat without Difficulty. Afterwards they hate and detest Heaven, and reject the Truth, and in their Hearts blaspheme the Lord, supposing that the Pangs and Torments they experienced in Heaven were from Him. From these few Particulars may be seen what is the State and Condition of those who make light of the Truths that are of Faith, which nevertheless constitute the Light of the Angels of Heaven, and who make light of the Goodnesses that are of Love and Charity, which nevertheless constitute the Heat of Life amongst the Angels. Hence also may be seen the great Mistake of supposing, that every one is capable of enjoying celestial Blessedness, if he be but admitted into Heaven; for it is a prevailing Notion at this Day, that Reception into Heaven is of mere Mercy alone, and like a Man's Admission here below to a Marriage-Feast, where he instantly partaketh of its Joys and Satisfaction: but let it be observed, that in the spiritual World there is a Communication of the

the Affections, and of the Thoughts therein originating, inasmuch as Man is then a Spirit, and the Life of a Spirit is the Affection of Love, and the Thought thence proceeding; and that homogeneous Affection causeth Conjunction, and heterogeneous Affection causeth Separation, and that what is heterogeneous causeth Torment to a Devil in Heaven, and to an Angel in Hell; wherefore they are rightly separated according to the Diversities, Varieties, and Differences of the Affections that constitute the State of their Love.

623. THE THIRD MEMORABLE RELATION.

It was once given me to see Three Hundred of the Clergy and Laity together, all Men of reputed Learning and Erudition, by reason of their Skill in confirming the Doctrine of Faith alone, even to Justification, and some still further; and inasmuch as they entertained a Belief, that Heaven consisteth in a mere external Admission therein by divine Favour, they were permitted to ascend into a particular Society of Heaven, which yet was not one of the higher; and as they were ascending they appeared at a Distance like Calves, and when they entered into Heaven, they were received by the Angels with much Civility, but when they began to converse with them, they were seized with Trembling, and afterwards with Horror, and lastly with Pangs like those of dying Persons, in consequence whereof they cast themselves down headlong, and in their Fall they appeared like dead Horses. The Reason of their appearing like Calves in their Ascent, was, because the natural Affection of seeing and knowing appears by Correspondence to skip like a Calf; and the Reason of their appearing like dead Horses in their Descent was, because the Understanding of Truth appears by Correspondence like a Horse, and the Understanding of Truth annihilated, like a dead Horse.

There were some young Children below who saw them descending, and in their Descent supposed them to be dead Horses; and immediately turning aside their Faces, they said to their Master who was with them, "What a strange Appearance is this! We saw Men, and now instead of Men we see dead Horses, from which we have turned aside our Faces, because we could not bear to look upon them; Master, let us not stay in this Place any longer, but let us go elsewhere," so they departed. Then the Master as they went along instructed them concerning what is meant by a dead Horse, saying, "Horse signifieth the Understanding of Truth derived from the Word; all the Horses which ye saw had that Signification; for when a Man is engaged in meditating on the Word, his Meditation appears at a Distance like a Horse, generous and lively, in proportion as he meditateth

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spiritually, but on the contrary wretched and dead, in proportion as he meditateth materially." Then the Children asked, What is meant by meditating on the Word spiritually, and materially?" The Master replied, I will explain it by some particular Cases; every one that readeth the Word seriously, thinketh inwardly in himself about God, about his Neighbour, and about Heaven; in this Case he who thinketh about God, only in Relation to Person, and not in relation to Essence, thinketh materially; in like Manner, he who thinketh of his Neighbour only in respect to outward Form or Appearance, and not in respect to Quality or Character, thinketh also materially; so again he who thinketh of Heaven only with relation to Place, and not with relation to Love and Wisdom, which are the Constituents of Heaven, he likewise thinketh materially." But the Children replied, "We have thought of God with respect to Person, and of our Neighbour with respect to Form as a Man, and of Heaven with respect to Place as being above us; did we therefore, whilst we were reading the Word appear to any one like dead Horses?" The Master answered, "No; ye are as yet Children, and could not think otherwise; but I have perceived in you an Affection for Knowledge and Understanding, which being of a spiritual Nature, hath had its Influence on your Thoughts, and therefore ye have thought spiritually though ye have been ignorant of it, inasmuch as there was a Degree of spiritual Thought concealed in your material Thought. But to return to what I was before observing, that whosoever thinketh materially, whilst he readeth, or meditateth on the Word, appeareth at a Distance like a dead Horse, whereas he who thinketh spiritually, appeareth like a living Horse; and that to think materially about God is to think of him in respect to Person only, and not in respect to Essence; there are several Attributes of the Divine Essence, as Omnipotence, Omniscience, Omnipresence, Eternity, Love, Wisdom, Mercy, Grace, and others; and there are Attributes proceeding from the Divine Essence, as Creation and Preservation, Redemption and Salvation, Illumination and Instruction; every one now who thinketh of God with respect to Person only, maketh three Gods saying, that one God is the Creator and Preserver, another the Redeemer and Saviour, and a third the Illuminator and Instructor; whereas every one who thinketh of God with respect to Essence maketh but one God, saying, God hath created us, and the same God redeemeth and saveth, and also illuminateth and instructeth us; this is the Reason why they who think of the Trinity of God with respect to Person, and thereby think materially, must needs make three Gods of one, in the Ideas of their Thought which is material, yet still in Contradiction to their Thought they are constrained to say, that those three are united by Essence, inasmuch as they have entertained

tained some faint Idea of God in respect to Essence. Wherefore, my Children, think with respect to Essence, and from Essence with respect to Person; for to think from Person concerning Essence is to think materially not only of Person but of Essence also, whereas to think from Essence concerning Person is to think spiritually also concerning Person. The ancient Gentiles, in consequence of thinking materially about God, and thereby of his Attributes also, not only made three Gods, but multiplied the Number almost to a hundred, for they made a separate God of every single Attribute. Know then that what is material cannot enter into what is spiritual, but what is spiritual may enter into what is material. The Case is similar in respect to thinking of our Neighbour, with relation to his external Form or Appearance only, and not with relation to his Quality or Character; and likewise in thinking of Heaven with relation to Place, and not with relation to Love and Wisdom, which are the Constituents of Heaven. The Case is the same too with all and every Thing contained in the Word; wherefore whoever entertaineth a material Idea of God, of his Neighbour, and of Heaven, cannot possibly understand any Part of its Contents; the Word is to him a dead Letter, and he appears at a Distance, whilst he is reading it, or meditating upon it, like a dead Horse. They whom ye saw descending from Heaven, and during their Descent appearing like dead Horses, were such as had closed up the rational Sight, with regard to Theological Subjects, or the spiritual Things of the Church, both in themselves and others, by this peculiar Tenet, That the Understanding ought to be kept bound in Obedience to Faith; not considering that the Understanding, when closed up by Religion, is rendered blind as a Mole, having nothing in it but mere Darknels, and that of such a Nature as to reject all spiritual Light, to prevent its Influx from the Lord out of Heaven, and to place a Stoppage against it in the sensual, corporeal, [Part or Nature], far beneath the rational [Part or Nature] in Matters of Faith, that is, to place it near the Nose, and to fix it in its Cartilage, by reason whereof it cannot afterwards so much as perceive the Odour of spiritual Things; whence some are reduced to such a State, that as soon as ever they perceive such spiritual Odour, they instantly fall into a Swoon; by Odour I mean Perception. These are they who make Three Gods; they say indeed, with respect to Essence, that God is One, but nevertheless when they pray according to their Faith, that God the Father would be merciful for the sake of the Son, and would send the Holy Ghost, it is manifest they make three Gods; and it is impossible they should do otherwise, whilst they pray to One to be merciful for the Sake of another, and to send a Third. Then the Master instructed them concerning the Lord, that He is the One Only God, in whom is a Divine Trinity.

624. THE FOURTH MEMORABLE RELATION.

Awaking once out of Sleep at Midnight, I saw in a certain Altitude towards the East, an Angel holding in his Hand a Paper, which by the Sun's shining upon it appeared perfectly white, and in the Middle of it contained Writing in golden Letters, and I saw written on it, **THE MARRIAGE OF GOODNESS AND TRUTH.** From the Writing issued forth a bright Radiance, which dispersed itself, and formed a broad Circle round about the Paper; this Circle, or surrounding Sphere of Brightness, appeared thence as the Morning-Star appeareth in the Time of Spring. After this I saw the Angel descending with the Paper in his Hand, and in his Descent the Paper appeared less and less lucid, and the Writing, which was **THE MARRIAGE OF GOODNESS AND TRUTH,** changed from a golden to a Silver Tinge, and afterwards to the Colour of Copper, then to that of Iron, and lastly to a rusty and cankered Hue; at length the Angel appeared to enter into a thick Mist, and to pass through the Mist, and light on the Earth, and there the Paper, notwithstanding the Angel still held it in his Hand, became invisible. This happened in the World of Spirits, to which all People are gathered immediately on their Decease; then the Angel addressing me, said, "Ask those who come this Way whether they see me, or any Thing in my Hand." At that Instant a great Multitude approached, some from the East, some from the South, some from the West, and some from the North; and I asked those who came from the East and South, who were such as had applied themselves in the World to the Study of Books and Letters, whether they saw any Person with me, or any Thing in his Hand? to which they all answered in the negative; then I asked the same Question of those who came from the West and the North, who were such as in the World had given easy Credit to the Opinions of the Learned, and they also answered in the negative. Nevertheless some of these latter, who in the World had lived in Simplicity of Faith under the Influence of Charity, or in some Degree of Truth from a Principle of Goodness, when the former Company was gone, said, That they saw a Man with a Paper, the Man handsomely dressed, and the Paper with written Characters upon it, and when they attended closer to it, they said, that they could read, **THE MARRIAGE OF GOODNESS AND TRUTH.** These latter addressed the Angel, and desired him to explain to them the Meaning of the Writing; and he said all Things that exist in the universal Heaven, and in the universal World, are by Creation nothing but the Marriage of Goodness and Truth, inasmuch as all and every Thing, whether animate or inanimate, whether living or not living, were created from the Marriage of Goodness and Truth, and to be the
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Subjects of that Marriage; there is not a single Thing existing, that was created to be a Subject of Truth alone, nor of Goodness alone, because neither without the other can be any Thing, but by Marriage they exist and become Something, which hath a Nature and Quality, according to the Nature and Quality of that Marriage. In the Lord God the Creator, Divine Good and Divine Truth are in their very perfect Substance; the (b) *Esse* of that Substance is Divine Good, and the Existence of that Substance is Divine Truth; and they are also in Him in their very perfect Union, for in Him they form one Infinite; inasmuch as these two Principles are one in God the Creator, therefore also they are one in all and every Thing created by him; by virtue of this Union also the Creator is joined in an eternal Covenant, or a kind of Marriage, with all Things that were made by him. The Angel further said, that the sacred Scripture, which was dictated by the Lord, is both in general, and in particular, a Marriage of Goodness and Truth, (according to what was said above, n: 248, to 253). And inasmuch as the Church, which is formed by Truths of Doctrine, and Religion, which is formed by Goodnesses of Life, according to Truths of Doctrine, are derived solely with Christians from the sacred Scripture, it must be evident that the Church also, both in general, and in particular, is a Marriage of Goodness and Truth.—What hath been observed above concerning the Marriage of Goodness and Truth, was observed also by the Angel concerning the MARRIAGE OF CHARITY AND FAITH, inasmuch as Goodness hath Relation to Charity, and Truth to Faith. As the Angel ended, he raised himself from the Ground, and piercing through the Mist he ascended into Heaven, and immediately the Paper shone as before according to the Degrees of his Ascent; and lo! then the Circle, which appeared before like the Morning-Star, sunk downwards, and dispelled the Mist which caused Darkness on the Earth, and a bright Sun-shine succeeded.

625. THE FIFTH MEMORABLE RELATION.

On a Time whilst I was meditating on the Lord's second Advent, there suddenly appeared a Beam of Light, which darting powerfully upon my Eyes, caused me to look upwards, and lo! the whole Heaven above me appeared luminous, and from the East to the West was heard a long continued GLORIFICATION, and an Angel stood near and said, "That Glorification is a Glorification of the Lord for his Advent, and is uttered by the Angels of

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(b) See Note, Vol I. Page 27, On the Divine *Esse* and *Existere*.

the Eastern and Western Heaven. From the Southern and Northern Heaven nothing was to be heard but a kind of soft and gentle Murmur; and whereas the Angel heard every Thing, he told me in the first Place, that those Glorifications and Celebrations of the Lord, were expressed from the Word; and presently he said, Now they glorify and celebrate the Lord in particular by these Words in the Prophet Daniel,—*Thou sawest Iron mixed with miry Clay, but they shall not cleave one to another; and in those Days shall the God of Heaven set up a Kingdom which shall never be destroyed; it shall break in Pieces and consume all these Kingdoms, but it shall stand for ever*,—Chap. ii. 43, 44. After this I heard as it were a Voice of Singing, and further in the East I saw a shining Light brighter than the former, and I asked the Angel what was the Subject of their Glorification in that Quarter? He said, These Words in Daniel,—*I saw in the Night Visions, and behold, One like THE SON OF MAN came with the Clouds of Heaven; and there was given Him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him; His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed*—Chap. vii. 13, 14. They are further celebrating the Lord, by these Words in the Revelations, *To Jesus Christ be Glory and Dominion for ever and ever; behold, He cometh with Clouds; He is Alpha and Omega, the Beginning and the Ending, the First and the Last, Which Is, Which Was, and Which Is To Come, the Almighty; I John heard this from THE SON OF MAN out of the Midst of the seven Candlesticks*—Chap. i. 5, 6, 7, 10, 11, 12, 13. xxii.—13. And also from Matt. xxiv. 30, 31. I looked again towards the Eastern Heaven, and it was illuminated on the right Side, and the luminous Splendour entered into the Southern Expanse, and I heard a sweet Sound, and asked the Angel, What is the Subject of their Glorification in that Quarter? He answered, These Words in the Revelations, *I saw a new Heaven, and a new Earth; and I saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND; and I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with MEN, and He will dwell with them. And the Angel talked with me and said, Come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE, and he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the Holy Jerusalem, Rev. xii.—xxi. 1, 2, 9, 10. Also these Words, I Jesus am the bright and Morning Star; and the Spirit and the BRIDE say, COME, and he said I COME QUICKLY: Amen; even so COME LORD JESUS, Rev. xxii. 16, 17, 20. After these and many more, there was heard a general Glorification from the East to the West of Heaven, and also from the South to the North; and I asked the*

Angel

Angel, What is now the Subject of Glorification? And he said these Passages from the Prophets, *All Flesh shall know that I JEHOVAH AM THY SAVIOUR AND THY REDEEMER*, Isaiah, xlix. 26. *Thus saith Jehovah the King of Israel, and his REDEEMER THE LORD OF HOSTS, I AM THE FIRST, AND THE LAST, AND BESIDE ME THERE IS NO GOD*, Chap. xlv. 6. *It shall be said in that Day, LO, THIS IS OUR GOD, we have waited for him and he will save us, THIS IS JEHOVAH WHOM WE HAVE EXPECTED,—xxv. 9. The Voice of him that crieth in the Wilderiness, prepare ye the Way of JEHOVAH, Behold, THE LORD JEHOVAH WILL COME WITH STRONG HAND, and shall feed his Flock like a SHEPHERD,—xl. 3, 5, 10. 11. Unto us a Child is born, unto us a Son is given, and his Name shall be called Wonderful, Counsellor, the mighty God, THE EVERLASTING FATHER, the Prince of Peace,—ix. 6. Behold the Days come, saith the Lord, that I will raise unto David a righteous Branch, who shall reign as a King, and this is his Name, JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6.—xxxiii. 15, 16. JEHOVAH IS HIS NAME, AND THY REDEEMER THE HOLY ONE OF ISRAEL, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED, Isaiah, liv. 5. IN THAT DAY JEHOVAH SHALL BE KING OVER ALL THE EARTH; IN THAT DAY THERE SHALL BE ONE JEHOVAH, AND HIS NAME ONE, Zec. xiv. 9. On hearing and understanding all these Things, my Heart exulted within me, and I went home with Joy, and there returned into the Body, from being in the Spirit, and wrote the Things which I had seen and heard.*



CHAP.



CHAPTER THE ELEVENTH.

ON

I M P U T A T I O N.

That Imputation, and the Faith of the present Church, which, it is said, alone justifieth, make One.

626. **T**HAT the Faith of the present Church, which it is said alone justifieth, is Imputation, or that Faith and Imputation in the present Church make one, is a Consequence of their mutual Connection and Dependence on each other, or of their mutual Insertion in each other, whereby each existeth and hath Being; for if Faith be spoken of without the Addition of Imputation, it is an empty Sound, and if Imputation be spoken of without the Addition of Faith, it also is an empty Sound, but if they are both spoken ~~both~~ of conjointly, then there resulteth something articulate, or distinct in the Expression, yet still incapable of being understood; in order therefore that the Understanding may have some Perception of its Meaning, there is Need of the Addition of a Third, which is the Merit of Christ, and hence resulteth a Meaning capable of being expressed with some Appearance of Reason, for the Faith of the present Church is, That God the Father imputeth the Righteousness of his Son, and sendeth the Holy Ghost to operate its Effects.

627. These Three therefore, Faith, Imputation, and the Merit of Christ, are one in the present Church, and may be called Triune, for in case one of the three be taken away, modern Theology would lose its Existence, inasmuch

inasmuch as it dependeth on the Three taken and perceived as One, just as a long Chain hangeth from a Hook to which it is fixed ; suppose, for Instance, you take away either Faith, or Imputation, or the Merit of Christ, then all that is said of Justification, of the Remission of Sins, of Vivification, of Renovation, Regeneration, Sanctification, and of the Gospel, of Free-will, of Charity and good Works, and even of Life eternal, would be like a desolate City, or like a Temple in Ruins, and Faith itself, with all its high Authority, would be annihilated, and thus the universal Church would become a Wilderness and a Desolation. Hence it is evident on what Kind of Pillar the House of God at this Day is founded, and that if this Pillar be pulled down, the House must fall like that Building, wherein the Lords of the Philistines with Three Thousand of the People were gathered together to be entertained with Sports, who all perished and died when Sampson pulled down the two Pillars thereof, Judges, xvi. 29. This is premised, in order to shew what hath already been proved, and what will be confirmed hereafter, that such Faith is not Christian Faith, by Reason of its Variance with the Word, and that the Imputation of such Faith is a vain Thing, because the merit of Christ is not imputable.

That Imputation, grounded in the Faith which now prevails, is of two Sorts, one of the Merits of Christ, and the other of Salvation in Consequence of such imputed Merit.

628. It is maintained throughout the whole Church, that Justification and consequent Salvation are wrought by God the Father through the Imputation of the Merit of Christ his Son, and that such Imputation is wrought of Grace, WHEN AND WHERE HE WILLETH, consequently of God's free Pleasure, and that such as have the Merits of Christ imputed to them are adopted into the Number of the Children of God ; and whereas the Leaders of the Church have not stirred a Step beyond such Imputation, or raised their Minds above it, by decreeing and establishing God's Election to be merely arbitrary, they have fallen into grievous fanatical Errors, and at length into that detestable one respecting Predestination, and likewise into this abominable conceit, that God doth not attend to the Actions of Man's Life, but only to the Faith inscribed on the Interiors of his Mind ; wherefore unless the Error respecting Imputation be abolished, Atheism would over-run the whole Christian World, and

in such Case the King of the bottomless Pit would reign over them, whose Name in the Hebrew Tongue is *Abaddon*, but in the Greek Tongue *Apollyon*, Revel: ix. 11. by *Abaddon* and *Apollyon* is signified a Destroyer of the Church by Falses, and by the bottomless Pit the Place where those Falses inhabit, as may be seen in the APOCALYPSE REVEALED, n. 421. 440. 442. from which it appears, that that one false Doctrine, and the Falses which follow it, over which that Destroyer reigneth, are in a continued and connected Series; for as was said above, the whole System of modern Theology depends on the Doctrine of Imputation, just as a long Chain hangeth from the Hook to which it is fixed, or as the Body with all its Members is dependant on the Head; and whereas this Doctrine of Imputation is every where prevalent, the Words spoken in Isaiah are fulfilled, where it is written, *The Lord will cut off from Israel Head and Tail; the ancient and the honourable, he is the Head, and the Prophet that teach^{eth} Lies, he is the Tail*, Chap: ix. 14, 15.

629. It is said that the Imputation of the present Church is two-fold, or double, not however as God, and Mercy towards All are double, but as God and Mercy towards some; or not like a Parent, and his Love towards all that are begotten of him, but like a Parent and his Love towards one or other of his Children; or not like the Divine Law, and its Commands, extended to all, but like the Divine Law, and its Commands, confined to a few; wherefore the Duplicity, or Doubleness, in one Case is extended, and undivided, but in the other confined, and divided; in the latter Case therefore it is truly Duplicity, or Doubleness, but in the former Unity, or Singleness; for it is asserted, that the Imputation of Christ's Merit is of arbitrary Election, and that to such as are so elected it is an Imputation of Salvation, consequently that some are adopted, and the rest rejected; which would be like God's exalting some into Abraham's Bosom, and delivering up some as a Prey to the Devil; whereas the Truth is that the Lord never rejecteth or delivereth any Man to the Devil, but that Man rejecteth and delivereth up himself.

630. Add to this, that modern Imputation taketh away from Man all power of acting in spiritual Things from any Principle of free Determination, and doth not even leave him the small Ability of shaking off Fire from his Cloaths, and securing his Body from Hurt, or of applying Water to extinguish the Flames of his House, and of assisting his Family to make their Escape, when nevertheless the Word, from Beginning to End, teacheth, that every one should shun Evils because they are of the Devil,
and

and from the Devil, and should do such Things as are good, because they are of God, and from God, and that he should do them of himself through the Lord's Operation. But modern Imputation, in Order to prevent any thing of Man entering into the Merit of Christ, disalloweth all such Power of Acting as fatal to Faith and Salvation, which Conceit hath given Birth to this Satanical [Position], That Man is altogether impotent in spiritual things, which is the same Thing as if it should be said, Walk forwards, although thou hast not a Foot to walk on; Wash thyself, notwithstanding both thy Hands are cut off; Practise what is good, but yet lie asleep; Feed thyself, but without a Tongue; it is also the same Thing, as to suppose a Will given which is not Will; and might not any one in such a Case reasonably object, and say, I am not able to do such Things, any more than the Pillar of Salt was into which Lot's Wife was turned, or than Dagon the God of the Philistines was, when the Ark of God was introduced into his Temple? besides I fear, lest, as that God lost his Head, and the Palms of his Hands were found lying on the Threshold, 1. Sam: v. 4. so also it would happen unto me; nor have I any more Power to act, in such a Case, than (k) Beelzebub the God of Ekron had who according to the Signification of his Name, can only drive away Flies. That such Impotence in spiritual Things is believed at this Day, may be seen from the Extracts above, in the Chapter on Free-will, n. 464.

631. With Respect to the Duplicity, or two-fold Nature of that Imputation concerning the Salvation of Mankind, which is an arbitrary Imputation of Christ's Merit, and an Imputation of Salvation in Consequence thereof, the Maintainers of such Doctrine are divided in their Sentiments; some hold, that such Imputation is absolute, and of free Power, and taketh Place with those whose external or internal Form is pleasing and agreeable; others again insist, that Imputation is of Prescience, or Fore-Knowledge, and taketh Place with those, into whom Grace hath been infused, and to whom that Faith can be applied: but still these two Opinions have one and the same Object in View, and are like the two Eyes fixed on the same Stone, or like the two Ears attending to the same Tune; at first Sight indeed it appears as if they had different Ends and Meanings, but nevertheless they will be found ultimately to unite, and to have the same Scope and Intention; for whereas they both assert Man's absolute Impotence in spiritual Things, and both exclude from Faith all human Agency, it follows, that

(k) Beelzebub in the Original signifies *the God of the Fly*.

that the Grace receptive of Faith, be it infused arbitrarily, or of Foreknowledge, is a like Election ; for supposing the Grace, which is called preventing Grace, to be universal, Man's Application by virtue of some Power of his own must needs be added thereto, which nevertheless is in both Cases rejected as leprous and unclean. Hence it is that no one knoweth whether that Faith be given him of Grace, any more than a Stock or a Stone, or what its Nature and Quality were when it was infused, inasmuch as no Sign or Evidence thereof is left, when Charity, Piety, a Purpose to lead a new Life, and a free Power of doing Good or Evil, are denied to Man; the Evidences generally adduced of the Existence of that Faith in Man, are altogether ludicrous, and not unlike the Auguries of the Ancients taken from the Flying of Birds, or the Prognostications of Astrologers from the Stars. Such Sort of Evidences, and others still more ludicrous, are a Consequence of the Lord's supposed imputed Righteousness, which together with the Faith that is called such Righteousness, is assigned over to an elect Person.

That the Faith, which is imputative of the Merit and Righteousness of Christ the Redeemer, first took its Rise from the Decisions of the Councils of Nice, concerning Three Divine Persons existing from Eternity, which Faith, from that to the present Time, hath been received by the whole Christian World.

632. With respect to the Council of Nice, it was called by the Emperor Constantine the Great, at the Instance, and by the Advice of Alexander, Bishop of Alexandria, and consisted of all the Bishops in Asia, Africa, and Europe, who met together in his Palace at Nice, a City of Bithynia ; the Intention of this Council was to evince and condemn, from the Authority of the Holy Scriptures, the Heresy of Arius, a Presbyter of Alexandria, who denied the Divinity of Jesus Christ ; this happened in the Year of Christ 318. That the Members of that Council agreed in this Determination, that Three Divine Persons, Father, Son, and Holy Ghost, have existed from Eternity, may appear plainly from the two Creeds, called the Nicene and Athanasian ; in the Nicene Creed it is written, *I believe in one God, the Father Almighty, Maker of Heaven and Earth ; and in One Lord Jesus Christ the only begotten Son of God, begotten of the Father before all Worlds, God of God, of one Substance with the Father, who came down from Heaven, and*
was

was incarnate by the Holy Ghost, of the Virgin Mary; and I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified. In the Athanasian Creed it is said, This is the Catholic Faith, that we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance; for there is one Person of the Father, another of the Son, and another of the Holy Ghost. But whereas we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three Gods, or three Lords, that is, it is allowable to acknowledge three Gods, and three Lords, but not to say there be three Gods or three Lords; and the Reason assigned in the latter Case is, because Religion forbids it, and in the former, because Verity or Truth dictates it. This Athanasian Creed was composed, after the Council of Nice, by one or more of the Members who were present at that Council, and was also then received as Œcumenical or Catholic. Hence it is evident, that at that Time it was decreed and determined, that the Existence of three Divine Persons from Eternity ought to be acknowledged, and that although each Person singly by himself is God, yet nevertheless they ought not to be called three Gods, or three Lords, but One.

633. That a Belief in Three Divine Persons hath been generally received since that Time, and hath been confirmed and preached by all Bishops, Prelates, Rulers of the Church, and Presbyters, even to the present Age, is an acknowledged Fact; and whereas a mental Persuasion concerning three Gods hath thence resulted, it was impossible for any other System of Faith to be conceived, or formed, but what was applicable to those three Persons in their respective Orders; as for Instance, that God the Father ought to be approached and implored to impute the Righteousness of his Son, or to be merciful for the Sake of his Son's Sufferings on the Cross, and to send the Holy Ghost in Order to operate the mediate and ultimate Effects of Salvation. This Faith is a Birth sprung from the two Creeds abovementioned, which however, when stripped of its Swaddling Cloaths, exhibits to view, not one, but three Persons, at first indeed joined together as in close Embraces, but presently separated from each other, in consequence of this Decree concerning them, that they are joined in Essence, but divided with respect to their particular Agencies, such as Creation, Redemption, Operation, or Imputation, imputed Righteousness and the Power to render it efficacious; and this is the Reason, why, notwithstanding their having compounded one God of three, yet they have not made one out of three Persons, lest the Idea of three Persons should be obliterated; for so long as each Person

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singly is believed to be God, according to the Assertion in the Creed, supposing in this Case the three Persons to be made One, the whole House founded as it were upon three Pillars, must fall to the Ground. The Reason why the above-mentioned Council introduced three Divine Persons as existing from Eternity, was, because they did not rightly search into, and examine the Word, and consequently could find no other Asylum against the Arians; and the Reason why afterwards they compounded one God of those three Persons, each whereof was declared singly by himself to be God, was, from an Apprehension lest they should be charged and reproached by every rational and religious Person in the three Quarters of the Globe, as asserting a Belief in three Gods. The Reason why they formed a System of Faith applicable to Three in successive Order was, because no other System of Faith could possibly be consistent with the Principles they had established; add to this, that supposing one of the three to be omitted in such Application, the Mission of the third could not take Place, and consequently all Operations of Divine Grace must be unprofitable.

634. But the Truth shall be published.—When a Belief in three Gods was introduced into Christian Churches, as hath been the Case since the Council of Nice, all the Good of Charity, and all the True of Faith were instantly banished, being utterly inconsistent with the mental Worship of three Gods, and the Lip-worship of one God at the same Time; for in such Case the Mind denieth what the Mouth speaketh, and the Mouth denieth what the Mind conceiveth, the Consequence whereof is, that neither a Belief in three Gods, nor in One, can any longer exist. Hence it is evident that the Christian Temple, since that Time, hath not only tottered on its Foundations, and been full of Chinks and Clefts, but hath also fallen down and become a Heap of Ruins; and since that Time the Well of the bottomless Pit hath been open, from whence the Smoke as of a great Furnace hath ascended, whereby the Sun and the Air have been obscured, and from which Locusts have come out upon the Earth, Rev. ix. 2, 3. See an Explanation of these Expressions in the APOCALYPSE REVEALED. Nay, since that Time the Desolation foretold by Daniel began and encreased, Matt. xxiv. 15. And to that Faith and its Imputation the Eagles were gathered together, verse 28, of the same Chapter; by Eagles in that Passage are meant the Lynx-eyed, or sharp-sighted Primates of the Church. It may be urged perhaps, in Favour of the Doctrine of three Divine Persons, that the Council which established it, was composed of a great Number of Bishops, and dignified Persons, who were unanimous in their Sentiment concerning it; but how little is such Authority and Unanimity of a general Council to be depended on!

on! when the Romish Councils have been alike unanimous in decreeing and establishing the Pope's Vicarship, the Invocation of Saints, the Adoration of Images and of Bones, the Division of the holy Eucharist, Purgatory, Indulgencies, &c. And when the Council of Dort unanimously confirmed the abominable Doctrine of Predestination, and extolled it as the Palladium of Religion. But you, my Reader, depend not on Councils, but believe the Holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is, that is the very Divine Truth therein.

635. I shall conclude the present Article with the Discovery of this *Ar-
canum*. The Consummation of the present Church is described in seven Chapters of the Revelations, in like Manner as the Devastation of Ægypt is described, and both by similar Plagues, each whereof spiritually signified some particular False, which forwarded its Devastation even to its complete Destruction, on which Account also the present Church, which at this Day is destroyed, is in a spiritual Sense called Ægypt, Rev. xi. 8. The Plagues in Ægypt were these; the Waters were turned into Blood, in consequence whereof every Fish died, and the Rivers stank, Exod. vii. the same is said in the Revelations, chap. viii. 8.—xvi. 3. By Blood is signified Divine Truth falsified, as may be seen in the APOCALYPSIS REVELATA, n: 379, 404, 681, 687, 688; and by the Fish which died, are signified in like Manner Truths in the natural Man, n: 290, 405. Frogs came up over all the Land of Ægypt, Exod. viii. Frogs also are mentioned in the Revelations, chap. xvi. 13. By Frogs are signified Reasonings originating in a Desire to falsify Truths, as may be seen, APOC. REVEL. n: 702. In Ægypt noxious Boils or Sores broke out upon Man, and upon Beasts, Exod. ix. the same is said in the Revelations, chap. xvi. 2; by Boils or Sores are signified interior Evils and Falses destructive of Goodness and Truth in the Church, as may be seen in the APOC. REVEAL. n: 678. In Ægypt there was great Hail mixed with Fire, Exod. ix. the same is said in the Revelations, chap. viii. 7.—xvi. 21. Hail signifieth the infernal False, see APOC. REVEAL. n: 399, 714. Upon Ægypt were sent Locusts, Exod. x. so also in the Revelations, chap. ix. 1, to 11. Locusts signify Falses in the (1) extreme Parts, see APOC. REVEAL. The Land of Ægypt was covered with grievous Darknes, Exod. x. Darknes is also spoken of in the Revelations, chap. viii.

(1) By the *extreme Parts* here spoken of are meant the extreme Parts of the Life of Man, such as belong to the sensual Nature, which being possessed by Falses are closed up thereby against all Admission of Heavenly Light, and thus become filthy and infernal.

[See APOC. REVEALED.]

viii. 12. Darknes signifieth Falses arising either from Ignorance or from false Notions in Religion, or from Evils of Life, see APOC. REVEAL. ii: 110, 413, 695. The Ægyptians, it is written, perished at last in the Red-Sea, Exod. xiv. In the Revelations, it is said that the Dragon and false Prophets perished in the Lake of Fire and Brimstone, chap. xix. 20.—xx. 10. both the Red Sea and that Lake signify Hell. The Reason why the same Things are mentioned concerning Ægypt and the Church, whose Consummation and End are described in the Revelations, is, because by Ægypt is meant the Church, which in its Beginning was excellent and praise-worthy, wherefore Ægypt, before its Church came to Devastation, is compared with the Garden of Eden, and with the Garden of Jehovah, Gen. xiii. 10. Ezek. xxxi. 8, 9. and is also called the Corner-stone of the Tribes, the Son of the Wife, and of ancient Kings, Isaiah xix. 11, 13. More may be seen on this Subject concerning Ægypt and its primeval State, and in its State of Devastation, in the APOC. REVEAL. ii: 503.

That Faith imputative of the Merit of Christ was not known in the Apostolic Church, which preceded the Council of Nice, nor is it declared or signified in any Part of the Word.

636. The Church which preceded the Council of Nice was called the Apostolic Church, which was large, and extended over three Quarters of the Globe, as appears from the Territories of the Emperor Constantine the Great, who was a Christian, and zealous in Favour of his Religion, and who had Rule, not only over several Kingdoms of Europe, but also over many Nations bordering upon Europe; wherefore, as was observed above, he convened the Bishops of Asia, Africa, and Europe, to his Palace at Nice, a City of Bythinia, in order to purge his Empire of the scandalous Doctrines of Arius. This was done of the Divine Providence of the Lord, because if the Lord's Divinity be denied, the Christian Church immediately expires, and becometh like a Monument adorned with the Epitaph of a dead Person. The Church which existed before this Period was called Apostolic, and the distinguished Writers of that Church were called Fathers, and the true Christians that composed it were stiled Brethren. That this Church did not acknowledge three Divine Persons, and consequently did not acknowledge a Son of God from Eternity, but only a Son of God born in Time, is plain from the Creed received in that Church, and thence called Apostolic, or the Apostle's Creed, where it is said, *I believe in God the Father Almighty,*

Almighty, Maker of Heaven and Earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, &c. Here it is evident that that Church acknowledged no other Son of God but what was conceived of the Holy Ghost, and born of the Virgin Mary, and maketh no Mention of any Son of God born from Eternity. This Creed, like the two others, hath been received as purely Catholic, by the whole Christian Church, to the present Day.

637. That in that primitive Time all Christians throughout the World acknowledged that the Lord Jesus Christ was God, to whom all Power was given in Heaven and Earth, and who had Power over all Flesh, according to his own Words, Matt. xxviii. 18. John, xvii. 7. And that they believed on him according to his Command from God the Father, John, iii. 15, 16, 36.—vi. 40.—xi. 25, 26. is also very evident from the Circumstance of the Emperor Constantine the Great, convening all Bishops, in order to evince and condemn the Heresy of Arius and his Adherents, who denied the Divinity of the Lord the Saviour, born of the Virgin Mary; this indeed they effected, but eager to avoid a Wolf, they fell into the Jaws of a Lion, by supposing a Son of God from Eternity, who descended and assumed the Humanity, imagining that thus they should assert, and re-establish the Lord's Divinity; not knowing that God Himself, the Creator of the Universe, descended that he might become a Redeemer, and thereby a Creator anew, according to these plain Declarations in the old Testament, Isaiah, xxv. 9.—xl. 3, 5, 10, 11.—xliii. 24.—xliv. 6, 24.—xlvii. 4.—xlviii. 17.—xlix. 7, 26.—lx. 16.—lxiii. 16. Jere. l. 33. Hof. xiii. 4. Psalm xix. 15.

638. That Apostolic Church in consequence of worshipping the Lord God Jesus Christ, and God the Father in Him at the same Time, may be likened to the Garden of God, and Arius, who at that Time arose, to the Serpent sent from Hell, and the Council of Nice, to the Wife of Adam, who offered Fruit to her Husband, and persuaded him to eat it, after which Act they appeared to themselves naked, and covered their Nakedness with Fig-leaves; by their Nakedness is meant the Innocence which they before possessed, and by Fig-Leaves the Truths of the natural Man which were successively falsified. That primitive Church may also be compared with Twilight, and the Morning, from which the Day advanced to the Tenth Hour, when a thick Cloud intervened, and brought on Even-tide, and afterwards Night, at which Time the Moon arose and shone upon some, by whose Light they had some small Discernment of the Word,

and its Contents, whilst others went on even to Midnight Darkneſs, till they entirely loſt Sight of the Divinity of the Lord's Humanity, notwithstanding what Paul ſaith, *That in Jeſus Chriſt dwelleth all the Fullneſs of the Godhead bodily*, Colof. ii. 9. And what John ſaith, *That the Son of God ſent into the World is the true God and eternal Life*, 1 Epistle, v. 20, 21. The Primitive, or Apoſtolic Church could never have conceived that a future Church would ſucceed, which ſhould worſhip many Gods with the Heart, and One with the Lips; which ſhould ſeparate Charity from Faith; the Remiſſion of Sins from Repentance, and Application to Newneſs of Life; and which ſhould maintain a total Impotence in ſpiritual Things; and leaſt of all, that a Perſon called Arius ſhould exalt himſelf in Support of his Doctrines, and riſe again after his Death, and exerciſe a ſecret Influence even to the End.

639. That the Word never implieth, or ſuppoſeth a Faith imputative of Chriſt's Merit, may appear plain from this Circumſtance, that ſuch a Faith was never known in the Church until the Nicene Council introduced three Divine Perſons as exiſting from Eternity; and when this Faith was introduced and publiſhed throughout the Chriſtian World, every other Faith was rejected, and ſhut up in Darkneſs; wherefore whoſoever under ſuch Circumſtances readeth the Word, and ſeeth Faith, Imputation, and the Merit of Chriſt, he falleth of Himſelf into that Belief, which he imagineth to be the only one that exiſteth, as he who readeth only one Page of a Book and there ſtoppeth, without turning over and proceeding to another, receiveth only the Contents of that one Page. Or as one who perſuadeth himſelf of the Truth of ſome particular Opinion, notwithstanding it be falſe, and confirmeth that alone, miſtaking in ſuch Caſe what is falſe for what is true, and what is true for what is falſe, he would afterwards deride and hiſs at every one who ſhould pretend to oppoſe his favourite Notion, and would call him a Fool; for his Mind, totally immerſed in ſuch Perſuaſion, acquireth a Calloſity or Hardneſs, which rejecteth as heterodox whatſoever doth not ſquare with his Orthodoxy ſo called; his Memory alſo is like a Piece of Paper, on which nothing is written but this ſingle prevailing Theological Doctrine, ſo that there is no Room for any Thing elſe to be inſerted, the Conſequence whereof is, that he rejecteth other Doctrines, as the foaming Mouth caſteth out its Froth. For Inſtance, tell a confirmed Naturaliſt, who believeth either that Nature created herſelf, or that God exiſted after Nature, or that Nature and God are One, that ſuch Conceits are full of Contradiction, and he will conſider you either as deluded by fabulous Devices of the Clergy, or as a Perſon of a ſimple Mind, or of a ſlow Underſtanding,

ing, or as one who hath lost his Senses; the same is true in all other Cases where Opinions are fixed by Persuasion and Confirmation; they appear at length like painted Hangings fastened with many Nails to a Wall patched up with old unhewn Stones.

That the Imputation of the Merit and Righteousness of Christ is a Thing impossible.

640. In order to know that the Imputation of the Merit and Righteousness of Christ is impossible, it is necessary to know what his Merit and Righteousness mean. The Merit of our Lord the Saviour is Redemption, the Nature and Quality whereof we have considered above, n: 114, to 133. and there shewed that it consisted in subduing the Hells, and the orderly Arrangement of the Heavens, and the subsequent Re-establishment of the Church, and consequently that Redemption was a Work purely Divine. In the same Place it was also shewn, that by Redemption the Lord put himself in a Capacity of regenerating and saving all such as believe on him, and do his Commandments, and that without Redemption no Flesh could have been saved. Inasmuch then as Redemption was a Work purely Divine, and of the Lord alone, and this is his Merit, it follows, that it can no more be applied, ascribed, or imputed to any Man, than the Creation and Preservation of the Universe can, for Redemption was a Kind of Creation of the Angelic Heaven anew, and also of the Church. That the present Church ascribed this Merit of the Lord the Redeemer to such as obtain Faith by Grace, is plain from their Tenets, whereof this is one of the chief; for it is asserted by the Dignitaries of this Church and by their Dependants, whether they be of the Roman-Catholic or of the Reformed Churches, that by Imputation of the Merit of Christ, such as have obtained Faith are not only reputed just and holy, but also are so, and that their Sins are not Sins in God's Sight, because they are remitted, and themselves justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in Heaven. That the whole Christian Church at this Day maintaineth this same Doctrine, is manifest from the Council of Trent, the Augustine and Augsburgh Confessions, and the annexed Comments thereupon, which are generally received. And what else can be supposed to flow from the above Tenets, when transferred to the above Faith, but that the Possession of that Faith is the Merit and Righteousness of the Lord, consequently that its Possessor is a Christ in another Person; for it is asserted, that Christ Himself is Righteousness,

ousness, and that that Faith is Righteousness, and that Imputation, by which is also meant Addication and Application, maketh the Possessors of that Faith just and holy, not in Appearance only but in Reality. Add only (m) TRANSCRIPTION to such Imputation, Addication, and Application, and you will be a true Pope, the Vicar of Jesus Christ.

641. Whereas then the Merit and Righteousness of Christ, are Things purely Divine, and whereas Things purely Divine are such, that supposing them applied and ascribed to Man, he would instantly die away and be consumed like a Stick cast into the Body of the Sun, so that scarce his Ashes would remain, therefore the Lord with his Divine [Proceeding] approacheth to Angels and to Men, by a Light tempered and moderated according to the Faculties and Qualities of each, consequently by a [Medium] adequate and accommodated to each; in like Manner he approacheth by Heat. In the spiritual World there is a Sun, in the Midst whereof is the Lord; from that Sun he entereth by an Influx of Light and Heat into the whole spiritual World, and into all that dwell therein, and is the Source of all the Light and Heat that are in that World; the Lord from the same Sun entereth also with an Influx of the same Light and Heat into the Souls and Minds of Men; that Heat in its Essence is His Divine Love, and that Light in its Essence is His Divine Wisdom, which Light and Heat the Lord adapteth to the Faculty and Quality of every recipient Angel and Man, and this is effected by Means of Airs or spiritual Atmospheres, which convey and transfer such Light and Heat; the very essential Divine [Proceeding] immediately encompassing the Lord constituteth that Sun. This Sun is distant from the Angels, as the Sun of the natural World is from Men, in order to prevent its touching them with its naked, and consequently immediate Rays, for in such Case they would be consumed, as was said above, like a Stick cast into the Body of the Sun. Hence it may appear, that the Merit and Righteousness of the Lord, being Things purely Divine, cannot possibly by any Method of Imputation be applied to any Angel or Man; nay, supposing a single Spark thereof, without the above-mentioned Temperament, to touch them, they would instantly be tortured like Persons in the Agonies of Death, being seized with Convulsions in their Limbs, and Wildness in their Eyes, and thus would at length expire. This Fact was made known to

(m) By *Transcription* is here meant the transcribing or transferring to Man some Part or Quality of the Divine Nature of Jesus Christ, according to the Idea of the Romish Church, That the Divine Power of the Lord is transferred to the Pope, by virtue whereof he is the Lord's Vicar.

to the Israelitish Church by the Revelation of this Truth, that no one can see God and live. The Sun of the spiritual World, such as it was after that Jehovah God assumed the Humanity, and added to it Redemption, and new Righteousness, is described in these Words in Isaiah, *The Light of the Sun shall be seven-fold, as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People*, chap. xxx. 26. in which Chapter the Coming of the Lord, is spoken of from Beginning to End. What would be the Consequence of the Lord's coming down and approaching any wicked Person, is described by these Words in the Revelations, *They hid themselves in the Dens, and in the Rocks of the Mountains, and said to the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb*, chap. vi. 15, 16. It is called the Wrath of the Lamb, because the Terror and Torment that attend the Lord's Approach to the Wicked, appear to them like Wrath. This Fact will admit of still more corroborating Proof from this Circumstance, that in case any wicked Person is admitted into Heaven, where Charity and Faith towards the Lord prevail, his Eyes are immediately seized with Dimness, his Mind with Giddiness and Insanity, his Body with Pain and Torment, and he becometh thus like a dying Person; and what then may we conceive would be the Case, supposing the Lord Himself with his Divine Merit, which is Redemption, and with his Divine Righteousness, to enter into Man? Even the Apostle John could not endure the Presence of the Lord, for it is written, *That when he saw the Son of Man in the Midst of the seven Candlesticks, he fell at his Feet as dead*, Rev. i. 17.

642. It is said in the Decrees of the Councils, and in the Articles of the Confessions, to which the Reformed subscribe, that God, by the infused Merit of Christ justifieth the Wicked, when yet it is impossible for the Goodness of any Angel to be communicated, much less to be joined to a wicked Person, but it is immediately rejected, and reboundeth, like an elastic Ball thrown against a Wall, or is absorbed like a Diamond thrown into Mud; nay, supposing any Spark of true Goodness to be intruded, it would be like a Pearl fixed in a Swine's Snout; for how plain is it to see, that Mercy cannot be injected into Unmercifulness, Innocence into Revenge, Love into Hatred, Concord into Discord, but it would be like mixing Heaven and Hell together! The unregenerate Man, as to his Spirit, is like a Panther, or like an Owl, and may be likened to a Thorn or a Nettle, but a regenerate Man is like a Sheep, or like a Dove, and may be likened to an Olive-Tree or a Vine; consider then, I pray, how can a Man-panther be

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verted into a Man-sheep, or an Owl into a Dove, or a Thorn into an Olive-Tree, or a Nettle into a Vine, by any Imputation, Addication, or Application of Divine Righteousness, which would rather condemn than justify? Must it not be necessary, in order to such Conversion, that the bestial [Properties] of the Panther and the Owl, or the noxious [Properties] of the Thorn and Nettle, be first removed, and instead thereof [Properties] truly human and innocent be implanted? How this is effected, the Lord teacheth in John, chap. xv. 1, to 7.

That there is such a Thing as Imputation, but then it is an Imputation of Good and of Evil, and at the same Time of Faith.

643. That there is an Imputation of Good and of Evil, which Imputation is meant in the Word, wheresoever it is mentioned, appears from innumerable Passages therein, which indeed were before in Part adduced; in order however to make the Point more clear, and shew that no other Imputation existeth, we shall here also adduce some further Quotations from the Word, as follows, *The Son of Man shall come, and then shall he reward every Man according to his Works*, Matt. xvi. 27. *A Book was opened, which is the Book of Life, and all were judged according to their Works*, Rev. xx. 12, 13. *Behold I come quickly, and my Reward is with me, to give every Man according as his Work shall be*, Rev. xxii. 12. *And I will punish them for their Ways, and reward them for their Doings*, Hosea, iv. 9. Zec. i. 6. Jer. xxv. 14.—xxxii. 19. *God, in the Day of his Wrath and righteous Judgment, will render to every Man according to his Deeds*, Rom. ii. 5, 6. *We must all appear before the Judgment-seat of Christ, that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10. No other Law of Imputation existed at the Beginning of the Church, nor will any other exist at the End of it. That no other Law of Imputation existed at the Beginning of the Church, is plain from the Case of Adam and his Wife, in that they were condemned because they committed Evil in eating of the Tree of the Knowledge of Good and Evil, Gen. ii. and iii. and that no other will exist at the End of the Church is plain from these Words of the Lord, *When the Son of Man shall come in the Glory of his Father, then shall he sit on the Throne of his Glory, and shall say to the Sheep on his right Hand, Come ye Blessed, receive the Kingdom prepared for you from the Foundation of the World; for I was an hungered, and ye gave me to eat; I was thirsty and ye gave me to drink; I was a Stranger* and

and ye took me in; naked and ye cloathed me; I was sick and ye visited me; I was in Prison and ye came unto me. But to the Goats on his left Hand, because they never practised what was good, Depart from me, ye Cursed, into everlasting Fire prepared for the Devil and his Angels, Matt. xxv. 33, &c. Hence every one may see with open Eyes, that there is such a Thing as the Imputation of Good and of Evil. The Reason why there is an Imputation of Faith also is, because Charity, which hath Relation to what is Good, and Faith, which hath Relation to what is true, exist together in good Works, and that unless they exist together therein, Works are not good, as may be seen above, n: 373, to 377. wherefore James saith, *Was not Abraham, our Father, justified by Works, when he had offered Isaac his Son upon the Altar? Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for Righteousness, chap. ii. 21, 22, 23.*

644. The Reason why the Leaders of the Church and their Dependants interpreted the Imputation mentioned in the Word to mean an Imputation of Faith, on which the Righteousness and Merit of Christ are inscribed, and thereby ascribed to Man, is, because during a Period of fourteen Centuries, that is, since the Council of Nice, they were not willing to become acquainted with any other Faith; in consequence whereof this Faith alone hath fixed its Residence in their Memories, and thence in their Minds, as an organized Existence, which since that Time hath borrowed Light, such as proceedeth from a Fire in the Night-time, by virtue of which Light that Faith appeared like real Theological Truth, having all Things else dependent upon it in a regular Series, which must needs fall to Pieces, supposing that Head, or that Pillar to be removed. Wherefore in case they should think of any other but that imputative Faith, whilst they read the Word, that one Light, with all their Theology, would be extinguished, and Darkness would arise, so as to overspread the whole Christian Church, and make it vanish away and disappear, till it was left *as a Stump of Roots in the Earth, when the Tree is cut down and destroyed, until seven Times pass over it, Dan. iv.* What one Person of any Pre-eminence in the Church, when that Faith is objected to and opposed, doth not stop his Ears as with Wool, lest he should hear any Thing said to contradict and lessen its Authority? But you, my Reader, open your Ears, and read the Word, and you will perceive plainly a different kind of Faith and Imputation from any you have heretofore received and embraced.

645. It

445. It is a wonderful Thing, that notwithstanding the Word from Beginning to End is full of Proofs and Confirmations, that his own Good or Evil is Imputed to every one, yet the Teachers of Religion in Christendom have closed up their Ears as with Wax, and have anointed their Eyes, as with Eye-Salve, so that they have never heard or seen, nor do still hear or see, any other Imputation than of their own particular Faith abovementioned; and yet that Faith may rightly be compared with a Disorder of the Eye called a GUTTA SERENA, which is an absolute Blindness of the Eye, arising from an Obstruction of the Optic Nerve, in which Case the Eye still appears as if it saw perfectly; in like Manner such as maintain that Faith, walk as with their Eyes open, and appear to others as if they saw all things, when nevertheless they see Nothing, inasmuch as Man knoweth Nothing concerning that Faith during its Admission into him, he being at that Time like a Stock or a Stone, nor doth he know afterwards whether it abide in him, or not, or what its Contents are, or whether in Reality it containeth any thing or Nothing; yet in Process of Time he seeth that Faith bringing forth and producing the noble Offspring of Justification, viz. Remission of Sins, Vivification, Renovation, Regeneration, Sanctification, when still he neither hath seen, nor can see any Sign or Token of those Graces.

646. That Good which is Charity, and Evil which is Iniquity, are Imputed after Death, is a Fact which hath been evinced to me by general Experience concerning the Condition of those who pass from this World into another; every one, after some Days Abode in the World of Spirits, is examined as to his true Nature and Quality, particularly with Respect to his Religion in the former World, which done, the Examiners make their Report in Heaven, and then he is translated to his like, consequently to his own, and this is the Imputation which taketh Place in another World. That there is an Imputation of Good to all that are in Heaven, and an Imputation of Evil to all that are in Hell, was clear to me from the orderly Arrangements of each by the Lord; the universal Heaven is arranged into Societies according to all the Varieties of the Love of Goodness, and the Universal Hell according to all the Varieties of the Love of Evil. In like Manner the Church on Earth, as corresponding with Heaven, is under an orderly Arrangement by the Lord; its Goodness is Religion. Moreover enquire of any Person in any Quarter of the Globe, endowed with a religious and at the same Time with a reasonable Soul, what Kind of People he believeth will go to Heaven, and what Kind to Hell, and he will certainly reply, That such as do Good will go to

to Heaven, and such as do Evil will go to Hell. Besides how plain is it to see that every true Man loveth another Person, or a Society of Persons, or a State, or a Kingdom for the Good that is in them, nay, not only that he loveth Men according to this Rule, but also Beasts, and even inanimate Things, as Houses, Possessions, Lands, Gardens, Trees, Woods, &c. and even Metals and Stones for their Goodness and Uses, because Goodness and Use are One! How much more then must the Lord love individual Men and the Church for their Goodness!

That the Faith and Imputation of the New Church cannot abide together with the Faith and Imputation of the former Church, and that in case they abide together, such a Collision and Conflict will ensue, as will prove fatal to every Thing that relateth to the Church in Man.

647. The Reason why the Faith and Imputation of the New Church cannot abide together with the Faith and Imputation of the former or present Church is, because they do not agree together in one third, no not in one tenth Part of their Doctrines. For the Faith of the former Church teacheth, that three Divine Persons have existed from Eternity, each whereof singly or by himself is God, as so many Creators; but the Faith of the New Church teacheth, that only one Divine Person, consequently only one God hath existed from Eternity, and that there is no other God besides Him. The Faith of the former Church therefore hath maintained the Existence of a Divine Trinity, divided into three Persons; but the Faith of the new Church maintaineth the Existence of a Divine Trinity united in one Person. The Faith of the former Church was directed towards a God invisible, unapproachable, and with whom there could be no Conjunction, the Idea formed of him being like that of Spirit, which is like an Idea of Æther or of Wind; but ~~the~~ the Faith of the new Church is directed towards a God visible, approachable, and capable of Conjunction, in whom the invisible and unapproachable God dwelleth as the Soul doth in the Body, and of whom an Idea may be formed as of a Man, because the one God who existed from Eternity was made Man in Time. The Faith of the former Church attributeth all Power to an invisible God, and none to a visible one, for it insisteth that God the Father imputeth Faith, and thereby conferreth eternal Life, and that the visible God only intercedeth, and that both, or according to the Greek Church, God the Father alone giveth to the Holy

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Ghost, (who is a third self-existing God) all Power of operating the Effects of that Faith; but the Faith of the new Church attributeth to the visible God, in whom the Invisible dwelleth, all Power of imputing, and also of operating the Effects of Salvation. The Faith of the former Church is directed principally towards God as Creator, and not towards Him at the same Time as a Redeemer, and Saviour; but the Faith of the new Church is directed towards one God, who at the same Time is Creator, Redeemer, and Saviour. The Faith of the former Church insisteth, that when Faith is once given and imputed, Repentance, Remission of Sins, Renovation, Regeneration, Sanctification, and Salvation, follow of themselves, without any Thing of Man being mixed or joined together with them; but the Faith of the new Church teacheth Repentance, Reformation, Regeneration, and the Remission of Sins thereby, through Man's Co-operation. The Faith of the former Church asserteth the Imputation of Christ's Merit, as embraced by Faith conferred; but the Faith of the new Church teacheth an Imputation of Good and of Evil, and at the same Time of Faith; and that this Imputation is agreeable to holy Scripture, whereas the other is contrary thereto. The former Church maintaineth a Giving of Faith, wherein is the Merit of Christ, whilst Man is as a Stock or a Stone, and likewise asserteth a total Impotence in spiritual Things; but the new Church teacheth a Faith altogether different, directed not to the Merit of Christ, but towards Jesus Christ Himself as God, as Redeemer and Saviour, asserting a Freedom of Will in Man, both to apply himself to Reception, and to co-operate with it. The Former Church adjoineth Charity to its Faith as an Appendix, but not as having any saving Efficacy, and thus formeth its Religion; but the new Church joineth together Faith towards the Lord, and Charity towards one's Neighbour, as two inseparable Things, and thus formeth Religion; not to mention several other Instances of Disagreement.

648. From this brief Enumeration of the Differences and Disagreements between the Faith and Imputation of the new, and of the former Church, it is plain, that the Faith and Imputation of the new Church, cannot possibly abide together with the Faith and Imputation of the former or present Church, inasmuch as they are altogether heterogeneous, or dissimilar, in their Natures and Qualities, so that supposing them to abide together in the Mind of Man, such a Collision and Conflict would ensue, as would prove fatal to every Thing relating to the Church; and in spiritual Things Man would fall either into a Delirium or into a Swoon, in which Case he would not know what the Church is, and whether there be any such Thing as the Church existing; and what then could he know about God, about
Faith,

Faith, or about Charity? The Faith of the former Church in consequence of excluding all Light from Reason, may be likened to an Owl; but the Faith of the new Church may be likened to a Dove, which flieth in the Day-time, and seeth by the Light of Heaven; wherefore their Conjunction in one Mind would be like the Conjunction of an Owl and a Dove in one Nest, where each would lay its Eggs, and after sitting would hatch their Young, and then the Owl would tear in Pieces the Young of the Dove, and would give them to her own Young for Food; for an Owl is a voracious Bird. Inasmuch as the Faith of the former Church is described in the Revelations, chap. xii. by the Dragon, and the Faith of the new Church by the Woman encompassed with the Sun, who had on her Head a Crown of twelve Stars, we may judge by Comparison what would be the State of Man's Mind, if they were together in one House; the Dragon, in that Case, would *stand near the Woman about to bring forth, with Intent to devour her Child, and when she fled into the Wilderness he would pursue her, and would cast Water as a Flood upon her, that she might be swallowed up.*

649. The like would happen, if a Person should embrace the Faith of the new Church, and should retain the Faith of the former Church, concerning the Imputation of the Merit and Righteousness of the Lord, from which, as from their Root, all the Tenets of the former Church, like so many young Shoots have sprung forth. Supposing this to be the Case, it would be like a Person's extricating himself from five Horns of the Dragon, and becoming entangled in the five other Horns; or like escaping a Wolf, and falling into the Clutches of a Tiger; or like being raised out of a Well where there was no Water, and falling into a Well full of Water, and being drowned; for by this Means he would easily relapse into all the Errors of his former Faith, which we have described above, and by Degrees into this damnable Error, to impute and apply to himself the Divine Essentials of the Lord, Redemption and Righteousness, which may be adored, but not applied; for supposing Man to impute and apply them to himself, he would be consumed as if he was cast into the naked Sun, by whose Light and Heat nevertheless his bodily Eyes see, and his bodily Life is supported. That the Merit of the Lord is Redemption, and that his Redemption and his Righteousness are two Divine Things, which cannot be joined to Man, was shewn above. Let every one therefore take heed how he transcribeth the Imputation of the former Church upon the Imputation of the new, because this might produce sad and tragical Effects, which ^{would} prove hurtful to his Salvation.

That.

That the Lord imputeth Good to every Man, and that Hell imputeth Evil to every Man.

650. That the Lord imputeth Good to Man, and not the least sort or Degree of Evil, and that the Devil, by whom is meant Hell, imputeth Evil to Man, and not the least Sort or Degree of Good, is a new Doctrine, and heretofore unknown in the Church; the Reason of its being new and unknown is, because it is frequently said in the Word, that God is angry, that he avengeth, that he hateth, damneth, punisheth, and casteth into Hell, and tempteth, all which Things have relation to Evil, and consequently are Evils. But that the literal Sense of the Word was written, and composed of such Things as are called Appearances and Correspondencies, to the Intent that it may be a Means of Conjunction between the external Church and its Internal, and thereby between the World and Heaven, was shewn in the Chapter on the SACRED SCRIPTURE; in the same Chapter also it was shewn, that when such Appearances of Truth are read in the Word, during the Passage from Man to Heaven, they are turned into genuine Truths, which genuine Truths teach that God is never angry, that he never avengeth, hateth, condemneth, punisheth, casteth into Hell, or tempteth, consequently that he causeth Evil to no Man; this Transmutation and Change I have frequently observed in the World of Spirits.

651. Even Reason assents to the Truth of this Proposition, viz. That the Lord cannot do Evil to any Man, consequently cannot impute Evil to any, inasmuch as he is essential Love and essential Mercy, and thus essential Goodness, these being Properties of his Divine Essence; wherefore to attribute Evil, or any Thing connected with Evil, to the Lord, would be contradictory to his Divine Essence, and as wicked a Thing as to join the Lord and the Devil together, or to unite Heaven and Hell, when yet *between them there is a great Gulph fixed, so that they who would pass from one to the other cannot*, Luke, xvi. 26. It is not possible even for an Angel of Heaven to do evil to any one, because the Essence of Good from the Lord is in him; and on the other Hand, it is impossible for a Spirit of Hell not to do Evil to another, because the Nature of Evil from the Devil is in him; the Essence or Nature, which any one hath appropriated to himself during his Abode in the World, cannot be changed after Death. Consider, I beseech you, what sort of Being would the Lord be, supposing him to regard the Wicked with an Eye of Wrath, and the Good with an Eye of Mercy; the
Wicked

Wicked are Millions upon Millions in Number, and so also are the Good; supposing then the Lord to save the latter by an Act of Grace, and to condemn the former by an Act of Vengeance, and to look upon these with a fierce and implacable Countenance, and upon those with a Countenance of Mildness and Mercy, what sort of Being must you, in such Case, suppose the Lord God to be, who could assume two such different Countenances and Characters? It is a common Doctrine delivered from every Pulpit, that all Good, truly and properly so called, is from God, and on the contrary, that all Evil, truly and properly so called, is from the Devil; in case then any one should receive both Good and Evil, Good from the Lord, and Evil from the Devil, and embrace both with his Will-desires, must he not needs fall under that Description of Persons who are neither cold nor hot, but lukewarm, and who are spewed out of the Lord's Mouth, according to his Words in the Revelations, chap. iii. 15, 16.

652. That the Lord imputeth Good to every Man, and Evil to none, consequently that he doth not sentence any Person to Hell, but exalteth all to Heaven, so far as Men suffer themselves to be exalted, is evident from these his own Words, *And I, if I be lifted up from the Earth, will draw all Men unto me*, John, xii. 32. *God sent not his Son into the World to condemn the World, but that the World through Him might be saved: He that believeth on Him is not condemned, but he that believeth not is condemned already*, John, iii. 17, 18. *If any Man hear my Words and believe not, I judge him not, for I came not to judge the World, but to save the World; He that rejecteth me, and receiveth not my Words, hath one that judgeth him; the Word that I have spoken the same shall judge him at the last Day*, John, xii. 47, 48. *Jesus said, I judge no Man*, John, viii. 15. By Judgment in this, and in other Passages of the Word, is meant Judgment to Hell, which is Damnation, whereas of Salvation Judgment is not predicated, but Resurrection to Life, John, v. 24, 29.—iii. 16. By the Word which shall judge, is meant Truth, and the Truth is, that all Evil is from Hell, and consequently that Evil and Hell are one; wherefore when an evil Person is elevated by the Lord towards Heaven, his Evil immediately pulls him down again, and by Reason of his Love for it, he follows its Attraction of his own Accord. It is also the Truth as declared in the Word, that Good is Heaven, wherefore when a good Person is elevated by the Lord towards Heaven, he ascends as of his own Accord, and is introduced; such are said to be written in the Book of Life, Dan. xii. 1. Rev. xiii. 8.—xx. 12.—xxi. 27. There actually existeth a Sphere elevating all towards Heaven, which proceedeth continually from the Lord, and filleth the whole spiritual World, and the

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whole natural World; this Sphere is like a strong Current in the Ocean, which draweth a Ship imperceptibly according to its Direction; all such as believe on the Lord, and live according to his Commandments, enter into that Sphere or Current, and are elevated thereby; but such as do not believe, have no Desire to enter therein, but remove themselves sideways, and are there carried away by the Stream which tendeth towards Hell.

653. How plain is it to see that a Lamb cannot act otherwise than as a Lamb, nor a Sheep than as a Sheep, and on the other Hand, that a Wolf cannot act otherwise than as a Wolf, nor a Tiger than as a Tiger! Supposing then these Beasts to be mixed together, would not the Wolf necessarily devour the Lamb, and the Tiger the Sheep? And is not this the Reason why Shepherds are appointed as a Defence for the innocent Animals? How plain again is it to see, that a Fountain of sweet Water cannot possibly send forth bitter Water from its Spring! And that a good Tree cannot possibly produce bad Fruit! And that a Vine cannot bear Prickles like a Briar! nor a Lilly sting like a Nettle! nor a Hyacinth tear the Skin like a Thistle! and *vice versa*; wherefore those evil Plants are rooted out of Fields, Vineyards, and Gardens, and gathered in Heaps to be burned; so also it is with the Wicked, on their Arrival in the spiritual World, according to the Lord's Words, Matt. xiii. 30. John xv. 6. The Lord likewise said to the Jews, *O Generation of Vipers, how can ye, being evil, speak good Things? A good Man out of the good Treasure of the Heart bringeth forth good Things, and an evil Man out of the evil Treasure bringeth forth evil Things*, Matt. xii. 34, 35.

That Faith occasioneth a Sentence, (Decree, or Decision), according to the Principle with which it joineth itself; if a true Faith joineth itself with Goodness, the Sentence is for eternal Life, but if Faith joineth itself with Evil, the Sentence is for eternal Death.

654. Works of Charity done by a Christian and by a Heathen, appear alike in their external Form, each exercising beneficent Acts of Civility and Morality towards his Fellow-citizens, which in part resemble good Works of Love towards his Neighbour; nay, each may be liberal to the Poor, may
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assist the Needy, may be constant in Attendance on Divine Worship; but who can hereby determine, whether such external Acts of Goodness are similar in their internal Form, or whether such natural Acts be also spiritual? The Principle of Faith, by which such Acts are influenced, can alone determine those Points, for it is Faith which gives them their true Quality and Character, causing God to be in them, and joining them together with itself in the internal Man, whereby good natural Acts acquire an inward Spirituality. That this is the Case may be clearly seen from what was proved in the Chapter on Faith, under the following Propositions, *That Faith is not alive before it be joined with Charity. That Charity is rendered spiritual by virtue of Faith, and Faith by virtue of Charity. That Faith, without Charity, not being spiritual, is not Faith, and that Charity without Faith, not being alive, is not Charity. That Faith and Charity have a mutual and reciprocal Tendency to apply and join themselves one to the other. That the Lord, Charity, and Faith make One, like Life, Will, and Understanding, and that in case they are divided, each perisheth, like a Pearl bruised to Powder.*

655. From the Proof of these Propositions it may be plainly seen, that Faith in one and the true God, causeth what is Good to be Good, also in its internal Form, and on the other Hand that Faith in a false God, causeth what is Good to be Good only in its external Form, which in itself is not Good, as was the Case with the Faith of the old Heathens directed towards Jupiter, Juno, and Apollo, of the Philistines towards Dagon, and of other Nations towards Baal, and Baal-peor, and of Balaam towards his God, and of the Ægyptians towards several Gods. The Effect is altogether different where Faith is directed towards the Lord, *who is the true God and eternal Life*, according to John, 1 Epist. v. 21. *and in whom dwelleth all the Fullness of the Godhead bodily*, according to Paul, Colos. ii. 9. What is Faith towards God but a Looking towards him, producing in the Soul the Divine Presence, and at the same Time a Confidence that he is at Hand ready to help? And what is true Faith, but this same Faith towards God, and at the same Time a Confidence that all Good is from Him, and that he maketh his own Good to be saving Good? Wherefore if this Faith joineth itself with Goodness, the Sentence is for eternal Life; but it is otherwise if it doth not join itself with Goodness, and more so if it joineth itself with Evil.

656. What sort of Conjunction subsisteth between Charity and Faith in such as believe in three Gods, and yet say that they believe in One, was shewn above,

above, viz. that Charity joineth itself with Faith only in the external natural Man, the Reason whereof is, because the Minds of such entertain an Idea of three Gods, whilst their Mouths admit only a Confession of one God, wherefore supposing the Mind at any Time to infuse itself into the Confession of the Mouth, it would expunge the Utterance or Profession of one God, and opening the Lips would thence emit forth three Gods.

657. That Evil and Faith in one and the true God cannot exist together, must be obvious to Reason and common Sense; for Evil is against God, and Faith is for God, and Evil is of the Will-principle, and Faith is of the Thinking-principle, and the Will entereth by Influx into the Understanding, and causeth it to think, but the Understanding doth not enter into the Will; it only teacheth what ought to be willed and done; wherefore the Good which such a Person doeth is in itself Evil; it is like a polished Bone containing putrid Marrow; it is also like an Actor on a Stage, who assumes the Character of some grand Personage; and it is like the painted Face of an antiquated Harlot; and like a Butterfly with Silver Wings, which lays its Eggs on the Leaves of a good Tree, whereby all the Fruit is destroyed; it may further be compared with fragrant Fumes arising from poisonous Herbs; nay, it is like a moral Thief, or a pious Sycophant; wherefore the Good of such a Person, which is in its proper Nature Evil, hath its Abode, as it were, in an inner Chamber, whilst his Faith, walking to and fro, and reasoning in the Anti-chamber, is a mere Bubble, Spectre, and Chimera, Hence appeareth the Truth of the Proposition, That Faith formeth a Sentence according to the Good and Evil which is joined with it.

That Thought is never imputed to any one, but Will.

658. Every Man of Erudition knoweth that there are two Faculties or Parts in the Mind, Will and Understanding, but few know how to distinguish them aright, and to examine their Properties separately, and afterwards to join them together in one; few therefore are able to form to themselves any Notion of the Mind, but what is most dark and obscure; wherefore unless the distinct Properties of the Will and Understanding be described, it will be impossible for the Truth of the Proposition to be comprehended, That Thought is never imputed to any one, but Will. the Properties of each in brief are these, 1. That Love itself, and the Affections that relate thereto, have their Abode in the Will, and that Science, Intelligence, and Wisdom, have their Abode in the Understanding, and that

that the Will breatheth it's Love-Influences into the Contents of the Understanding, producing thereby Favour and Assent; hence it is that every Man's true Nature and Quality depend on the Nature and Quality of his Love, and the Intelligence he thence deriveth. 2. It follows also from this Circumstance, that all Good, and likewise all Evil have Relation to the Will, for whatsoever proceedeth from Love is called Good, altho' at the same Time it may be Evil, this being an Effect of the Delight, or Satisfaction, which constituteth the Life of Love: The Will by means of this Delight, or Satisfaction, entereth into the Understanding and produceth Consent. 3. The Will therefore is the *Esse*, or Essence, of the Life of Man, but the Understanding is the *Existere*, or Existence thence derived; and whereas Essence is a mere Nothing unless it exist in some particular Form, and consequently Will is a mere Nothing unless it exist in Understanding, therefore the Will maketh itself a Form in the Understanding, and by that Means cometh to Light and is made Manifest. 4. Love in the Will operateth as an End, and in the Understanding seeketh and findeth Causes, whereby it may exert itself to produce Effects; and whereas an End is a Purpose which intendeth Something, it is also the Purpose of the Will, and by Means of Intention entereth the Understanding, and urgeth it to employ and consider of Means, and determine on what may tend to produce Effects. 5. The whole *Proprium* [Self-hood] of Man is in the Will, which *Proprium* is evil from his first Birth, and becometh good by a second Birth; the first Birth is from his natural Parents, but the second is from the Lord. From these few Observations it may be plainly seen that the Will and the Understanding have different and distinct properties, and that by Creation they are joined together like *Esse* and *Existere*; and that consequently Man is Man primarily by Virtue of Will, and secondarily by Virtue of Understanding; hence it is that Will is imputed to Man, but not Thought, and of course Evil and Good are imputed, because, as was said, they have their Residence in the Will, and thence in the Thinking-Principle of the Understanding.

659. The Reason why no Good or Evil is imputed to Man which is the Object of Thought only is, because Man is so created that he hath a Capacity of Understanding, and thereby of Thinking either Good or Evil, Good from the Lord, and Evil from the Devil, inasmuch as he is in the Midst between them, and hath the Power to chuse either one or the other by Virtue of the Freewill he enjoyeth in Spiritual Things, of which we have already treated in it's Place; and whereas he enjoyeth such a Capacity of chusing from a free Principle, he may will and not will, and what he

willeth is received by the Will, and (n) appropriated, but what he doth not will is not received, and consequently is not appropriated. All the Evils to which a Man by Birth inclineth are inscribed on the Will of his natural Man, and whatever he picketh out and chooseth from them entereth by Influx into his Thoughts; in like Manner Goodnesses from the Lord together with Truths enter by Influx from above into the Thoughts, and there both Goodnesses and Evils hang in *Æquilibrium* like Weights in the Scales of a Balance; supposing then a Man to adopt Evils, they are received by the old Will, and make an Addition to it's Evils, but supposing him to adopt Goodnesses with Truths, a new Will and a new Understanding are then formed by the Lord, above the old, and therein the Lord successively implanteth new Goodnesses by Means of Truths, and thereby subdueth the Evils that are below, and removeth them, and arrangeth all Things according to Order. Hence also it is evident that the Thinking-Principle is a Kind of Alembic, wherein hereditary Evils are purified and their Defilements separated; wherefore supposing the Evils to be imputed, which a Man thinketh, Reformation and Regeneration would be impracticable.

660. Inasmuch as Goodness hath Relation to the Will, and Truth to the Understanding, and many Things in the World correspond with Goodness, as Fruits and Uses, whilst the Imputation thereof correspondeth with Value and Price, it follows, that the Things here said of Imputation will admit of Comparison with all created Things, since as we before observed, all Things in the Universe have Relation to Goodness and Truth, and on the other Hand, to Evil and the False. They will admit therefore of Comparison with the Church, in that it is estimated according to it's Charity and Faith, and not according to the ceremonial Rites annexed thereto. They will admit of further Comparison with a Minister of the Church, in that he is estimated according to his Will and Love, and at the same Time according to his Understanding in spiritual Things, but not according to his Courtesy and Apparel. They will also admit of Comparison with Divine Worship, and the Temple wherein it is performed, in that real and true Worship is performed in the Will, and in the Understanding, as in its Temple, and the Temple is called holy, not on it's own Account, but on Account of the Divine [Instruction] therein uttered. Lastly, they will admit of Comparison with an Empire, or Kingdom, wherein Goodness and Truth prevail together, which is so far loved and respected, but not where there is Truth

(n) See the Meaning of the Word Appropriation, Note, n : 466.

Truth without Goodness. Who judgeth of a King by his Attendants, Horses, and Chariots, and not by the Royalty discoverable in him, which Royalty consisteth in governing according to the Principles of Love and Prudence? Who doth not regard the Character of a Conqueror more than the Pomp of his Triumph, judging of the latter by the former, rather than of the former by the latter, consequently, judging of what is formal by what is essential, and not of what is essential by what is formal? Now Will constituteth what is essential, and Thought what is formal, and no one can impute any thing to what is formal, except what it deriveth from its essential, therefore the latter and not the former is the subject of Imputation.

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661. To the above I shall subjoin the following MEMORABLE RELATIONS. FIRST. In the higher part of the Northern Quarter of the spiritual World bordering on the East, there are Places of Instruction for Boys, and for young Men, and for Men grown up, and for old Men; all who die in their Infant State are sent to these Places, and are educated in Heaven; and in like Manner all on their first Arrival from the natural World, who have a Desire to be instructed in Knowledges respecting Heaven and Hell are sent thither also. The Situation of these places is near the East, in order that all may be instructed by Influx from the Lord, who is the East, by Reason that he is in the Sun there, which is pure Fire derived from Him; hence the Heat proceeding from that Sun in it's Essence is Love, and the Light proceeding from it in it's Essence is Wisdom; this Love and Wisdom are communicated to the Persons instructed by Inspiration from the Lord out of that Sun, and are communicated in proportion to their Reception, which Reception is in Proportion to the Love, or Desire to grow wise, in the recipient Subjects. After a stated Time of Instruction, such as are rendered Intelligent thereby are dismissed, and are called Disciples of the Lord; they are first dismissed towards the West, and they who do not continue there are sent towards the South, and some through the Southern Quarter towards the East, and are introduced to Societies, where they are to have their Mansions, or Places of Abode—On a Time, as I was Meditating about Heaven and Hell, I was seized with a Desire to attain an universal Knowledge concerning the State of each, well aware that whosoever is acquainted with Universals, may afterwards comprehend Particulars, inasmuch as the latter are contained in the former, just as Parts are in a Whole. With this Desire I directed my Course towards that Region in the

the Northern Quarter bordering on the East, where the places of Instruction were situated, and through a Way at that Instant open to me I came thither, and entered into one of the Colleges where the young Men were assembled ; immediately I addressed myself to the Head-Masters who gave Instruction, and asked them, whether they were acquainted with the Universals [general properties] concerning Heaven and Hell ? They replied, that they did know them in some small degree, but if ye look, said they, towards the East to the Lord, we shall be enlightened, and shall receive Knowledge. They did so, and said, There are three Universals of Hell, but the Universals of Hell are diametrically opposite to the Universals of Heaven ; the Universals of Hell are these three Kinds of Love ; a Love of Rule and Preheminence originating in Self-love ; a Love of possessing another's Property originating in worldly Love ; and a Love of Fornication. The opposite Universals of Heaven are these three Kinds of Love ; a Love of Rule and Preheminence originating in the Love of Uses ; a Love of possessing worldly Emoluments originating in the Love of producing Uses thereby ; and True conjugal Love. Hereupon, after expressing my good Wishes towards them, I took my leave and returned Home. Being come thither, a Voice from Heaven said to me, " Examine those three Universals (o) above

(o) The Difference between Universals and Particulars, together with the Manner of their Conjunction, or the Formation of Universals from Particulars, is a Subject well worthy of Attention, and greatly tending to open true Wisdom in the Soul. It may be aptly illustrated by the Case of the human Body, which is in itself an Universal consisting of infinite Particulars, as a Head, a Trunk, Arms, Legs, Feet, &c. these Particulars again are Universals with Respect to the other Particulars whereof they consist ; thus the Head is an Universal with Respect to it's several Parts, as the two Spheres of the Brain, the Organs of seeing, hearing, tasting, smelling, &c. and thus the Trunk is an Universal with respect to the Heart, Lungs Breast, Belly, &c. contained in it. This Division of Universals into Particulars, and of those Particulars into other Parts still more particular, is without End, as well in the human Body, as in all other created Things, by Virtue of the Infinite from whom they proceed, and of whose Infinity they are a wonderful and visible Proof. And what is thus true in the natural Body and natural Things, the Author here testifieth to be true in the spiritual Body and spiritual Things, they also have their Universals, wherein are contained Particulars capable of being divided and subdivided into other subordinate Particulars without End ; thus for Instance, Goodness may be considered as an Universal of Heaven, and Evil as an Universal of Hell ; but Goodness containeth in it infinite Particulars, and is therefore capable of infinite Divisions, as into the Love of the Lord, and of our Neighbour, which may be divided again into the Love of Rule and Preheminence originating in the Love of Uses, the Love of possessing Wealth originating in the Love of promoting Uses thereby and true conjugal Love ; these three Kinds of Love again are Universals with respect to the Infinite Particulars they contain ; and the same also is true of Evil with regard to its Divisions. The Consideration of Universal and Particulars, according to this Idea, will be found highly instructive, and will tend to open in the pious and contemplative Mind many Treasures of divine Wisdom heretofore unknown.

above and beneath, and afterwards we shall see them in thy Hand."—The Reason of saying, "*We shall see them in thy Hand,*" was, because whatever is the Subject of a Man's intellectual Examination appears to the Angels as if inscribed on his Hands. Wherefore it is said in the Revelations that they received a Mark in the Forehead and on the Hand, Chap. xiii. 16. Chap. xiv. 9. Chap. xx. 4.

After this I examined the first Universal Love prevalent in Hell, viz. the Love of Rule and Preheminance originating in Self-love, and next the Universal Love prevalent in Heaven corresponding thereto, viz. the Love of Rule and Preheminance originating in a Love of Uses; for to examine the one without the other was not allowable, inasmuch as the Understanding can have no perception of either separate from the other, by Reason of their Contrariety; wherefore in order to attain such Perception it is expedient that they be set in Opposition one against the other; for a beautiful and handsome Face is rendered conspicuous by contrasting it with an ugly and deformed one. In considering the Love of Rule and Preheminance originating in Self-love, it was given me to perceive that such Love is of a singularly infernal Nature, and consequently prevalent in those who are in the deepest Hells; and that the Love of Rule and Preheminance originating in a Love of Uses is of a singularly celestial Nature, and consequently prevalent in those who are in the highest Heaven. The Reason why a Love of Rule and Preheminance originating in Self-love is of a singularly infernal Nature is, because to bear Rule and enjoy Preheminance from a Principle of Self-love, is the same Thing as to bear Rule and enjoy Preheminance under the Influence of a Man's Self-hood (*Proprium*), which Self-hood of Man is essential Evil from his Birth, and essential Evil is diametrically opposite to the Lord; wherefore Persons under the Influence of such Evil, the further they advance therein, do but the more obstinately deny the Being of a God, and the holy Things of the Church, and worship Themselves and Nature. Let such Persons but search out and examine that Evil in themselves, and they will see this to be the Truth. Moreover, this Love is of such a Nature, that in Proportion as it is left free and unrestrained, as is the Case when no Impossibility stands in its Way, in the same Proportion it rusheth on impetuously from one Step to another, till it reacheth the highest, and even there findeth no Bounds to its Desires, but is sad and sorrowful because there is no higher Step given it to ascend. This Love amongst Statesmen hath such Influence, that they wish to be Kings and Emperors; and if possible to have Dominion over the World and all that it contains, and to be stiled Kings of Kings, and Emperors of Emperors; whereas the same Love, with the Clergy, inspireth them with a Desire to

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become Gods, and as far as possible to bear the Rule over all Things in Heaven, and to be stiled Gods. That both the former and the latter do not acknowledge any God in their Hearts will be seen presently. They on the other Hand who are desirous to bear Rule, and enjoy Preheminence, from a Love of Uses, have no Desire to do so of Themselves but of the Lord, inasmuch as the Love of Uses proceedeth from the Lord, and is the Lord. Such therefore regard Dignities in no other Light than as Means for the Promotion of Uses, esteeming Uses far superior to Dignities, whereas the former reckon the Dignities far above Uses.

As I was meditating on these Things, an Angel from the Lord said to me, Thou shalt now in an Instant see and be convinced by ocular Demonstration, what is the Nature of that infernal Love—and lo! suddenly the Ground opened to the Left, and I saw a Devil ascending out of Hell, who had on his Head a square Cap let down over his Forehead even to his Eyes, his Face was covered with Pimples as in a burning Fever; his Eyes looked fierce and fiery; his Breast was tumid and out of Shape; from his Mouth he belched Fire like a Furnace; his Loins seemed all in a Blaze; instead of Feet he had bony Ankles without Flesh; and from his Body exhaled a filthy stinking Heat. I was terrified at the sight of him, and cried out, Approach no farther, tell me whence thou art? He replied in a hoarse Tone of Voice, I am from below, and live there in a Society consisting of two Hundred, which is the most super-eminent of all Societies; we are all Emperors of Emperors, Kings of Kings, Dukes of Dukes, and Princes of Princes; no one in our Society is barely an Emperor, nor barely a King, Duke, or Prince; we sit there on Thrones of Thrones, and thence dispatch our Mandates over the whole World, and beyond it. Then I said to him, Dost thou not see that thou art beside thyself, and talkest wildly, by Reason of thy fancied Super-eminnence? He replied, How canst thou suppose so, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such Distinction? On hearing this, I was unwilling to repeat my Charge of Insanity, because he was insane in Consequence of the Phantasy which possessed him; and it was given me to know that this Devil, during his Abode on Earth, had been only the Steward of a particular Family, and that at that Time he was so far exalted in his own Spirit, as to despise all Mankind when compared with himself, and to indulge his Imagination in supposing that he was more worthy of Honour than any King or Emperor; in Consequence of which proud Conceit he had denied the Being of a God, and had considered all the holy Things of the Church as of no Concern to himself, and intended only for the unthinking Multitude. At
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length I asked him, How long dost thou and thy two Hundred Companions thus glory and boast one amongst another? He replied, To Eternity, but such of us as torture others for not giving us the preheminance we expect, sink under Ground; for we are allowed to glory and boast ourselves, but not to do Evil to any one. I asked again, Dost thou know what befalleth those who sink under Ground? He said, They sink down into a certain Prison where they are called viler than the vile, or the vilest, and there they are set to work; then I said to him, Take thou heed, lest thou also shouldest sink down.

After this the Ground opened again, but towards the Right, and I saw another Devil rising up, who had on his Head a kind of Turbant wrapped about as it were with the Spires of a Serpent, whose Head was elevated above the Crown; his Face was leprous from the Forehead to the Chin, as were also both his Hands; his Loins were naked and black as Soot, through which might be discerned the Fire as of a dusky Furnace, and his Ankles were like two Vipers; the former Devil, on seeing him, immediately kneeled down and worshipped him. I asked, Why dost thou so? He said, He is the God of Heaven and Earth, and is Omnipotent; then I asked the latter, What say'st thou to this? He replied, What should I say? I have all Power over Heaven and Hell, and the Fate of all Souls is in my Hand. I asked again, How can he who is an Emperor of Emperors become so submissive as to worship thee; and how canst thou receive his Worship? He answered, He is my Slave; what is an Emperor in the Sight of God? in my right Hand is the Thunder of Excommunication. Then I said to him How canst thou rave at such a Rate? in the former World thou wast only a Canon of a religious Order, and because thou wast carried away with the Imagination that thou hadst the Keys of Heaven, and thereby the Power of binding and loosing, thou hast inflamed thy Spirit to such a Degree of Madness, that now thou supposest thyself to be a very God. Hereupon he swore in a Rage that he was God, and that the Lord had not any Power in Heaven, because, saith he, he hath transferred it all to us; we have only to issue out our Orders, and Heaven and Hell obey with Reverence; if we commit any one to Hell, the Devils immediately receive him, as the Angels do all those whom we send to Heaven. I asked further, How many doth your Society consist of? He answered, Three Hundred, and we are all of us Gods, but I am God of Gods. After this the Ground opened under the Feet of each Devil, and they sunk down deep in their respective Hells; and it was given me to see, that underneath their Hells were Places for Labour, intended to receive those who do mischief to others; for every one in Hell is left to the Enjoyment of his own Phantasy, and it is also permitted him to boast and glory in it, but he is not allowed to do Evil to another. Afterwards it was
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given me to look into their Hells; and the Hell, which contained the Emperor of Emperors, and Kings of Kings, was full of all Uncleanneſs, and the Inhabitants appeared like various Kinds of wild Beasts, with fierce and savage Eyes. In like Manner in the other Hell, which contained the Gods and the God of Gods, there appeared terrible Birds of Night called *Ochim* and *Ijim*, flying about them, being the representative Images of their Phantasies. Hence was discovered the true Nature of political and ecclesiastical Self-love, that the former would make it's Votaries desirous of being Emperors, and the latter of being Gods; and that under the Influence of such Love Men wish and strive to attain the Objects of their Desires, so far as they are left free and unrestrained.

After beholding these sad and hideous Spectacles, I looked around and saw two Angels in Conversation together, standing at a small Distance from me; one was clad in a woollen Robe that shone bright with flaming Purple, under which he wore a Vest of fine Linen which glittered to the Sight; the other had on like Garments but of a Crimson colour, together with a Turbant beset on the right Side with Carbuncles; I walked towards them, and greeting them with the Salutation of Peace, I respectfully asked, For what Purpose are ye here below? They replied, We are come down from Heaven, by the Lord's Commission, to talk with thee concerning the blessed Lot of those, who are instigated to desire Rule and Preheminence from a Love of Uses; we are Worshippers of the Lord, I who speak with thee am Prince of a Society in Heaven, and my Companion here is High-Priest in the same Society. And the Prince said that he was the Servant of his Society, because ~~he~~ ^{he} ~~served~~ ^{served} it by doing Uses; and the High-Priest said, That he was a Minister of the Church therein, because in serving the Members of the Society he ministered the holy Things for the Use and Profit of Souls; and they both declared, that they were in the Fruition of perpetual Joys by Virtue of an eternal Happiness communicated to them from the Lord; and that all Things in their Society were splendid and magnificent, splendid in Consequence of Gold and precious Stones, and magnificent in Consequence of Palaces and Paradises; the Reason whereof is, said they, because our Love of Rule and Preheminence doth not originate in Self-love, but in the Love of Uses, and because the Love of Uses is from the Lord, therefore all good Uses in the Heavens are splendid and refulgent; and whereas all in our Society are under the Influence of this Love, therefore our Atmosphere appears of a golden Hue, by Reason of the Light's issuing from, and partaking of the Sun's Flame-principle (*Flammeum*) which Flame-principle correspondeth to that Love. As they spake these Words there appeared a similar Sphere encompassing them, from which

an aromatic Odour issued so as to be very perceivable; I mentioned this Circumstance to them, and desired at the same Time that they would proceed to speak further concerning the Love of Uses. Then they continued their Discourse and said, The Dignities which we enjoy were indeed courted and sought after by us, but then only with this View, that we might be more fully enabled to do useful Services, and might extend our Sphere of doing Good; we are also surrounded with Honour which we receive not on our own Account, but on Account of the Good of the Society; for those of our Brethren and Fellow-Citizens, who form the Commonalty of the Society, scarce know any other but that the Honours attending our exalted Stations are in us, and consequently that the Uses which we do are from us; but we ourselves know otherwise, being sensible that the Honours attending our exalted Stations are without us, and are like the Garments with which we were clothed, but that the Uses, which we promote, originate in the Love thereof within us from the Lord, and this Love receiveth its Blessedness in consequence of communicating by Uses with others; and we know by Experience that so far as we do and promote Uses from the Love thereof, so far that Love increaseth, and Wisdom along with it, by Means whereof Communication with others is effected; but that so far as we retain Uses in Ourselves, and do not communicate them, so far our Blessedness decreaseth, and in such Case the Uses become like Food retained in the Stomach, which not being separated and dispersed, affordeth no nourishment to the Body and its Parts, but remaineth in an undigested State, and thereby occasioneth Loss of Appetite and Loathing. In a Word, Heaven is nothing else but a (p) Continent of Uses from First to Last; for what is Use but neighbourly Love brought into Act, and what containeth (keepeth together) the Heavens but that Love? Hereupon I asked, How can any one know whether he doeth Uses from a Principle of Self-love, or under the Influence of the Love of Uses? Every Man, whether he be good or Evil, doeth Uses, and doeth them under the Influence of some Love or other; suppose a Society consisting merely of Devils, and another Society consisting entirely of Angels, I imagine that the Devils in their Society, influenced by the Fire of Self-love, and by the Splendor of their own Glory, would promote and accomplish as many Uses as the Angels in their Society; who then can know from what Kind of Love, and from what Origin Uses proceed? To this the two Angels replied, The Devils do Uses for the Sake of Themselves and their own Reputation, in order that they may be exalted to Honours, or may be enriched with Gain; but the Angels do Uses, not from such Motives,

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but

(p) For the Meaning of the Word *Continent* as here applied, see Note (l) Vol. 1st. page 284.

but for the Sake of Uses, and under the Influence of the Love thereof; it is not possible for Man to discern the interior Nature or Quality of such Uses, but they are discerned by the Lord; every one who believeth on the Lord, and flieth Evils as Sins, doeth Uses from the Lord and under his Influence; but every one who doth not believe on the Lord, nor flieth Evils as Sins, doeth Uses from Himself, and for the Sake of Himself; this is the Distinction between Uses done by Devils and Uses done by Angels. As they spake these Words the two Angels departed, and appeared at a Distance carried in a fiery Chariot like Elijah, and were taken up into Heaven.

662. THE SECOND MEMORABLE RELATION.

Not long after this Intercourse with the Angel, I entered a certain Grove, and there walked in Meditation, concerning those, who are influenced by Concupiscence, and consequently the Phantasy of possessing the Things of the World; and at that Instant I saw two Angels in Conversation with each other, who by Turns looked towards me; wherefore I went nearer to them, and as I approached, they addressed me and said, We have perceived in Ourselves that thou art meditating on what we are conversing, or that we are conversing on what thou art meditating, which is a Consequence of the reciprocal Communication of Affections. Then I asked what they were conversing about? They said, About Phantasy, about Concupiscence, and about Intelligence, and at this particular Instant, about such Persons as delight themselves with visionary Fancies and Imaginations of possessing whatever the World contains. Then I requested them to communicate to me their Sentiment on those three Subjects, Concupiscence, Phantasy, and Intelligence; and they began and said, Every one is by Birth inwardly in Concupiscence, but by Education outwardly in Intelligence, and no one is in Intelligence, much less in Wisdom inwardly, that is, as to his Spirit, but from the Lord; for every one is restrained from the Concupiscence of Evil, and is kept in Intelligence, according as he looketh towards the Lord, and is at the same Time in Conjunction with him; without this, Man is nothing else but mere Concupiscence; yet still with respect to his Externals, or his Body, he is by Virtue of Education in Intelligence; for Man lusteth after Honours and Emoluments, or Distinction and Opulence, and in order to attain them it is expedient that he assume a moral and spiritual, that is, an intelligent and wise Character; and this apparent Character he is taught to assume from his Infancy, which is the Reason that whenever he cometh in Company, and appeareth in Public, he inverteth his Spirit, and separateth it from Concupiscence, and speaketh and acteth under the Influence of those

those honourable and disinterested Maxims which he hath learned in his Infancy, and which he retaineth in his bodily Memory, taking particular Heed, lest any Symptoms of the wild Concupiscence prevalent in his Spirit should break forth and discover themselves. Hence every Man, who is not inwardly under the Lord's Guidance, is a Dissembler, a Sycophant, an Hypocrite, and thus an apparent Man, and yet not a Man, of whom it may be said, that his outward Shell or Body is wise, but that his inward Kernel or Spirit is unwise; also that his External is human, but his Internal bestial; such Persons with the hinder Part of the Head look upwards, and with the Forepart downwards, thus they walk with their Heads hanging down as oppressed with Heaviness, and with their Faces looking towards the Ground; and when they put off the Body, and commence Spirits, and are thereby divested of all external Restraints, they become then the Madneffes of their particular Concupiscence; for they who are under the Influence of Self-love wish to have Rule over the Universe, nay to extend its Limits in Order to enlarge their Dominion, which they would have unlimited; they who are under the Influence of worldly Love wish to possess all that is in the World, and are full of Sorrow and Envy in Case any of its Treasures are hid and retained by others; wherefore to prevent such Persons from becoming mere Concupiscencies, and thereby being divested of all Humanity, they are allowed in the spiritual World to think under the Influence of Fear respecting the Loss of Reputation, and thereby of Honour and Gain, as also under the Influence of Fear respecting the Law and its Penalties, and they are also allowed to apply their Minds to some particular Study, or Business, whereby they are kept in Externals, and thus in a State of Intelligence, howsoever wild and insane they may be in their Interiors. After this I enquired, whether all such as are under the Influence of Concupiscence, are also under the Influence of its Phantasy? They replied, that all such are in the Phantasy of their Concupiscence, who think interiorly in Themselves, and too much indulge their Imagination by conversing with themselves, for such separate their Spirits from almost all Connexion with their Bodies, and by their visionary Fancies overflow the Understanding, and take a foolish Delight as if possessed of the Universe and all that it contains. Into such Delirium every one falleth after Death, who hath abstracted his Spirit from the Body, and hath been unwilling to recede from the Delight of his Delirium, by turning his Mind to religious Contemplation respecting Evils and Falses, and particularly respecting the unruly Love of Self, in that it is destructive of Love towards the Lord, and respecting the unruly Love of the World, in that it is destructive of neighbourly Love.

After

After this the two Angels and Myself were seized with a Desire to see those, who by Reason of worldly Love were influenced by a visionary Concupiscence, or Phantasy, of possessing all Wealth; and we perceived that we were inspired with that Desire to the End that such Visionaries might be detected and made known. Their Dwellings were under the Ground on which we stood, but above Hell; wherefore we looked at each other and said, Let us go; and there appeared an Opening and a Ladder at the Entrance, by which we descended, and Warning was given us to approach them from the Eastern Side, lest we should enter into the Mist of their Phantasy, whereby our Understanding and our Sight at the same Time would be beclouded; and lo! there appeared a House built of Reeds, and of Consequence full of Chinks; standing in a Mist, which continually burst forth like Smoke through the Chinks, on three Sides of the Building; we entered in, and saw fifty here and fifty there sitting on Benches, having their Faces turned from the East and the South, and directed towards the West and the North; before each Person there was a Table, and on the Table Purfes full of Money, and around the Purfes Abundance of Gold Coin; and we asked, Is the Wealth of all Persons in the World there collected? They replied, Not of all Persons in the World, but of all in the Kingdom; the Sound of their Voices was attended with a Sort of Hissing, and they themselves appeared to have round Faces, which glistered like the Shell of a Snail, whilst the Pupil of the Eye, as it were, lightened in its green Eye-Ball, owing to the Light of Phantasy. We stood in the midst of them and said, Do ye suppose that ye possess all the Riches of the Kingdom? they replied, We do; then we asked, Which of you? they said, Every one of us; we asked, How, every one of you? Ye are many; they said, Every one of us knoweth that all which another hath is his own; it is not allowed any one of us to think, much less to say, Mine are not thine, but it is allowed us to think and say, Thine are mine. The Coin on the Tables appeared to be of pure Gold, even in our Eyes, but when we let in upon it Light from the East, it was nothing but Gold Dust, which they had magnified to such a Degree by their common united Phantasy; they said, that every one that enters ought to bring with him somewhat of Gold, which they cut into small Pieces, and those again into little Grains, and by the unanimous Power of Phantasy enlarge them into Coin of a greater Size. Then we said, Were not ye born rational Men? how came you by that visionary Infatuation? They said, We know that it is an imaginary Vanity, but whereas it delighteth the Interiors of our Minds, therefore we enter into it, and are pleased with it, as with the actual Possession of all Things; but we continue in this Place only for a few Hours, at the
End

End of which Time we depart, and as often as we do so our sober Senses return; yet still our visionary Gratifications alternately succeed, and occasion our alternate Entrance into, and Departure out of these Habitations; thus by Turns we are wise and foolish. We know also that a very severe Fate awaiteth those, who are artful enough to defraud others of their Property; We asked, What Fate? they replied, They are swallowed up, and are thrust naked into some infernal Prison, where they are kept to hard Labour for Cloaths and Meat, and afterwards for a few Pieces of small Coin of little Value, which they collect, and in which they place the chief Joy of their Hearts; but in Case they do Mischief to their Companions they are fined a Part of their Coin. (q).

663. THE THIRD MEMORABLE RELATION.

I was once standing in the Midst of Angels attending to their Discourse; it was about Intelligence and Wisdom, in that Man hath no other Sensation and Perception concerning them, but that both are in himself, and consequently that whatsoever he willeth and thinketh is from Himself, when nevertheless not the least Portion of them is from Man, except the Faculty of receiving them; amongst many other Observations they made, was this, that the Tree of the Knowledge of Good and Evil in the Garden of Eden signified a Belief that Intelligence and Wisdom were from Man, and that the Tree of Life signified that Intelligence and Wisdom were from God, and whereas Adam at the Instigation of the Serpent eat of the former Tree, thus supposing that he was, or might be, like God, therefore he was driven out from the Garden and cursed. Whilst the Angels were engaged in this Discourse, there came two Priests, together with a Man who in the World

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had

(q) The Whole of this Memorable Relation presenteth a most useful Lesson of Instruction to all those, who by indulging their own visionary Fancies, in what is commonly called a Fool's Paradise, create to themselves an imaginary Happiness, grounded only in their own Concupiscencies and vain Notions, undirected and unrestrained by the Laws of the Divine Light and Love. The Danger of such a Turn of Mind is the greater, inasmuch as it is little attended to, and few Persons are apprehensive of any evil Consequences arising from it. May all therefore take Warning by the Examples here set before them, and learn in good Time to place their Affections and Imaginations under the Restraints of Sobriety and Wisdom, by examining and checking the Evils and Falses that are in their Hearts through the pernicious Influences of worldly and selfish Love! Thus may they hope to escape the terrible Consequences here described to attend, in another World, the unbridled Indulgence of evil Concupiscence with its foolish Phantasies; and having their Hearts and Minds purified from their natural Evils and Falses, through the true Love of the Lord and of their Neighbour, may have good Ground to expect true Peace here, and a glorious Resurrection hereafter in the Kingdoms of the Just and Pure.

had been a royal Legate [or Viceroy] and I related to them what I had heard from the Angels concerning Intelligence and Wisdom; whereupon they three began to dispute together on those Virtues, and likewise concerning Prudence, whether they are from God, or from Man; the Dispute was warm and violent; all three entertained the same Belief that they are from Man, because such Belief is confirmed by common Sensation and the Perception thence resulting, but the Priests being at that Instant heated with Theological Zeal insisted, that nothing of Intelligence and Wisdom, and consequently nothing of Prudence are from Man, and this they confirmed by the following Quotations from the Word, *A Man can take Nothing except it be given him from above*, John iii. 27. *Without me ye can do nothing*, chap. xv, 5; but whereas it was immediately perceived by the Angels, that notwithstanding what the Priests urged in Debate, yet still in Heart they were of the same Opinion with the royal Legate, therefore the Angels said to them, Pull off your own Garments, and put on the Garments of political Ministers, and suppose yourselves to be such Ministers; and they did so, and then they thought from an interior Ground, and spake according to the Arguments which they inwardly cherished, and which were to this Effect, That all Intelligence and Wisdom dwell in Man, and are really his, for who ever perceived or felt that they enter by Influx from God? and they looked at each other, and confirmed themselves in these Sentiments. It is a peculiar Circumstance in the spiritual World, that every Spirit fancieth himself to be such as the Garment is wherewith he is cloathed, the Reason is, because the Understanding cloatheth every one in that World. At that Instant there appeared a Tree near them, and it was told them, It is the Tree of the Knowledge of Good and Evil, take Heed to yourselves lest ye eat of it; but they, notwithstanding the Caution, infatuated with the Pride of their own Understanding, burned with Desire to eat of it, and they said to each other, Why should we not eat? is not the Fruit good? so they approached and eat. When the Legate observed this, he joined them, and they were united in cordial Friendship, and walked together Hand in Hand in the Way of Self-Understanding which pointed towards Hell; nevertheless I saw them afterwards return thence, because as yet they were not prepared.

664 THE FOURTH MEMORABLE RELATION.

I was once looking into the spiritual World towards the Right, and I observed some of the ELECT conversing together, so I approached them and said, I saw you from a Distance, and perceived around you a Sphere of celestial Light, whereby I knew that ye are of those who in the Word are called

called Elect, wherefore I drew nigh for the Sake of hearing what cœlestial Subject engages your Conversation. And they replied, Why callest thou us Elect? I made Answer, Because in the World where I am in the Body, they know no other, but that by Elect, in the Word, are meant those, who are elected or predestinated to Heaven by God before they are born, or after they are born, and that to those only Faith is given as a Pledge and Proof of Election, and that all others are reprobated, and left to themselves, to go to Hell which ever Way they choose; when nevertheless I know that no Election taketh Place either before a Man's Birth, or after it, but that all are elect and predestinated, because all are called to Heaven, and that the Lord after Death electeth those, who have lived well and believed aright, after they have been examined. That this is the Case hath been given me to know by much Experience; and whereas I saw you encompassed about your Heads with a Sphere of cœlestial Light, I perceived that ye are of the Elect who are prepared for Heaven. To this they replied, Thou relatest Things heretofore unheard by us; who doth not know that not a single Man is born who is not called to Heaven, and that of those who are called such are elected after Death, who had believed on the Lord, and lived according to his Commandments, and that to acknowledge any other Election is to charge the Lord Himself not only with Inability to save, but also with Unrighteousness.

665. After this, there was heard a Voice from Heaven uttered by the Angels who were immediately above us, saying, Come up hither, and we will question one of you, who is still in the natural World with Respect to the Body, what they know in that World concerning CONSCIENCE; so we went up, and when we were entered some of the wise Ones came to meet us, and asked me, What do they know in thy World concerning Conscience? and I replied, If it please you we will go down, and call together a Number of such Laymen and Clergymen as are reputed wise, and we will stand directly under you questioning them, and thus ye may hear their Answers with your own Ears; they consented to this Proposal, and immediately we went down, and one of the Elect took a Trumpet, and sounded it towards the South, the North, the East, and the West, and lo! in about an Hour's Time so many were collected, that they occupied a Space of almost a Furlong square [*Spatium Stadii*]; but the Angels above us arranged them into four Companies, one of which consisted of Politicians, a second of deep-read Scholars, a third of Physicians, and a fourth of Clergymen; to whom thus arranged we said, Pardon us for thus calling you together, the Reason is because the Angels who are directly above us are greatly desirous to

to know what ye have thought concerning Conscience in the World where ye formerly lived, and consequently what ye still think concerning it, inasmuch as ye still retain your former Ideas on such Subjects; for it hath been represented to the Angels, that Knowledge respecting Conscience is one of those Knowledges which the World at this Day hath lost Sight of. After this we began the Enquiry, and first directed ourselves to the Company which consisted of Politicians, and asked them to declare from their Hearts, (if they had no Objection) what they formerly thought, and consequently what they still think concerning CONSCIENCE. To this they replied one after another, and their Answers collected together were to this Purport, that they had no other Idea of Conscience but that it consisted in a Person's knowing within himself, that is, being conscious of what he intended, thought, did, and said; but we told them, We did not enquire concerning the Etymology of the Word Conscience, but concerning Conscience itself; and they replied, What else is Conscience but some Uneasiness arising from a preconceived Apprehension of the Loss of Honour or Wealth, and also of Reputation in Consequence thereof, which Uneasiness is dispelled by good Cheer, and social Mirth, enlivened with Love-Tales and the Sports of Venus? To this we said, Ye are surely in Joke, be pleased to declare whether any of you ever felt any Anxiety arising from any other Cause? They replied, From what other Cause? Is not the whole World like a Stage, on which every one acteth his Part, as Comic-Actors do on theirs? we have tricked and over-reached whomsoever we could by taking Advantage of their particular Weaknesses, alluring some by Mock-promises, some by Flattery, some by cunning Artifices, some by pretended Friendship, some by apparent Sincerity, and some by other political Arts and Allurements; we experience however no Uneasiness of Mind in Consequence of such Behaviour, but on the contrary we are full of Gaiety and Chearfulness which animate our whole Frame; we have been told indeed by some of our Companions, that at particular Times they were seized with Anxiety, and as it were with a Straitness of Heart and Breast, and in Consequence thereof a Kind of Contraction of the Mind, but on consulting their Apothecaries about such Symptoms, they were informed, that they originated in a melancholy Humour arising from indigested Food in the Stomach, or from some disordered State of the Spleen, but we have heard of some who by Means of Medicines were restored to their former Chearfulness. After this we addressed ourselves to the Company consisting of deep-read Scholars, amongst whom were also several skilled in the physical Art, and we said, Ye who have studied the Sciences, and are consequently supposed to be Oracles of Wisdom, declare, (if ye have no Objection) what Conscience is; and they replied, What Kind of Proposition is this? We have

have heard indeed, that in particular Cases, Sadness, Sorrow, and Anxiety infest not only the Regions of the Body about the Belly, but also the Habitations of the Mind, for we believe that the two Hemispheres of the Brain are those Habitations, and inasmuch as those Hemispheres consist of component Fibres, that there is some acrid Humour which frets, tears, and gnaws those Fibres, and thereby so compresseth the Sphere of the Mind's Thoughts, that they cannot be diffused into any Delights arising from Varieties of Objects, and hence it cometh to pass, that the Man is attentive only to one Object, whereby the Tensibility and Elasticity of those Fibres is destroyed, in consequence whereof they grow rigid and stiff, whence ariseth an irregular Motion of the animal Spirits, which is called by Physicians an *Ataxy*, and also a Defect in their Functions, which is called a *Lypothymia*; in a Word, the Mind under such circumstances is, as it were, besieged with Legions of Enemies, and hath no more Power to turn itself this Way or that, than a Wheel hath which is fastened with Nails, or than a Ship hath which is run aground on a Quick-sand. Such Straitnesses of the Mind, and in consequence thereof of the Breast, take place in those, whose governing Love is thwarted and disappointed, in which case the Fibres of the Brain contract themselves, and that Contraction preventeth the Mind from exerting itself with Freedom, and enjoying its Delights in various Forms; in such a Crisis the Patient, according to his particular Temperament, is exposed to the Attacks of Phantasy, Madness, and Deliriums of divers Kinds, and in some cases is assaulted with brain-sick Fancies respecting Religion, which they call Stings of Conscience. After this we addressed ourselves to the third Company, which consisted of Physicians, amongst whom were also some Surgeons and Apothecaries, and we said, Ye possibly know what Conscience is, whether it be an uneasy Pain which seizeth both the Head and the Parenchyma of the Heart, and is derived thence into the lower Regions of the Belly, or whether it be somewhat else; and they replied, Conscience is nothing but such a Pain; we know its Origins better than other People, for there are contingent Diseases which infest the organical Parts of the Body, and also the organical Parts of the Head, consequently the Mind likewise, inasmuch as the Mind hath its Seat in the Organs of the Brain, as a Spider hath in the Centre of the Threads of its Web through which it runneth to and fro in the same Manner; these Diseases we call organical Diseases, and such of them as return at stated Times, Chronic Diseases; but the Pain, which sick People describe to us as a Pain of Conscience, is nothing else but a Hypochondriac Disease, which first invadeth the Spleen, and secondarily the Pancreas and Mesentery, depriving them of Power to exercise their friendly Functions; hence come Diseases of the Stomach, which bring on a vicious State of the vital Humours, for a Compression is occasioned about the Ori-

fice of the Stomach, which is called *Cardialgia*; hence are derived Humours impregnated with black, yellow, or green Bile, whereby the smaller Blood-Vessels called the Capillaries, are closed up, whence come the Cachexy, Atrophy, and Symphesis, and also the Bastard Peripneumony arising from a heavy petuitous Matter, and a thick corrosive Juice infecting the whole Mass of Blood. The like Consequences follow from an Efflux of purulent Matter upon the Blood and its Serum, owing to a Discharge of Empyemas, Abscesses, and Imposthumes in the Body, which Blood, when it riseth through the Carotids into the Head, frets, corrodes, and consumes the Medullaries, Corticals, and Meninges of the Brain, and thereby excites Pains, which are called Pains of Conscience. On hearing this Relation we said to them, Ye speak in the Stile of Hippocrates and Galen, which to us is unintelligible; we did not question you about the Nature of bodily Diseases, but about Conscience; which hath Relation solely to the Mind; then they said, The Diseases of the Mind and the Diseases of the Head are the same, and ascend from the Body, for the Mind and Body cohere together like two Stories of one House, between which there are Stairs for ascending and descending; wherefore we are well assured that the State of the Mind is inseparably connected with the State of the Body; but those heavinesses or Pains of the Head, which we conceive ye understand by Conscience, have been frequently cured by us, in some cases by Blistering and Cupping, in some by Infusions and Emulsions, and in some by Spices and Anodynes. Finding that they continued still in the same Strain, we turned from them and addressed ourselves to the Clergy, and said, Ye know what Conscience is, declare therefore what you know, and instruct all that are present; and they replied, What Conscience is, we know, and we do not know; we used to believe that it is CONTRITION, which preceedeth Election, that is, the Moment in which Man is gifted with Faith, whereby he receiveth a new Heart and a new Spirit, and is regenerated; but we have perceived that such Contrition is felt by few; some indeed are affected with Fear and an Apprehension thence arising about Hell-fire, but scarce any with Concern for their Sins, and the just anger of God consequent thereon; we however, as Confessors, have healed such by the Gospel [Doctrine] that Christ by his suffering on the Cross took away Damnation, and thereby extinguished Hell-fire, and opened Heaven to those who are blessed with a Faith, on which is inscribed the Imputation of the Merit of the Son of God. Moreover, there are certain conscientious Persons of every Religion, whether it be true or false, who create to themselves Scruples in Matters relating to Salvation, not only in Essentials, but also in Points of Form and Ceremony, and even in Things indifferent; wherefore, as we said before,

we

we know that there is such a Thing as Conscience; but what it is, and in what a true Conscience, which must needs be spiritual, consisteth, we do not know.

666. The Angels who were above us, heard all these Opinions uttered by the four Companies, and they said to each other, We perceive that not a single Person in Christendom knoweth what Conscience is, wherefore we will send down one from our Society to instruct them; and instantly there appeared in the Midst an Angel in white Raiment, with a lucid Belt about his Head, beset with small Stars, who addressing himself to the four Companies said, "We have heard you in Heaven delivering your Sentiments in Order respecting CONSCIENCE, and ye have all conjectured that it is some Uneasiness of Mind which by its Weight affecteth the Head, and thence the Body, or the Body and thence the Head; but Conscience considered in its true Nature is not any Pain or Uneasiness, but it is a spiritual Tendency of the Will to act according to what respecteth Religion and Faith; hence it is that such as enjoy Conscience possess also Tranquility of Peace, and eternal Blessedness, when they act according to Conscience, and suffer a certain Uneasiness or want of Tranquility, when they act contrary to Conscience; but the Pain of Mind which ye have fancied to be Conscience is not Conscience, but Temptation, consisting in a Warfare between the Spirit and the Flesh, which Temptation, in case it be spiritual, taketh its Colour and Quality from Conscience, but in case it be only natural, it then originates in those Diseases which the Physicians have just now recounted. But what Conscience is may be illustrated by particular Instances: A Priest hath Conscience, who hath a spiritual Tendency of Will to teach Truths, in Order to promote the Salvation of his Flock; but if he doth it with any other View, or to any other End, he then hath no Conscience. A Judge again, who regardeth Justice only, and executeth it with Judgment, hath Conscience; but if he is swayed by Interest, by Friendship, or Favour, he hath then no Conscience. So again, supposing a Man in Possession of another's Property without his Knowledge, and that therefore he might detain it as his own, without Fear of the Law, or Loss of Honour and Reputation, and supposing him nevertheless to restore it to the proper Owner, such a Person hath Conscience, because he doeth what is just for the Sake of Justice. So lastly, supposing a Candidate for any Place or Office to resign his Claim to another, whom he thinketh a more proper Person than Himself to enjoy it, such an one, in consulting the Good of Society, approveth himself possessed of a good Conscience. All such as have Conscience speak from their Heart in all their Discourse, and act from

from the Heart in all their Dealings, for their Minds are not divided, inasmuch as they speak and act according to what they understand and believe to be true and good. Hence it follows, that Conscience may be supposed more perfect in those, whose Minds are eminently enlightened with the Truths of Faith, and who enjoy a clearer Perception, than in those who are less enlightened, and whose Perception is more obscure. The very Essence of Man's spiritual Life consisteth in a true and upright Conscience, for therein his Faith is united with Charity, so that to act from, and according to Conscience, is to act from, and according to his spiritual Life, and to act contrary to Conscience, is to act contrary to his Life. Besides, how plainly may the Meaning and Nature of Conscience be seen from common Discourse! as when it is said of any particular Person, he hath Conscience, who doth not understand thereby that he is a just and upright Person; and on the contrary, when it is said, He hath no Conscience, who doth not understand such an Expression as signifying that the Person hath no Justice or Uprightness in his Character? As the Angel spake these Words, he was suddenly taken up into his own Heaven, and the four Companies united in one, and after conversing together some Time about what the Angel had uttered, lo! they were again divided into four Companies, but different from the former; in the first were those who comprehended and assented to what the Angel had said; in the second were those who did not comprehend it, but still were disposed to favour it; in the third were those, who had no inclination to comprehend it, saying, What have we to do with Conscience? and in the fourth were those who mocked and derided it, saying, What is Conscience but Wind and Flatulency? Then I saw the four Companies retiring from each other, and the two former going to the Right, and the two latter to the Left, these descending and those ascending.



CHAPTER THE TWELFTH,

OF
BAPTISM(r).

That without Knowledge had respecting the spiritual Sense of the Word, none can know what the two Sacraments, Baptism and the Holy Supper, imply and effect.

667. **T**HAT there is a spiritual Sense contained in all and every Part of the Word, and that this Sense hath heretofore remained unknown, but is at this Day manifested for the Sake of the new Church which is about to be established by the Lord, was shewn in the Chapter on the
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(r) The wise and pious Reader will rejoice to see, in this and the following Chapter, the true End, Use, and Design of the two Sacraments Baptism and the Holy Supper explained and enforced. Lamentable have been the Mistakes and Misapprehensions of Mankind concerning these two sacred Ordinances, whilst some false Spiritualists have robbed them of their external Form; under the vain Pretence that their internal Benefits might be communicated and received as well and as fully without it, and whilst on the other Hand, some carnal Professors of Christianity, resting merely in what is external and visible, have neglected to look to the internal and invisible Things represented and conveyed thereby. In Opposition to such false and dangerous Notions, our Author asserteth the Necessity and Expediency both of what is outward and of what is inward in these two Sacraments; he openeth the Design and Use both of their visible and invisible Parts, of their natural Signs, and of their spiritual Benefits, from a deep, scriptural, and rational Ground, shewing by the Doctrine of Correspondencies, how the outward Elements applied therein are not only apt Symbols to express, but likewise sure Means to convey inward and spiritual Blessings to such as rightly receive them. What is said n: 678, concerning the Sacrament of Baptism, as serving to distinguish Christian Children in the

SACRED SCRIPTURE. The Nature and Quality of that Sense may be seen, not only in that Chapter, but also in the Chapter on the DECALOGUE, which was explained according to that Sense. Had it not been for the Opening of that Sense, every one must needs have thought of those two Sacraments, Baptism, and the Holy Supper, only according to the natural Sense, which is that of the Letter, and in Consequence thereof must needs have been a Prey to Doubts and Scruples in his own Mind, suggesting to him such Questions as these, What is Baptism but the pouring of Water on the Head of an Infant, and how can such a Ceremony contribute to Salvation? Also, what is the Holy Supper but the Taking of Bread and Wine, and what hath this again to do with Salvation? and besides, Where is the Sanctity contained in these Institutions, except what arises from this Circumstance, that they were received and enjoined by Church-Authority as Holy and Divine, being in themselves nothing else but mere Ceremonies, of which it is insisted by different Churches, that during the Approach of God's Word to those Elements, they become Sacraments? I appeal both to Laymen and Clergymen, whether in Spirit and Heart they have had any other Perception than this concerning those two Sacraments, and whether they have not worshipped them as Divine for various Causes and Reasons, when nevertheless those two Sacraments considered in their spiritual Sense, are the most holy [Solemnities] of Worship, as will appear presently when we come to treat of their Uses. But whereas the Uses of those Sacraments cannot possibly enter into any one's Mind, unless the spiritual Sense discovereth and unfoldeth them, it follows, that without that Sense none can know, but that they were mere Ceremonies, which received Sanctity only from the Authority whereby they were instituted.

668. That Baptism was enjoined, is very evident from John's Baptizing in the River Jordan, to which all Judæa and Jerusalem crouded; Mat. iii. 5, 6. Mark i. 4, 5. Also from this Circumstance, that the Lord our Saviour was Himself baptized by John, Matt. iii. 13 to 17, and moreover, that He commanded his Disciples to baptize all Nations, Matt. xxviii. 19. Who

the spiritual World, may possibly sound strange to some Readers; but let such consider and weigh well what is said by the Author in Relation to that particular, and reflect at the same Time how innumerable are the Laws of the spiritual World to us unknown, many of which most probably, were we acquainted with them, would appear equally unaccountable and strange to our finite Conceptions, who at present see only in Part, and through a Glass darkly. With the candid Reader, we doubt not, the Author's Authority alone will be sufficient to determine such a Point in a full and satisfactory Manner; and we would recommend to Readers of a contrary Spirit, rather to seek for the real Benefits and Blessings of the Sacrament, than to cavil at a Matter which doth not concern their Salvation.

Who doth not see, if he be disposed to see, that in that Institution there is a Something Divine, which hath heretofore lain hid, because the spiritual Sense of the Word was never before revealed? That Sense however is revealed at this Day, by Reason that the Christian Church, such as it is in itself, or its true Nature, is now first commencing, the former Church being Christian in Name only, but not in Essence and Reality (s).

669. The two Sacraments, Baptism and the Holy Supper, are in the Christian Church like the two Symbols on the Sceptre of a King, which, supposing their Uses unknown, are only like two Figures of Ebony on a common walking-stick. Those two Sacraments in the Christian Church may also be compared with the two Rubies or Carbuncles in the Cloak of an Emperor, which, supposing their Uses unknown, are only like two Cornelians or Chrystals, in any other ordinary Garment. Unless the Uses of those two Sacraments were made manifest by their spiritual Sense, the World would be filled with Conjectures about them, like the wild Divinations of Astrologers, or like the uncertain Omens collected by ancient Augurs from the flying of Birds, or from the Entrails of Beasts. The Uses of those two Sacraments may be compared with a Temple, sunk down into the Ground by Reason of its Antiquity, and covered over with Dirt and Rubbish, so that

(s) Concerning the Christian Church now commencing, more may be seen in the last Chapter of this Work, which treateth of the CONSUMMATION OF THE AGE, OF THE COMING OF THE LORD, AND OF THE NEW HEAVEN, AND THE NEW CHURCH. That the present Church is Christian only in Name, and not in Essence and Reality, can only be known to those who have attentively considered wherein the Essence and Reality of a Christian Church do consist. Every collective Body of Men, that acknowledge a God the Creator of the Universe, and live in mutual Love and Charity, may be called a Church; thus Jews, Mahometans, Pagans, and People of all Religions, that fear God, and serve him faithfully according to the Light they have received from him, form so many distinct Churches, differing nevertheless in Essence and Reality, according to the different Nature and Purity of their respective Worship. It is the Kind of Worship then which constituteth the Essence and Reality of a Church; the Name only is of no Signification whether it be Christian, Jewish, Mahometan, or Pagan. Now the Worship truly characteristic of the Christian Church, in Respect to its Object, is a Worship directed towards the Lord God the Saviour Jesus Christ, that is, towards a God manifest in the Flesh, and dwelling in that Humanity which he assumed here in the World, and made Divine; hereby the Christian Church was intended to be particularly distinguished from all other Churches of whatsoever Denomination, and in this Distinction respecting the Object of its Worship consist its peculiar Essence and Reality. If then Christians heretofore so called have not immediately approached unto and worshipped the Lord Jesus Christ as the one only God of Heaven and Earth, as the Creator, Redeemer, and Regenerator of Men, as that one Divine Person in whom is contained a Divine Trinity of Father, Son, and Holy Ghost, or in other Words, in whom is contained a Divine Itself, the Divine-Human, and the Divine-Proceeding, it is plain they have been Christians in Name only, not in Essence and Reality. The Subject is of deep Concernment, and demandeth the Reader's serious Attention.

that its very Roof is invisible, and all People of all Ages walk, ride, or drive their Coaches over it, not knowing that any such Temple is under their Feet, and hid from their Sight, containing in it Altars of Gold, inner Walls of Silver, and Ornaments of precious Stone, which cannot possibly be dug up and brought forth to Light, except by Means of the spiritual Sense, which is at this Day discovered for the New Church, by Reason of its Use in the Worship of the Lord. Those two Sacraments may also be compared with a double Temple, one of which is below and the other above; in the lower, whereof is preached the Gospel concerning the new Advent of the Lord, and also concerning Regeneration and Salvation by Him in Consequence thereof: from this Temple about the Altar is an Ascent to the Upper Temple, wherein the Holy Supper is celebrated, and from thence is a Passage into Heaven, where the Worshippers are received by the Lord. They may also be compared with the Tabernacle, in the Inside whereof appeareth the Table, on which the Shew-Bread is placed in Order, and likewise the Golden Altar for Incense, and the Candlestick in the midst with lighted Tapers, which by their Light render all the other Things visible; and at length for those who suffer themselves to be enlightened, the Vail is opened to the Holy of Holies, where instead of the Ark which contained the Decalogue, the Word is deposited, over which is the Mercy-Seat with the golden Cherubim. These Things are Representations of those two Sacraments with their Uses.

That by the Washing, which is called Baptism, is meant Spiritual Washing, consisting in Purification from Evils and Falses, and Regeneration thereby effected.

670. That Washings were enjoined the Children of Israel, is plain from the Statutes enacted by Moses, as that Aaron should wash himself before he put on the Garments of his Ministration, Levit. xvi. 4, 24; and before he approached the Altar to minister, Exod. xxx. 18 to 21. Chap. xl. 30, 31; in like Manner the Levites, Numb. viii. 6, 7; and also others who became unclean by Sins; and that they are said to be sanctified by Washings, Exod. xix. 14. Chap. xl. 12. Levit. viii. 6. Wherefore for the Purpose of washing, a Molten Sea, and several Basons were placed near the Temple, 1 Kings vii. 23 to 39; nay, they were enjoined to wash Vessels and Utensils, as Tables, Chairs, Beds, Dishes, and Cups, Lev. xi. 32. Chap. xiv. 8, 9. Chap. xv. 5 to 12. Chap. xvii. 15 to 16. Mark vii. 4. But Washings and
several

several Things of a like Nature, were enjoined and commanded the Children of Israel, by Reason that the Church established among them was Representative, prefiguring the future Christian Church; wherefore when the Lord came into the World, he abolished the Representatives which were all external, and instituted a Church wherein all Things were to be Internal; thus the Lord put away Figures, and revealed their true Types and Effigies, as when a Person removeth a Vail, or openeth a Door, and causeth the Things within not only to be seen, but also to be approached to. Of all those Representatives the Lord retained only two, which were to contain in one Complex whatever related to the Internal Church; these two are Baptism instead of Washings, and the Holy Supper instead of the Lamb which was sacrificed every Day, and particularly at the Feast of the Passover.

671. That the Washings above-mentioned figured and shadowed forth, that is, represented spiritual Washings, consisting in Purifications from Evils and Falses, is very evident from the following Passages, *When the Lord shall have washed away the Filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the Midst thereof, by the Spirit of Judgement, and by the Spirit of Burning, Isaiah iv. 4. Though thou wash thee with Nitre, and take thee much Soap, yet thine Iniquity is marked before me, saith the Lord God, Jer. ii. 22. Job. ix. 30, 31. Wash me from mine Iniquity and I shall be whiter than Snow, Psalm li. 4, 7. O Jerusalem, wash thine Heart from Wickedness that thou mayest be saved, Jerem. iv. 14. Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, Isaiah i. 16.* That the washing of Man's Spirit is understood by the washing of his Body, and that the Internal Things of the Church were represented by the External, as they existed in the Jewish Church, is very clear from the Words of the Lord. *The Pharisees and Scribes seeing that his Disciples eat Bread with unwashed Hands, found Fault; for the Pharisees and all the Jews, except they wash their Hands, eat not, and many other Things there be which they have received to hold, as the washing of Cups and Pots, brazen Vessels and Tables; to whom and to the Multitude the Lord said, Harken unto me, and understand; there is nothing from without a Man that entering into him can defile him, but the Things which come out of him, those are they which defile the Man, Mark vii. 1, 2, 3, 4, 14, 15.*

672. What Man of sound Reason cannot apprehend, that the washing of the Face, of the Hands, and Feet, and of all the Limbs, nay of the whole Body in a Bath, can do nothing more than wash away Filth and

Dirt, so that the outward Form may appear clean in the Sight of Men? and who cannot understand, that it is impossible for any such Washing to enter into the Spirit of Man, and render that clean in like Manner? for a Thief, a Robber, or an Assassin have it in their Power to wash themselves, even till their Skin shine, but does it follow that by so doing they will wash away their thievish, pillaging, and murderous Disposition? Doth not the Internal enter by Influx into the External, and operate therein the Effects of its Will and Understanding? and is not this agreeable to Nature, inasmuch as it is agreeable to Order? whereas for the External to enter by Influx into the Internal is a Thing impossible, being contrary to Nature, inasmuch as it is contrary to Order.

673. Hence it follows, that Washings, and also Baptism, unless the Internal of Man be purified from Evils and Falses, are of no more avail than the Platters and Cups washed by the Jews, or than the Sepulchres spoken of in the same Place, which *appear beautiful without, but within are full of dead Mens Bones, and all Uncleanesses*, Matt, xxiii. 25 to 28. This is further evident from this Circumstance, that the Hells are full of Satans, who were once Men, some baptized, and some not baptized. Baptism therefore (the true Uses and Intent whereof will be seen presently) contributeth no more towards Salvation, without its Uses and Fruits, than the triple Cap on the Pope's Head, and the Sign of the Cross on his Shoes, contribute towards his Pontifical Super-eminence; or than a Cardinal's Purple Robe contributeth to his Dignity; or than a Bishop's Lawn Sleeves to the true Discharge of his Ministry; or than a King's Throne, Crown, Sceptre, and Royal Robes, to the Encrease of his Regal Power; or than a Square Cap on the Head of a learned Doctor to his Intelligence; or than a Standard carried before Troops of Horsemen to their Bravery in Battle; nay, it may be still further asserted, that Baptism, without its Uses and Fruits cleanseth a Man no more than Washing doth a Sheep or a Lamb before they are shorn; for the natural Man separate from the spiritual Man is a mere Animal, nay, as we shewed above, he is a fiercer and more savage Beast than any that liveth wild in the Forest; wherefore supposing him to be washed with Rain-Water, with Dew, with the Streams of the purest Fountains, or, according to the Language of the Prophets, to be cleansed with Nitre, Hyssop, or Soap, every Day, it will still be impossible to purify him from his Iniquities, except by the Means of Regeneration treated of in the Chapters on Repentance, Reformation, and Regeneration.

That

That Baptism was instituted in the Place of Circumcision, because by the Circumcision of the Foreskin was represented the Circumcision of the Heart, to the End that the internal Church might succeed the external, which in all and every Thing figured the internal Church.

674. It is acknowledged in the Christian World, that there is an Internal and an External Man, and that the External is the same with the Natural Man, and the Internal the same with the spiritual Man, because his Spirit is in it; and whereas the Church consisteth of Men, it is further acknowledged that there is both an internal and an external Church; and if the orderly successions of Churches from ancient Times to the present be enquired into, it will be seen, that the former Churches have been external Churches, that is, that their Worship consisted in Externals, which represented the internal Things of the Christian Church, that was founded by the Lord, during his Abode in the World, and is now beginning to be built up by Him. The primary [Rite] which distinguished the Jewish Church from the other Asiatic Churches, and afterwards from the Christian, was Circumcision; and whereas, as was observed, all Things in the Jewish Church, which were Externals, figured all Things in the Christian Church, which are Internals, therefore the primary Sign of that Church was inwardly similar to the Sign of the Christian Church; for Circumcision signified the Rejection of the Concupiscencies of the Flesh, and thereby Purification from Evils, and the same is also signified by Baptism. Hence it is evident that Baptism was instituted in the Place of Circumcision, to the End both that the Christian Church might be distinguished from the Jewish, and likewise that the internal Church might be thereby more peculiarly marked, as is done by the Uses of Baptism, whereof we shall treat presently.

675. That Circumcision was instituted as a Sign that the Members of the Jewish Church were of the Posterity of Abraham, Isaac, and Jacob, is plain from these Words, God said unto Abraham, *This is my Covenant which ye shall keep between me and you, and thy Seed after thee; every Man-Child among you shall be circumcised; and ye shall circumcise the Flesh of your Foreskin, and it shall be a Token of the Covenant betwixt me and you,* Gen. xvii. 10, 11. Which Covenant, or its Sign, was afterwards confirmed by Moses, Levit. xii. 1, 2, 3. And whereas that Church was distinguished from all others by that Sign, therefore before the Children of Israel passed over Jordan,

dan, it was enjoined that they should be again circumcised, Josh. v. the Reason was, because the Land of Canaan represented the Church, and the River Jordan Introduction into it; and moreover, that they might remember that Sign in the Land of Canaan, this Injunction was given, *When ye shall come into the Land, and shall have planted all Manner of Trees for Food, ye shall count the Fruit thereof as uncircumcised; three Years shall it be as uncircumcised unto you, and shall not be eaten*, Levit. xix. 23. That Circumcision represented, and consequently signified the Rejection of the Concupiscences of the Flesh, and thereby Purification from Evils, in like Manner as Baptism, is plain from those Passages in the Word, where it is said, that they should circumcise the Heart, as in the following, *Circumcise therefore the Foreskin of your Heart, and be no more stiff-necked*, Deut. x. 16. *The Lord thy God will circumcise thine Heart, and the Heart of thy Seed, to love the Lord thy God with all thine Heart, and with all thy Soul, that thou mayest live*, xxx. 6. and in Jeremiah, *Circumcise yourselves to the Lord, and take away the Foreskins of your Hearts, ye Men of Judah, and Inhabitants of Jerusalem, lest my Fury come forth like Fire, and burn that none can quench it, because of the Evil of your Doings*, iv. 4, and in Paul, *In Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but Faith working by Love, and a new Creature*, Galat. v. 6. Chap. vi. 15. From these Passages now it is evident, that Baptism was instituted in the Place of Circumcision, because by the Circumcision of the Flesh was represented the Circumcision of the Heart, which also signifies Purification from Evils; for Evils of every Kind arise from the Flesh, and the Foreskin signifies its polluted Loves. Inasmuch as Circumcision and the Washing of Baptism signify the same Thing, therefore, it is said in Jeremiah, *Circumcise yourselves to the Lord, that he may remove the Foreskins of your Heart*, iv. 4. and a little after, *O Jerusalem, wash thine Heart from Wickedness, that thou mayest be saved*, Verse 14. What is meant by Circumcision and washing of the Heart, the Lord teacheth in Matthew, chap. xv. 18, 19.

676. There were several formerly amongst the Children of Israel, and there are several at this Day amongst the Jews, who suppose themselves particularly chosen and distinguished, because they were circumcised, as many Christians do because they have been baptized; when nevertheless both Circumcision and Baptism are only given as a Sign and Memorial that Men may be purified from Evils, and may thereby become elect or chosen. What is the External without the Internal in Man, but like a Temple without Worship, which is of no Manner of Use or Service, except possibly as a Stable for Horses? and further, what is the External without the Internal, but

but like a Field full of mere Straw and Chaff without Grain; or like a Vineyard consisting of mere Branches and Leaves without Grapes; or like a Fig-tree without its Fruit, which the Lord cursed, Matt. xxi. 19, or like the Lamps in the Hands of the foolish Virgins without Oil? Matt. xxv. 3, nay, what is it but like an Habitation in a grand Tomb or Mausolæum, where the Ground is full of dead Bodies, the Walls painted with Figures of Bones, and frightful Spectres are seen flying beneath the Roof? or like a Chariot drawn by Leopards, with a Wolf sitting as Charioteer, and an Ideot in the Inside? For the External Man is not a Man, but only the Figure of a Man, inasmuch as the Internal, which consisteth in deriving Wisdom from God, constituteth Man; the same is true of a circumcised and baptized Person, unless he circumciseth or washeth his Heart.

That the first Use of Baptism is Introduction into the Christian Church, and Insertion at the same Time amongst Christians in the spiritual World.

677. That Baptism is an Introduction into the Christian Church is plain from many Circumstances, as from the following. I. That Baptism was instituted in the Place of Circumcision, and that as Circumcision was a Sign that the Persons circumcised were of the Israelitish Church, so Baptism is a Sign that the Persons baptized are of the Christian Church, as was shewn in a former Article; and a Sign answers no other Purpose than as a Mark of Distinction, like swaddling-cloaths of different Colours put on Infants belonging to different Mothers, in Order that they may be known asunder, and not be changed. II. That it is only a Sign of Introduction into the Church, is evident from the Baptizing of Infants, before they come to the Use of Reason, and whilst they are as unfit to receive any thing relative to Faith, as young Shoots are when just sprouting from a Tree. III. That not only Infants are baptized, but likewise all foreign Profelytes converted to the Christian Religion, whether they be young or old, and that before they were instructed, supposing only they confess themselves desirous to embrace Christianity, to which they were inaugurated by Baptism; and this also was the Practice of the Apostles, according to the Lord's Words, *that they should make Disciples in all Nations, and should baptize them*, Matt. xxviii. 19. IV. *That John baptized all that came to him from Judæa and Jerusalem, in the River Jordan*, Matt. iii. 6. Mark i. 9. The Reason why he baptized in Jordan was, because the Entrance into the Land of Canaan

was through that River, and by the Land of Canaan was signified the Church, because the Church was in the Land, and in Consequence thereof by Jordan was signified Introduction into the Church; that that Land signified the Church, and that Jordan signified Introduction into it, may be seen in the APOCALYPSE REVEALED, II: 285. This is the Case on the Earths; but in the Heavens, Infants are introduced by Baptism into the Christian Heaven, and have there Angels appointed over them by the Lord to take Care of them; wherefore, as soon as Infants are baptized they are placed under the Tuition of Angels, by whom they are kept in a State of receiving Faith in the Lord; and as they grow up, and become capable of thinking and acting for themselves, the Tutor-Angels leave them, and they draw into Association with themselves such Spirits as make One with their Life and Faith; hence it is evident that Baptism is an Insertion amongst Christians even in the spiritual World.

678. The Reason, why not only Infants, but likewise all others, are by Baptism inserted amongst Christians in the spiritual World, is, because the People and Nations inhabiting that World are distinguished according to their religious Differences; Christians are in the Middle, Mahometans round about them, Idolators of various Kinds behind them, and Jews on each Side. Moreover all of the same Religion are disposed into Societies, in Heaven according to the Affections of Love towards God and their Neighbour, and in Hell into Congregations according to the Affections opposite to those two Kinds of Love, consequently according to the Concupiscencies of Evil. In the spiritual World, by which we understand both Heaven and Hell, all Things are most distinctly arranged, both in common and in every Part, or in general and in every Particular, and on this distinct Arrangement the Preservation of the Universe dependeth; this distinct Arrangement however would be impracticable, unless every one, after his Birth, be distinguished by some Sign whereby it may be known to what religious Community he belongeth; for without the Christian Sign, which is Baptism, some Mahometan, or some Idolatrous Spirit might apply himself to newborn Christian Infants, and instil into them an Inclination in Favour of their Religion, and thereby distract their Minds, and alienate them from Christianity which would be to distort and destroy spiritual Order.

679. In tracing up Effects to their Causes, it is very plain to discern, that the Consistence of all Things dependeth on Order, and that the Kinds of Order are manifold, general, and particular, and that there is one which is most universal of All, and on which the general and particular Ones depend in a continued Series, and that this most universal One entereth into all the rest as an Essence into its Forms, thereby forming one connected

connected Whole which otherwise could not possibly exist; it is this Unity which causeth the Preservation of the Whole, and in Case this was wanting, all Things must needs fall to pieces and be dissolved, relapsing not only into their first chaotic State, but even into Nothingness. What, let me ask, would be the Case with Man, unless all and every Part of his Body was arranged in a most distinct and orderly Manner, having a general Dependence on one Heart and the Lungs? On any other Supposition, must not the whole Machine of the human Body be a Heap of Confusion? for how else could the Stomach, the Liver, the Pancreas, the Mesentery, the Mesocolon, the Kidneys, and the Intestines, perform each their particular Offices? it is by Virtue of the Order ruling in and amongst the several Parts of the Body, that all and every Thing contained therein appear, in a collected View, as One. Without distinct Order, again, preserved in Man's Mind, or Spirit, and unless all the Parts thereof had a general Dependence on the Will and the Understanding, what would it be but a something confused, and undigested, in such a State of Incoherence, that Man would have no more Power to think and will, than the Picture and Statue have which ornament his House? What again would Man be without a most orderly arranged Influx from Heaven, and the reception thereof? and what would this Influx be without that most universal One, on which the Government of the Whole and of all its Parts dependeth, that is, the Influx from God, and unless all Things did exist, live and move in Him and from Him? The above Reasoning may be illustrated by numberless Cases adapted to the Apprehension of the natural Man; as for Instance: What is an Empire or Kingdom without Order? but a Troop of Robbers, several of whom collected together would slay their Thousands, till at last only a few would be left to survive the slaughtered Multitude? So again, what is a State without Order, or a House without Order? and what is a Kingdom, State, or House, unless there be in each some supreme Head and Director?

680. Besides, what is Order without Distinction, and what is Distinction without its Badges, and what are Badges of Distinction without Signs or Tokens, whereby Qualities may be known and ascertained? for without the Knowledge of Qualities Order is not known to be Order. Signs, or Signatures, in Empires and in Kingdoms, are dignified Titles, and Powers of Administration annexed to them, whence come Subordinations, whereby all Things are kept together in orderly Arrangement as in Unity, and in this Manner a King exerciseth his royal Power according to Order distributed amongst a Variety of Persons, by Virtue whereof the Kingdom is a Kingdom. The Case is similar with Respect to various other Things, as for Instance, with Respect to an Army of Soldiers, which could be of no Efficacy, unless the
Men

Men were arranged in an orderly Manner, and divided into Battalions, and each Battalion into Companies, and each Company into Troops, with inferior Officers appointed to the Command of each, and one supreme Commander to bear Rule over all; these Arrangements and Divisions again would be of no Efficacy without Signs, which in the Case of Armies are called Standards, to point out to every Soldier his proper Station; by these Means all act in the Field of Battle as one Man, or in Unity, whereas were those Means of Order wanting, they would rush headlong against an Enemy like so many Dogs with open Mouths, barking and howling with vain Fury, till they were all cut off by their Opponents, not so much in Consequence of superior Courage, as of better Discipline and more orderly Arrangement; for what can a disorderly disunited Mob do against a well disciplined and well united Army? These Instances may serve to illustrate this first Use of Baptism, as a Sign in the spiritual World that the Person baptized is of a Christian Community; for in that World every one is inserted into Societies and Congregations according to the Quality of Christianity within him, or without him.

That the second Use of Baptism is, that the Person baptized may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow him.

986. The second Use of Baptism, which is to know the Lord the Redeemer and Saviour Jesus Christ, inseparably attendeth the first, which is, that it may be an Introduction into the Christian Church, and an Insertion among Christians in the spiritual World; for what is this first Use without the second but a mere Name, or Shadow? or like a Subject who swears Allegiance to his King, and yet rejecteth the Laws of both his King and Country, and swears Allegiance to a foreign King and serveth him? or like a Servant, who engages in the Service of some particular Master, and receiveth his Livery as a Token of his Service, and then runneth away, and in that Livery serveth another? or like a Standard-bearer in an Army, who marcheth off with the Standard, and cutteth it in Pieces, and either disperseth the Scraps in the Air, or leaveth them to be trod under Foot by the Soldiers? In a Word, to bear the Name of a Christian, that is, to be called a Disciple of Christ, and not to acknowledge him, and to follow him, that is, to live according to his Commandments, is a vain and empty Thing, like a Shadow, like Smoak, or like a Picture dyed black; for the Lord saith,

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Why call ye me Lord, Lord, and do not the Things that I say? Luke vi. 46. Many shall say to me in that Day, Lord, Lord, &c. but then will I profess unto them, I never knew you. Matt. vii. 22, 23.

682. By the Name of the Lord Jesus Christ nothing else is understood in the Word, but an acknowledgment of Him, and a Life according to his Commandments; the Reason why his Name signifieth these Things may be seen in the Explication of the second Commandment of the Decalogue, *Thou shalt not take his Name in vain.* Nothing else is meant by the Name of the Lord in these Passages, *Jesus said, Ye shall be hated of all Men for my Name's Sake, Matt. x. 22. Chap. xxiv. 9, 10. Where two or three are gathered together in my Name, there am I in the Midst of them, Matt. xviii. 20. As many as received him, to them gave he Power to become the Sons of God, even to as many as believed in his Name, John i. 1, 2. Many believed in his Name, John ii. 23. He that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God, iii. 17, 18. Believing they shall have Life in his Name, xx. 31. Thou hast laboured for my Name's Sake, and hast not fainted, Rev. ii. 3. and in other Places.* How plain is it to see, that by the Name of the Lord in these Passages is not meant his Name only, but an Acknowledgment of Him, that he is the Redeemer and Saviour, attended with Obedience towards him, and at length with Faith in Him! for in Baptism an Infant receiveth the Sign of the Cross on his Forehead and Breast, which is a Token of his Inauguration into the Acknowledgment and Worship of the Lord. By Name also is understood the Quality of any particular Person, the Reason whereof is, because in the spiritual World every one is named according to his Quality, consequently by the Name of Christian given to any one is meant his Quality, as possessing Faith in Christ, and Charity towards his Neighbour, from Christ; this is meant by Name in the Revelations, *Thou hast a few Names in Sardis, which have not defiled their Garments, and they shall walk with me in white, for they are worthy, Chap. iii. 4.* By walking with the Son of Man in White, is signified to follow the Lord, and to live according to the Truths of his Word. The same is signified by his Name in John, *Jesus said, My Sheep hear my Voice, and I call my own Sheep by Name, and lead them out, I go before them, and the Sheep follow me, because they know my Voice; but a Stranger will they not follow, because they know not the Voice of Strangers, Chap. x. 3, 4, 5.* By Name signifieth according to their Quality as Christians, and to follow him is to hear his Voice, that is to obey his Commands; this Name all receive in Baptism, for it is conveyed in the Sign thereof.

683. What is a Name without the Thing or Substance of which it is expressive, but a mere Vanity, or Nothingness; or like the Sound called Echo, such as reboundeth from Woods and high Buildings? or like the Noise uttered by People in a Dream, that is without Life or Expression? or like the Noise of Wind, of the Sea, or of a Machine, which hath no Meaning or Use in it? nay, what is the Name of King, of Duke, of Consul, of Bishop, of Abbot, of Monk, without the Office which is annexed to the Name, but mere Vanity? In like Manner, what is the Name of Christian (supposing a Man to live like a Barbarian, and contrary to the Precepts of Christ) but like looking at the Sign of Satan instead of the Sign of Christ, whose Name nevertheless was woven in golden Threads in Baptism? What are they who after receiving the Signature of Christ, deride his Worship, mock at his Name, and confess him not as the Son of God, but as the Son of Joseph, but Rebels and Regicides? and what are their Words but so many Blasphemies against the Holy Ghost, which cannot be remitted in this World, or in that which is to come? Such Persons like savage Dogs with open Jaws bite at the Word, and tear it to Pieces with their Teeth; fulfilling thus, by their Opposition to Christ and his Worship, these Words of the Prophet, *All Tables are full of Vomit and Filthiness*, Isaiah xxviii. 8. Jerem. xlviii. 26; when nevertheless the Lord Jesus Christ is the Son of the Most High God, Luke i. 32, 35; the only-begotten, John i. 18. Chap. iii. 16; the true God and eternal Life, 1 John v. 20, 21, in whom dwelleth all the Fullness of the Godhead bodily, Colos. ii. 9; and is not the Son of Joseph, Matt. xxi. 25; not to mention a thousand other Passages to the same Purport.

That the third Use of Baptism, which is the final Use, is, that Man may be Regenerated.

684. This Use is the very and essential Use intended by Baptism, consequently it is the final Use, and the Reason is, because a true Christian knoweth and acknowledgeth the Lord Jesus Christ as the Redeemer, who by Reason of his being the Redeemer, is also the Regenerator, inasmuch as Redemption and Regeneration are united and make one, as may be seen in the Chapter on Reformation and Regeneration; besides, a Christian is in Possession of the Word, wherein the Means of Regeneration stand fully described, and are declared to be Faith towards the Lord, and Charity towards our Neighbour; this is the same Thing as is said concerning the Lord,

Lord, that *He baptizeth with the Holy Ghost and with Fire*, Matt. iii. 2. Mark i. 8. Luke iii. 16; by the Holy Ghost is meant the Divine True of Faith, and by Fire the Divine Good of Love or Charity, each proceeding from the Lord; that by the Holy Ghost is meant the Divine True of Faith, may be seen in the Chapter on the HOLY GHOST; and that by Fire is meant the Divine Good of Love, may be seen in the APOCALYPSE REVEALED, n: 468, 395; and by these two all Regeneration is effected from the Lord. That the Lord Himself was baptized by John, see Matt. iii. 13 to 17. Mark i. 9. Luke iii. 21, 22; the Reason was, that he might not only institute Baptism as a future Rite, and establish it by his own Example, but also because he glorified his Humanity, and made it Divine, as he regenerateth Man, and maketh him spiritual.

685. From what hath been said in this, and in the former Articles, it may be plainly seen, that the three Uses of Baptism cohere together as One, in like Manner as a first Cause, a middle Cause which is the efficient, and an ultimate Cause which is the Effect, and the End for the Sake of which the former Causes existed; for the first Use of Baptism is, that a Man may have the Name of Christian; the second, following as a Consequence from the first, is, that he may know and acknowledge the Lord as Redeemer, Regenerator, and Saviour; and the third is, that he may be Regenerated by the Lord, in which Case he is redeemed and saved. Whereas these three Uses follow each other in Order, and join with each other in the ultimate or last Use, and consequently in the Idea of the Angels cohere together as One, therefore whensoever Baptism is performed, read in the Word, or named, the Angels who are present do not understand Baptism, but Regeneration; wherefore by these Words of the Lord, *Whosoever believeth, and is baptized shall be saved, but whosoever believeth not shall be damned*, Mark xvi. 16; is understood by the Angels in Heaven, that whosoever acknowledgeth the Lord, and is regenerated, will be saved. Hence also it is, that Baptism is called by Christian Churches on Earth the LAVER of REGENERATION; be it known therefore to every Christian, that whosoever doth not believe on the Lord cannot be regenerated, notwithstanding his having been baptized, and that being baptized without Faith in the Lord is of no Avail, as may be seen above in this Chapter, Article II. n: 4. That Baptism implieth Purification from Evils, and Regeneration thereby, must be very plain to every Christian, for at the Ceremony of Baptism the Priest signeth the Infant on the Forehead with the Sign of the Cross, as a Memorial of Christ, enquireth of the Sponsors, whether they renounce the Devil and all his Works, and whether they receive the Faith? to which Questions the Sponsors

Sponsors in the Child's Name answer, Yes: Renunciation of the Devil, that is, of the Evils which are from Hell, and Faith towards the Lord, perfect Regeneration.

686. It is said in the Word, that the Lord God our Redeemer baptizeth with the Holy Ghost and with Fire, whereby is meant that the Lord regenerateth Man by the Divine True of Faith, and by the Divine Good of Love or Charity, as may be seen above in this Article, n: 1. They who are regenerate by the Holy Ghost, that is, by the Divine True of Faith, in the Heavens are distinguished from those who are regenerate by Fire, that is, by the Divine Good of Love. They who are regenerate by the Divine True of Faith, are clad in Heaven in Garments of fine white Linnen, ~~and are clad in Purple Garments~~, and are called spiritual Angels; but they who are regenerated by the Divine Good of Love, are clad in purple Garments, and are called celestial Angels. They who are clad in white Garments are thus described, *They follow the Lamb clothed in fine Linen white and clean*, Revelat. xix. 14. *They shall walk with me in White*, Chap. iii. 4. The Angel at the Lord's Sepulchre, who *appeared in white and shining Garments*, Matt. xxviii. 3. Luke xxiv. 4, were of this Sort; for fine Linen signifieth the Righteousness of the Saints, xix. 8. as it is declared expressly. That Garments in the Word signify Truths, and that white Garments of fine Linen signify Divine Truths, may be seen in the APOCALYPSE REVEALED, n: 379. The Reason why such as are regenerated by the Divine Good of Love are clad in purple Garments is, because Purple is the Colour of Love, derived from the Sun and its Redness, by which is signified Love, as may be seen in the APOCALYPSE REVEALED, n: 468, 725. Whereas Garments signify Truths, therefore he who came to the Wedding, and had not on a Wedding-Garment, was cast out into outer Darkness, Matt. xxii. 11, 12, 13.

687. Moreover, Baptism is represented as Regeneration both in Heaven and in the World by many Particulars; in HEAVEN, as was just now observed by white and Purple Garments, and also by the Marriage of the Church with the Lord, and further by the new Heaven and new Earth, and the new Jerusalem descending thence, of which he that sat on the Throne said, *Behold, I make all Things new*, Revel. xxi. 1, to 4, 5. and by the *River of the Water of Life proceeding forth from the Throne of God and the Lamb*, Chap. xxii. 1, 2; and also by the five wise Virgins, which had Lamps and Oil, and entered in with the Bridegroom to the Marriage, Matt. xxv. 1, 2, 10. A baptized, that is, a regenerate Person is meant by Creature, Mark

xvi. 15. Rom. viii. 19, 20, 21 ; and by New Creature, 2 Corinth. v. 17. Galat. vi. 15 ; for it is called Creature from being created, by which also is signified to be regenerated, as may be seen APOCALYPSE REVEALED, n: 254. In the World Regeneration is represented by various Particulars, as by the Efflorescencies of all Things on the Earth in the Time of Spring, and by their successive Increase even to Fructification ; in like Manner, by the Growth of every Tree, Shrub and Flower, from the first to the last Month, which is warm by the Sun's Influence ; it is represented also by the gradual Progress of all Fruits towards Maturity from the Time of their setting till they attain their perfect Ripeness ; it is represented at the same Time by Morning and Evening Showers, and by Dews, on the Fall whereof the Flowers open and unfold their Beauties, whilst they shut and close them up at the Approach of Night and Darkeness ; it is represented likewise by the Fragrances arising from Gardens and Fields, and also by the Rainbow in the Clouds, Gen. ix. 14, to 17, and by the splendid Colours of an eastern Sky at Sun-rise ; and in general by the continual Renovation of all the Parts of animal Bodies, effected by Means of Chyle and the animal Spirit, and the Blood produced thereby, the Purification whereof from its useless and obsolete Parts, together with its Renovation, and as it were Regeneration, is perpetual. If we attend also to the inferior Things in Nature, we shall there too behold an Image of Regeneration presented to our View, as in the wonderful Transformation of Silkworms, and other Caterpillars into Nymphs and Butterflies, and of other Insects, which in their Season are adorned with Wings ; to which we may add some Particulars of a more trivial Nature, as the Fondness of certain Birds to dip themselves in Water, for the Sake of washing and cleansing themselves, and in Order to render their Notes afterwards more clear and musical. In a Word, the whole World from First to Last, from its Beginning, to its Ultimates, is full of Representations and Types of Regeneration.

That by the Baptism of John, a Way was prepared, in Order that the Lord Jehovah might come down into the World, and accomplish the Work of Redemption.

688. It is written in Malachi, *Behold I send my Messenger, [Angel] and he shall prepare the Way before me ; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in ; but who may abide the Day of his Coming, and who shall stand when he ap-*

peareth? Chap. iii. 1, 2; and again, *Behold, I will send you Elijah the Prophet before the Coming of the great and dreadful Day of the Lord, lest I come and smite the Earth with a Curse*, Chap. iv. 5, 6. And Zacharias prophesying of his Son John, saith of him, *Thou Child shall be called the Prophet of the Highest, for thou shalt go before the Face of the Lord to prepare his Way*, Luke i. 25. And the Lord himself saith of John, *This is He of whom it is written, Behold I send my Messenger before my Face, who shall prepare my Way before me*, Luke vii. 27. From these Passages it is evident, that this John was the Prophet who was sent to prepare a Way for Jehovah God, about to descend into the World, and accomplish the Work of Redemption, and that he prepared that Way by Baptism, and by Proclamation of the Lord's Advent at that Time, and that without such Preparation all who lived at that Time would have been smitten with a Curse, and would have perished.

689. The Reason why the Baptism of John was preparatory of the Way was, because thereby, as was shewn above, Mankind were introduced into the Church of the Lord which was about to be established, and in Heaven were inserted amongst those, who expected and desired the Messiah, and thus were guarded by the Angels against the Assaults and destructive Machinations of infernal Spirits; wherefore it is written in Malachi, *Who shall abide the Day of his Coming? And I will send Elijah the Prophet, lest I come and smite the Earth with a Curse*, Chap. iii. and iv. in like Manner in Isaiah, *Behold the Day of the Lord cometh, cruel both with Wrath and fierce Anger, therefore I will shake the Heavens, and the Earth shall remove out of her Place, in the Day of the Lord's fierce Anger*, Chap. xiii. 9, 13. xxii. 5, 12. Likewise in Jeremiah that Day is called *a Day of Wasting, of Vengeance and of Destruction*, iv. 9. Chap. vii. 32. Chap. xli. 10, 11. Chap. xlvii. 4. Chap. xlix. 8, 26. and in Ezekiel, *a Day of Wrath, of Clouds and Darknes*, Chap. vii. 5. Chap. xxx. 2, 3, 9. Chap. xxxiv. 11, 12. Chap. xxxviii. 14, 16, 18, 19. Again in Amos, Chap. v. 13, 18, 20. Chap. viii. 3, 9, 11. In Joel, *The great Day of Jehovah, and terrible, and who can bear it?* Chap. ii. 1, 2, 11. Chap. iii. 2, 4; and in Zephaniah, *In that Day shall there be a Noise of a Cry, the great Day of Jehovah is near, that Day is a Day of Wrath, a Day of Trouble and Distress, a Day of Wasteness and Desolation, a Day of Darknes and Gloominess, &c.* Chap. i. 10 to 18; not to mention several other Passages to the same Purport; from which it is evident, that unless a Way had been prepared for Jehovah, when he came down into the World, by Baptism, the Effect whereof extended to Heaven; and to the closing up the Hells, and thereby to securing the Jews from total Destruction, all Flesh must

must have perished before him. Jehovah also saith to Moses, *Ye are a stiff-necked People, I will come up into the Midst of thee in a Moment, and consume thee*, Exod. xxxiii. 5. That this was the Case is very clear from the Words of John to the Multitude which came to be baptized by him, *O Generation of Vipers, who hath warned you to flee from the Wrath to come?* Matt. iii. 7. Luke iii. 7. That John also preached Christ and his Coming, when he baptized, may be seen, Luke iii. 16. John i. 25, 26, 31, 32, 33. Chap. iii. 26. Hence it is plain how John prepared his Way.

690. As to what concerns the Baptism of John, it represented the cleansing of the external Man, whereas the Baptism at this Day administered amongst Christians representeth the cleansing of the internal Man, which is Regeneration; wherefore it is written, that John baptized with Water, but that the Lord baptizeth with the Holy Ghost and with Fire, and therefore the Baptism of John is called the Baptism of Repentance, Matt. iii. 2. Mark i. 4. Luke iii. 3, 16. John i. 25, 26, 33. Acts i. 22. Chap. x. 37. Chap. xviii. 25. The Jews who were baptized were mere external Men, and the external Man, without Faith on Christ cannot become internal; that they who were baptized with the Baptism of John became internal Men by receiving Faith in Christ, and were then baptized in the Name of Jesus, may be seen in the Acts of the Apostles, Chap. xix. 3, to 6.

691. Moses said to Jehovah, *Shew me thy Glory; and Jehovah said, Thou canst not see my Face, for there shall no Man see me and live; and he said, behold there is a Place by me, and thou shalt stand upon a Rock; and it shall come to pass, while my Glory passeth by, that I will put thee in a Cleft of the Rock, and will cover thee with my Hand whilst I pass by; and I will take away my Hand, and thou shalt see my back Parts, but my Face shall not be seen*, Exod. xxxiii. 18 to 23. The Reason why Man cannot see God and live, is because God is essential Love, and essential or Divine Love in the spiritual World appears before the Angels as a Sun, distant from them as the Sun of our World is distant from Men; wherefore if God, who is in the Midst of that Sun, should approach near to the Angels, they would perish like Men, in Case this World's Sun should approach near to them, each Sun being equally hot and fiery; for this Reason there are perpetual Temperatures which modify and moderate the burning Heat of that Love, lest it should flow into Heaven as it is in Itself, or in its own Essence, for in such Case the Angels would instantly be consumed by it; for the same Reason when the Lord manifesteth his more immediate Presence in Heaven, the Wicked who are under Heaven begin to mourn, to be in Torment, and to feel the Symptoms of Death, so that

that they fly away into Dens, and Clefts of the Rocks, crying out, Fall on us, and hide us from the Face of him that sitteth on the Throne, Rev. vi. 16. Isaiah ii. 19, 21. The Lord himself doth not descend, but an Angel encompassed with a Sphere of Love from the Lord. I have sometimes seen the Wicked terrified by such Descent as if they had seen Death itself before their Eyes, and some of them in their Fright plunging headlong deeper and deeper into Hell, and some driven to Fury and Madness. Hence it was that the Children of Israel prepared themselves for three Days previous to the Descent of the Lord Jehovah on Mount Sinai, and that the Mount was hedged in, lest any one should approach and die, Exod. xix. The Case was the same with Respect to the Sanctity of the Lord Jehovah in the Decalogue at that Time promulgated, and written on two Tables with the Finger of God, and afterwards deposited in the Ark, over which in the Tabernacle was placed the Mercy-Seat, and over that Cherubs, to prevent any one immediately touching that Sanctity with his Hand or Eye; nor could Aaron himself approach it except once in a Year, nor then, until he had expiated himself by Sacrifices and Incense. Hence it was that the Inhabitants of Ekron and Beth-shemesh to the Number of several Thousands, died merely because they saw the Ark with their Eyes, 1 Sam. vi. 1, 2. Chap. vi. 19; as did also Uzzah, because he touched it, 2 Sam. vi. 6, 7. From these few Instances, it may easily be conceived, what a Curse and Destruction the Jews must have experienced, had they not been prepared by the Baptism of John to receive the Messiah, who was Jehovah God in an human Form; and had not he assumed the Humanity and thereby revealed himself; and that their Preparation consisted in their being enrolled, and numbered amongst those in Heaven, who in Heart expected and desired the Messiah, in Consequence whereof Angels were instantly sent and made their Guardians.

692. To the above I shall subjoin the following MEMORABLE RELATIONS. FIRST, As I was returning Home on a Time from a School of Wisdom [*Ludo Sapientiae*] I saw an Angel in the Way clad in a Violet-coloured Garment; he joined me and walked by my Side, and said, I see that thou art returning from a School of Wisdom, and that thou art delighted with what thou hast heard there; and whereas I perceive that thou art not a full Inhabitant of this World, because thou art at the same Time in the natural World, and therefore knowest Nothing of our Olympic Gymnasia, where the old Sophi [*Wise-Men*] meet together, and by the Information they collect

collect from every new Comer, learn what Changes and Successions Wisdom hath undergone and still undergoeth in thy World, if it please thee I will conduct thee to a Place, where several of those old Sophi, and their Sons, that is, their Disciples dwell. So he led me towards the Confines between the North and East, and whilst I was looking from some high Ground upon the Country before me, lo there appeared a City, and on one Side of it two Hills, the lower whereof was nearest to the City; and he said to me, That City is called Athenæum, the lower Hill Parnassium, and the higher Heliconæum; they are so called, because in the City and around it dwell the wise Men who formerly lived in Greece, as Pythagoras, Socrates, Aristippus, Zenophon, with their Disciples and Scholars; and I asked him concerning Plato and Aristotle? he said, That they and their Followers dwell in another Region, because their Lessons had Respect to Precepts of Rationality relating to the Understanding, whereas the former taught moral Duties which regard the Life. He informed me further, that it was customary at Times to depute from the City of Athenæum some of the more studious Inhabitants to learn from the Literati amongst the Christians, what Sentiments they entertain at this Day concerning God, concerning the Creation of the Universe, concerning the Immortality of the Soul, concerning the relative States of Men and Beasts, and concerning other Subjects which require the Investigation of interior Wisdom; and he added moreover, that a Herald had that Day proclaimed an Assembly, which was a Token that the Deputies had met with some Strangers fresh arrived from the Earth, who had communicated to them Matters of curious Information. At that Instant we saw several going from the City and its Subarbs, some with Laurels on their Heads, some with Books under their Arms, and some with Pens under the Hair of their left Temples. We mixed with the Company, and ascended the Hill with them, and lo! on the Top of it was an octogonal Palace which they called Palladium, and which we entered; within it were eight hexangular Coves, in each of which was a Book-Case, and also a Table, whereat were seated the laurel'd Sophi, whilst the rest were reclining on Benches of Stone in the Midst of the Palladium; at that Instant a Door opened to the Left, through which two Strangers fresh arrived from Earth were introduced, and after some usual Ceremonies of Respect had passed, one of the laurel'd Sophi asked them, WHAT NEWS FROM THE EARTH? They replied, in some Forests there have lately been found Men like Beasts, or Beasts like Men, scarce distinguishable, only that by the Face and Body they were known to have been born Men, and to have been lost or left in the Forests, when they were about two or three Years old; they were not able to express by Sound

any Idea of Thought, nor could they learn to articulate Sound into any Distinction of Words; they did not know the Food that was proper and suitable for them, as the Beasts do, but put greedily into their Mouths whatever Production they found in the Forest, whether clean or unclean; besides many other Particulars of a like Nature; from which some Literati amongst us have formed several Conjectures, and some several Conclusions, respecting the relative States of Men and Beasts. On hearing this Account, some of the ancient Sophi asked, What were the Conjectures and Conclusions formed from the Circumstances you have mentioned? And the two Strangers replied, There are several; but they may all be comprised under these that follow: I. That Man by his Nature, and also by Birth, is more senseless, and consequently viler than any Beast, and that unless he be instructed he retaineth such his stupidity and vileness. II. That he is capable of being instructed by Virtue of having learnt to frame articulate Sounds, and thereby to speak, and thus by Degrees to utter his Thoughts, and to improve in such Utterance more and more, till at length he can express the Laws of Society, several of which however are impressed on Beasts by Instinct from their Birth. III. That Beasts enjoy Rationality as well as Men. IV. Wherefore supposing Beasts were able to speak, they would reason on any Subject as acutely as Men, a Proof whereof is, that their Thoughts are grounded in the same Reason and Prudence as the Thoughts of Men. V. That Understanding is only a Modification of Light from the Sun, through the Co-operation of Heat, by Means of Æther, so that it is only the Activity of interior Nature, which interior Nature may be so subtilized as to appear like Wisdom. VI. That therefore it is a vain Imagination to suppose that Man liveth after Death, any more than a Beast doth, unless perchance for some Days after his Decease, in consequence of the Exhalation of his bodily Life, he may appear like Mist under the Form of a Spectre, before he is dissipated into Nature, just as a Shrub when reduced to Ashes appears under the Likeness of its peculiar Form. VII. Consequently, that Religion, which teacheth to believe in a Life after Death, is a mere Device, contrived in Order to keep the Simple under some inward Obligation to Obedience by its Laws, as they are kept under outward Obligation by the Laws of the State (t). To this they added, that People of mere Ingenuity reason in

the
 (t) Did we not meet with such extravagant Notions as these, maintained and propagated every Day in the Writings of some of our modern Philosophers, we might be inclined to suspect the Truth of this Relation, from an Idea of the Impossibility of the human Mind ever suffering itself to be blinded by such groveling and ill-grounded Conceits, instructed as it might be by the Light of Divine Revelation. How much is it to be lamented that such poor Sophistry should ever pass in the World under the sacred and venerable Name of Philosophy.

the above Manner, but not so the Intelligent; and they were asked, How do the Intelligent reason? They said, that they had never been informed, but that they supposed they must reason differently.

On hearing this Relation, all who sat at the Tables exclaimed, Alas! what Times are come on Earth! what Changes hath Wisdom undergone! how is she transformed into a false and infatuated Ingenuity! the Sun is set, and in his Station beneath the Earth is in direct Opposition to his Meridian Altitude; from the Case here adduced respecting such as have been left and found in Forests, how plain is it to see, that Man uninstructed must needs be such as he is here represented! for is it not Instruction which giveth him his peculiar Qualities? is he not born in a State of greater Ignorance than the Beasts? is it not necessary for him to be taught to walk and to speak? supposing him not taught to walk, would he ever stand upright on his Feet? or supposing him not taught to speak, would he ever be able to express his Thoughts? is not every Man moulded according to the Instruction he receiveth, becoming insane by the Reception of Falses, and wise by the Reception of Truths? and in Case he be insane by the Reception of Falses, ~~he~~ is ^{he} not still possessed with an Imagination that he is wiser than the Receiver of Truths? Are there not many Instances of Men, who are as wild and foolish, and no more like Men than those who have been found in Forests? is not this the Case with such as have been deprived of their Memories? From all such Examples then we conclude, that Man without Instruction is neither Man nor Beast, but that he is a Form capable of receiving in it that which constituteth Man, and consequently that he is not born Man, but that he is made and becometh Man; and that Man is born such a Form, in Order that he may be an Organ receptive of Life from God, to the End that he may be a Subject into which God may infuse all Good, and by Union with himself make him internally blessed. We have perceived by your Discourse, that Wisdom at this Day is so far extinguished, or infatuated, that Mankind know nothing respecting the relative States of Men and Beasts, in consequence whereof they know nothing respecting the State of Man's Life after Death; whereas such as are capable of attaining such Knowledge, and yet are unwilling to attain it, and for that Reason deny it, as many of your Christians do, may fitly be likened to such as are found in Forests, not that they are rendered so stupid for want of Instruction, but because they have rendered themselves so by Fallacies of the Senses, which are the Shades and Darkneses of Truths.

At that Instant a certain Person standing in the Middle of the Palladium, and holding in his Hand a Palm, cried out, Unfold, I pray, this Arcanum, how Man, created a Form of God, could be changed into a Form of the Devil?

Devil? I know that the Angels of Heaven are Forms of God, and that the Angels of Hell are Forms of the Devil, and those two Forms are opposite to each other, the latter being Infanities, and the Former Wisdoms; shew therefore how Man, created a Form of God could pass from Day to such Midnight as to deny a God and eternal Life. To this the several Masters replied in Order, first the Pythagoreans, then the Socratics, and afterwards the other philosophic Sects; but there was a certain Platonist amongst them, who spake last, and his Opinion prevailed, which was to this Effect; that the Men of the Saturnine, or golden Age, knew and acknowledged that they were Forms receptive of Life from God, and that therefore Wisdom was inscribed on their Souls and Hearts, and consequently that they saw Truth by the Light of Truth, and by Means of Truths perceived Good from the Delight of the Love thereof. But as Mankind in succeeding Ages departed from the Acknowledgment that all the True of Wisdom, and consequently all the Good of Love in them, entered by continual Influx from God, they ceased to be the Habitations of God, and at the same Time ceased to have Converse with God, and Consociation with Angels; for the Interiors of their Minds were bent from their former Direction, which was elevated upwards towards God by God, into a Direction more and more oblique, towards the outward World, and thereby towards God by God through the World, and at length were inverted to an opposite Direction tending downwards, towards themselves; and whereas God cannot be looked at by Man thus interiorly inverted, and thereby averted, Men separated themselves from God, and were made Forms of Hell, and consequently of the Devil. Hence it follows that in the first Ages of the World Men acknowledged in Heart and Soul that all the Good of Love, and thereby all the True of Wisdom were received by them from God, and also that they were the Gifts of God in them, and thus that they themselves were mere Recipients of Life from God, and thence called Images of God, Sons of God, and born of God; whereas in succeeding Ages, they did not acknowledge these Truths in Heart and Soul, but only with a Kind of persuasive Faith, and afterwards with an historical Faith, and lastly with the Lips alone, which last Kind of Acknowledgment is no Acknowledgment at all, nay, it is in Fact a Denial at the Heart. From what hath been said it is easy to see what Kind of Wisdom prevaieth at this Day on Earth amongst Christians, who notwithstanding their being in Possession of a written Revelation, whereby they they might be inspired and taught of God, yet do not know the Distinction between Man and Beast; whence many suppose, that in Case Man liveth after Death, a Beast must live also; or because a Beast doth not live after Death, neither can a Man live; is not our spiritual Light, which enlight-

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eneth the Vision of the Mind, become Darkneſs with ſuch Perſons, and is not their natural Light, which enlighteneth only the bodily Viſion, become Brightneſs to them?

After this they all turned themſelves towards the two Strangers, and thanked them for their Attendance, and for the Relation they had given, and entreated them, to go and communicate to their Brethren what they had heard. And the Strangers replied, That they would endeavour to convince their Brethren of this Truth; that ſo far as they attribute all the Good of Charity, and all the True of Faith, to the Lord, and not to Themſelves, ſo far they are Men, and in the ſame Proportion become Angels of Heaven.

693. THE SECOND MEMORABLE RELATION.

After ſome Weeks I heard a Voice from Heaven ſaying, Lo! there is an Aſſembly again to be proclaimed in Parnaffium, come hither, and we will ſhew thee the Way; ſo I went, and as I drew nigh, I ſaw a certain Perſon on Mount Heliconæum with a Trumpet, announcing and proclaiming the Aſſembly. And I ſaw the Inhabitants of the City of Athenæum, and its Suburbs, aſcending as before, and in the Miſt of them three Novitiates juſt arrived from the other World; they were of a Chriſtian Community, the one a Prieſt, the other a Politician, and the third a Philoſopher; they entertained them in the Way with Diſcourſe on various Subjects, particularly about the Wiſe Men of old, whom they mentioned by Name; the Novitiates enquired whether they ſhould be permitted to ſee them, and were answered in the Affirmative, and that they might alſo, if they were ſo diſpoſed, pay their Reſpects to them, inasmuch as they were courteous and affable; the Novitates then enquired after Demotheſenes, Diogenes, and Epicurus, and received for Answer, Demotheſenes is not here, but with Plato, Diogenes with his Scholars hath his Abode under Heliconæum, by reaſon of his little Attention to worldly Things, and his being immerſed in heavenly Contemplations; as for Epicurus he dwelleth in a remote Border towards the Weſt, and hath no Admiſſion amongſt us, becauſe we diſtinguiſh between good and evil Affections, aſſerting that the good Affections are united and make one with Wiſdom, but that the evil Affections are contrary to Wiſdom. When they had reached the Top of Mount Parnaffium, ſome who were ſtationed there brought Water, in Chryſtalline Cups, which iſſued from a Fountain in the Mount; and ſaid, This is Water from the Fountain, which according to ancient Fable, was broke open by the Hoof of the Horſe Pegafus, and was afterwards conſecrated to nine Virgins; but by the winged Horſe Pegafus the Ancients underſtood the

Understanding of Truth, which is the Foundation of Wisdom; by the Horse's Hoofs they understood Experiences, by which natural Intelligence is attained; and by nine Virgins they understood Knowledges and Sciences of every Kind; such Things at this Day are called Fables, but they were in Fact Correspondencies, agreeable to the primæval Method of Speaking. Then they who attended the three Strangers said, Be not surprized, this is the customary Manner of Speaking amongst the Guards here stationed, and we by drinking Water from a Fountain understand, to be instructed about what is true, and thereby about what is good, and thus to grow wise. After this they entered the Palladium, and the three Novitiates, the Priest, the Politician, and the Philosopher along with them; and immediately the laurel'd Sophi who sat at the Tables, asked, WHAT NEWS FROM EARTH? and they replied, This is new, that a certain Person declareth he holdeth Converse with Angels, and hath his Sight open into the spiritual World, as distinctly as into the natural World, in consequence whereof he hath brought thence a Variety of strange Intelligence, and amongst other Particulars asserteth, that Man liveth as Man after Death, just as he lived before in the World; that he seeth, heareth, converseth, as before in the World; that he is cloathed and decked with Ornaments as before in the World; that he hungereth and thirsteth, eateth and drinketh as before in the World; that he enjoyeth conjugal Delight as before in the World; that he sleepeth and waketh as before in the World; that in the spiritual World there are Lands and Lakes, Mountains and Hills, Plains and Valleys, Fountains and Rivers, Paradises and Groves; also, that there are Palaces and Houses, Cities and Villages, as in the natural World; that there are besides Writings and Books, Employments and Trades, and also precious Stones, Gold and Silver; in a Word, that there are in the spiritual World all Things that are in the natural World, and the same Things in the Heavens, infinitely more perfect, with this Difference alone, that all Things which are in the spiritual World are from a spiritual Origin, and consequently spiritual, because they are from the Sun of that World which is pure Love, whereas all Things that are in the natural World are from a natural Origin, and consequently natural and material, because they are from the Sun of that World which is pure Fire; in a Word, that Man after Death is perfectly Man, nay, more perfectly Man than he was before in the World, for before in the World he was in a material Body, but in this World he is in a spiritual Body. Hereupon the ancient Sages asked, What do the People on Earth think of such Information? The Strangers replied, We know that it is true, because we are in the spiritual World, and have viewed and examined all Things therein, but we will tell you what was

was said and reasoned by People on Earth about it. Then the Priest spake and said, All who are of our Order, when they first heard such Relations, called them Visions, afterwards Fictions, then insisted that the Man saw Spectres, and at last hesitated, and said, Believe them who will; it hath been a Doctrine heretofore taught and received by us that Man will not live in the Body after Death before the Day of the last Judgment. Then the Sages asked, Are there not some Persons of Intelligence amongst the People of your Order, who can prove and evince this Truth, that Man liveth as a Man after Death? The Priest answered, There are who prove it, but not who evince it to the Conviction of others; they who prove it insist, that it is contrary to sound Reason to suppose, that Man doth not live as Man until the Day of the last Judgment, and that in the mean Time the Soul is without a Body; for what is the Soul, or where is it in the mean Time? is it a Vapour, or some light Substance like Wind floating in the Atmosphere, or hid in the Bowels of the Earth? have the Souls of Adam and Eve, and of all their Posterity, for six thousand Years, or sixty Centuries, been flying about the Universe, or kept shut up in the Centre of the Earth, expecting the last Judgment? What can be conceived more anxious and miserable than such Expectation! May not their Condition in such a case be compared with that of Prisoners bound Hand and Foot, and lying in a Dungeon? Supposing this to be the State of Man after Death, is not the Life of an Ass to be preferred to that of a Man? Is it not also contrary to Reason to imagine that the Soul can be re-invested with its natural Body? for is not the natural Body devoured by Worms, by Mice, or Fish, and how then could the cadaverous and putrid Materials be collected, so as to be united again with their respective Souls?—When such Arguments are urged, they of our Order do not pretend to offer any rational Objections, but adhere to their Creed, saying, We submit our Reason to the Light of Faith. With Respect to the collecting all the Parts of human Bodies from the Grave at the last Day, they urge, This is the Work of Omnipotence; and when they mention Omnipotence and Faith, Reason is banished, and out of the Question, and I will venture to assert that in such Case sound Reason is regarded as a Thing of Nought, and by some as a mere Spectre; nay, they can say to sound Reason, thou art unreasonable and unsound. Hereupon the Grecian Sages said, Surely such Paradoxes vanish and disperse of themselves, as being full of Contradiction, and yet at this Day it will not be in the Power of sound Reason to disperse, and cause them to vanish away from the Minds of Men; what can be conceived more paradoxical than the present Sentiments of Mankind with regard to the last Judgment, that the Universe must then be destroyed, and that the Stars of Heaven will then fall upon the Earth (which yet is less than the Stars) and that

that the Bodies of Men at that Time, whether they be mouldering Carcases or (u) Mummies eaten by Men, or reduced to mere Dust, will be united again with their Souls? We during our Abode in the World, believed the Immortality of human Souls, in consequence of the Arguments wherewith Reason supplied us for the Confirmation of such Belief, and we also assigned Regions for the blessed, which we called the Elysian Fields, and we believed that the Soul was an human Effigy or Appearance, but of a fine and delicate Substance, inasmuch as it is spiritual.—After this the Assembly turned their Attention to the other Stranger, who in the World had been a POLITICIAN; he confessed that he had not believed in a Life after Death, and that he had thought, concerning the new Information which he had heard about it, that all was Fable and Fiction; in my Meditations on the Subject, I used to say to myself, how can Souls be Bodies? doth not the All and the Whole of Man lie dead in the Grave? is not the Eye there, how then can he see? is not the Ear there, how then can he hear? whence must he have a Mouth wherewith to speak? supposing any thing of Man to live after Death, must it not needs resemble a Ghost or Spectre? and how can a Spectre eat and drink, or how can it enjoy conjugal Delights? whence can it have Cloaths, Houses, Meats, &c. besides Spectres, which are mere aerial Forms, appear as if they had a real Existence, when in Fact they have no Existence. These, and such like Sentiments I used to entertain in the World concerning a Life after Death; but now, since I have seen all Things, and touched them with my Hands, I am convinced by my very Senses that I am a Man as formerly in the World, so that I know no other than that I live now as I lived before, with only this Difference that my Reason now is better and sounder; sometimes I am ashamed of my former Thoughts. The PHILOSOPHER gave much the same Account of himself that the Politician did, only differing in this Respect, that he spake of the new Relations, which he had heard concerning a Life after Death, in reference to the Opinions and Hypotheses, which he had collected from the Ancients and Moderns.—When the three Strangers had done speaking, the Sophi were all Amazement, and they who were of the Socratic School said, That by the new Information they had heard, it was plain to perceive that the Interiors of human Minds have been successively closed, and that in the World at this Time a Belief in what is false shineth like

(u) It may be proper to acquaint the unlearned Reader, in Order to his seeing the Meaning of this Passage concerning Mummies being eaten by Men, that the Substance called Mummy was some Years ago used medicinally, and bought up at a high Price by the Apothecary as a Drug endowed with many physical Virtues, probably on Account of the rich Spices with which it is so plentifully impregnated.

like Truth, and an insatiable Ingenuity like Wisdom, and that the Light of Wisdom hath since their Days descended from the Interiors of the Brain into the Mouth beneath the Nose, where it appeareth before the Eyes like a shining of the Lips, whilst the Speech thence proceeding seemeth like Wisdom. Hereupon one of the Scholars said, How senseless and stupid are the Minds of Men on Earth at this Day! were the Disciples of Heraclitus and Democritus there, these to laugh, and those to weep, we should hear much Laughter and much Lamentation. — When the Assembly broke up, they gave to the three Novitiates Badges of their Authority, which were Plates of Copper, whereon were engraven some Hieroglyphic Characters, with which they took their Leave and departed.

694. THE THIRD MEMORABLE RELATION.

After some Time I was looking towards the City Athenæum, of which mention was made in a former Memorable Relation, and I heard thence an unusual Cry; there was in it something of Laughter, and in the Laughter something of Indignation, and in the Indignation something of Sadness; still however the Cry was not dissonant, but consonant, because one Tone was not together with the other, but one was within the other; in the spiritual World a Variety and Mixture of Affections is distinctly perceived in Sound. I enquired what was the Matter? they said, A Messenger is arrived from the Place, where the new Comers from the Christian World first make their Appearance, bringing Information of what he hath heard there from three Persons, that in the World whence they came it was the common Belief, that the blessed and happy after Death enjoy an absolute Rest from all Labours, and because Administrations, Offices, and Employments are Labours, they consequently enjoy Rest from such Engagements; and whereas those three Persons are now conducted hither by our Emiffary, and stand at the Gate in waiting to be admitted, therefore a Cry was raised, and they unanimously determined that the Strangers should not be introduced into the Palladium in Parnassum, as the former were, but into a large Auditory therein, in Order to declare what News they brought from the Christian World; accordingly some Deputies were sent to introduce them in Form. Being at that Time myself in the Spirit, and Distances with Spirits, being according to the States of their Affections, and feeling in myself a strong Desire to see and to hear what passed amongst them, I seemed to myself present at the Place, and saw them introduced, and heard what was said. The Seniors or wiser Part of the Audience sat towards the Sides of the Auditory, and the rest in the Middle, where the Ground be-

fore them was a little elevated; hither the three Strangers were conducted, with the Messenger, and a grand Train of inferior Attendants, through the Midst of the Auditory; and when Silence was made, they were addressed by a Kind of President of the Assembly and asked, WHAT NEWS FROM EARTH? and they replied, There is Variety of News, but tell us, what Kind of News, or in Relation to what Subject do ye enquire after? and the President answered, WHAT NEWS FROM EARTH IN RELATION TO OUR WORLD AND HEAVEN? They replied, When we came first into this World, we were informed that here and in Heaven there are Administrations, Offices, Employments, Trades, Studies relating to all Sciences and Professions, together with wonderful mechanical Arts; and yet we imagined that after our Removal or Translation from the natural World into this which is spiritual, we should be admitted into an eternal Rest from all Labours; and what are Offices and Employments but Labours? To this the President replied, Did ye understand by eternal Rest from Labours, eternal Inactivity, in which ye should be continually sitting and lying down, without any thing to do, with your Bosoms and Mouths open, attracting and sucking in successive Joys and Delights? We conceived something of this Sort, said the three Strangers smiling courteously; then said the President, What Connection have Joys and Delights and the Happiness thence resulting with a State of Ease and Inactivity? by Ease and Inactivity the Mind is enfeebled and contracted, instead of being strengthened and expanded, or in other Words, the Man is in a State of Death and Dissolution, rather than in a State of Life and Vivification; suppose a Person to sit still in the most perfect Ease and Inactivity, with his Hands hanging down, with his Eyes fixed on the Ground, and withdrawn from all other Objects, and suppose him at the same Time to be encompassed with an Atmosphere of Gladness, must it not needs happen that a Lethargy would seize both his Head and Body, whilst the vital Expansion of his Countenance would be contracted, and at last, with relaxed Fibres he would nod and totter backwards and forwards, till he fell to the Ground? for what keepeth the whole bodily System in its due Expansion and Tension, but the Tension or stretch of the Mind? and whence doth the Mind receive its Stretch, or Tension, but from Employments and Services, when the Discharge of them is attended with interior Delight? wherefore I will declare to you this new Piece of Intelligence from Heaven, That Administrations, Offices, judiciary Proceedings, both in greater and lesser Matters, mechanical Arts, and all Kinds of Manufactures are therein. The three Strangers on hearing of judiciary Proceedings in Heaven, said, To what Purpose are such Proceedings? are not all the Inhabitants of Heaven inspired and guided by God, and in Consequence thereof

thereof taught what is just and right & what need then is there of Judges and Courts of Justice? The President replied, In this World we learn what is good and true, and also what is just and equitable, in like Manner as in the natural World, and this we learn not immediately from God, but mediately by others; besides, every Angel as well as every Man thinketh what is true, and doeth what is good, as from Himself, and this according to the State of the Angel is mixed and not pure; and moreover, there are amongst the Angels some of a simple, some of a wise Character, and it is the Part of the wise to judge and decide with regard to what is right, whilst the Simple by reason of their Simplicity and Ignorance, are doubtful, or make Mistakes respecting it. But whereas ye are but as yet Strangers in this World, if it be agreeable to you to attend me into our City, ye shall see all that is contained therein. Then they left the Auditory, and some of the elder Sages also accompanied them; and first they were introduced into a large Library, which was divided into Classes containing different Books according to the different Sciences; the three Strangers, on seeing so many Books, were astonished, and said, Are there Books also in this World? whence have ye Parchment and Paper, whence Pens and Ink? The elder Sages replied, We perceive that whilst ye lived in the former World, ye imagined this World to be empty and void, because it is spiritual, and the Reason why ye imagined so is, because ye have conceived an Idea of what is spiritual abstracted from what is material; and that which is abstracted from what is material appeareth to you as mere Nothing, consequently as empty and void, when nevertheless in this World there is a Fullness of all Things; here all Things are SUBSTANTIAL, and not material, and material Things derive their Origin from Things substantial; we who live here are spiritual Men, because we are substantial and not material; hence it is, that all Things contained in the natural World are contained also in this World in their Perfection, even Books and Writings, and many Things that are not in the natural World. The three Strangers, hearing mention made of Things SUBSTANTIAL, conceived that it must be so, as well because they saw written Books, as because they heard it asserted, that the Origin of Matter is derived from Substances. For their further Confirmation in these Particulars, they were conducted to the Houses of the Scribes, who transcribed the Copies of Writings written by the Wise Men of the City, and they inspected the Writings, and wondered to see them so neat and elegant. After this they were conducted to Museums, Schools, and Colleges, and to the Places where they had their literary Sports, some of which they called Sports of the Heliconides, some Sports of the Parnassides, some Sports of the Athenaides, and some Sports of the Virgins of the Fountain; they said that

that the latter were so called, because Virgins signify Affections of Sciences, and every one's Intelligence is proportioned to his Affection of Science; the Sports so called were spiritual Exercises, and Trials of Skill. Afterwards they were led about the City to see the Rulers, Administrators, and their subordinate Officers, by whom they were conducted to view several wonderful Works executed in a spiritual Manner by the Artificers. When they had taken a View of all these Things, the President entered again into Discourse with them concerning the eternal Rest from Labours, into which the Blessed and happy are admitted after Death, and said, Eternal Rest is not Inactivity, inasmuch as Inactivity produceth a universal Languor, Drowsiness, Heaviness, and stupor of the Mind, and thereby of the Body, which is a State of Death rather than Life, much less eternal Life, which the Angels of Heaven enjoy; wherefore eternal Rest is a Rest which preventeth and dispelleth such Effects, and causeth a Man truly to live, and this is nothing else but what tendeth to elevate the Mind; consequently it is some Employment and Work, whereby the Mind is put in Motion, vivified, and delighted; and these Effects are produced according to the Use, by which, in which, and to which, the Work is directed; hence it is, that the whole Heaven is regarded by the Lord as a Continent of Uses, and every Angel is an Angel in Proportion to his Use; the Delight attending the Promotion of Uses stimulateth the Angels, as a prosperous Gale doth a Ship, and causeth them to be in eternal Peace, and in the Rest of Peace; this is the Meaning of eternal Rest from Labours. That an Angel is vivified and made alive according to the Exertion of his Mind in the Production of Uses, is very evident from this Circumstance, that every one enjoyeth conjugal Love, with its Vigour, Power, and Delights, in Proportion to his Application to genuine Uses. When the three Strangers were convinced that eternal Rest is not Inactivity; but the Delight attending the Performance of some useful Work, they were presented by some Virgins with Pieces of Needle-work and Net-Work, wrought with their own Hands, and as the Novitiate Spirits took their Leave, the Virgins sung an Ode, wherein they expressed with Angelic Melody the Affection of useful Works with the Pleasantness that attend it.

695. THE FOURTH MEMORABLE RELATION.

Many Persons at this Day, who believe in a Life after Death, believe also, that in Heaven Subjects of Devotion will engage all their Thoughts, and that their Lips will express nothing but Prayers, and that in Devotion and Prayer, expressed both in the Features of the Face, and the Postures of the Body, they shall be always employed in glorifying God, and thus, that

that their Houses will be so many Houses of Worship, or sacred Chapels, and Themselves so many Priests of God. But I can testify and assert, that in Heaven the Holies of the Church do not more engage the Minds and Houses of the Inhabitants, than here in the World, where God is truly honoured and worshipped, although the Honour and Worship in Heaven are of a purer and more interior Nature; but that various Matters relating to civil Prudence and rational Erudition, employ the Attention of the Angels, and are cultivated by them in all Perfection of Excellence. I was one Day raised up into Heaven, and introduced into a Society consisting of the Sophi, or Sages, who in old Time had distinguished themselves by their learned Lucubrations and Meditations on such Subjects, as were at the same Time rational and useful, and who are at present in Heaven, because they believed in God, and now believe in the Lord, and loved their Neighbour as themselves; in a while I was introduced to an Assembly of them, and there questioned whence I came? I explained my Case and said, With my Body I am in the natural World, but with my Spirit in your spiritual World; at this Information those Angels were rejoiced, and immediately enquired, What do the People of the World, where thou art with the Body, know and understand concerning INFLUX? Then recollecting all that I had heard or seen on that Subject, whether in the Discourses or the Writings of the most distinguished Characters, I answered, They as yet know nothing of any Influx from the spiritual World into the natural World, but only of an Influx of Nature into natural Objects, as of an Influx of Heat and Light from the Sun into animate Bodies, and also into Trees and Shrubs, causing the Vivification of each; and on the other Hand, of an Influx of Cold into the same Things, causing their Dissolution and Death; and besides, they have some Knowledge of an Influx of Light into the Eyes whereby Vision is produced, and of an Influx of Sound into the Ears producing the Sense of Hearing, and of an Influx of Smell into the Nostrils, whence cometh Smelling, &c. Moreover the Learned of the present Times reason differently respecting the Influx of the Soul into the Body, and of the Body into the Soul, and on this Occasion are divided between three Opinions, viz. whether the Influx be of the Soul into the Body, which they call Occasional, by reason of the occasional Incidence of Objects upon the bodily Senses; or whether it be an Influx of the Body into the Soul, which they call Physical, because Objects strike upon the Senses, and from them upon the Soul; or whether it be an Influx simultaneous and instantaneous upon the Body and Soul at the same Time, which they call a pre-established Harmony; nevertheless the Favourers of each of these Opinions confine their Notions of Influx within the Sphere of Nature; some suppose the Soul to be a Particle or Drop of Aether,

some that it is a Globule or Spark of Heat and Light, some that it is a Kind of Substance concealed in the Brain; according to each of these Suppositions they allow the Soul to be something spiritual, but then by spiritual they mean something natural in a particular State of Purity, for they know nothing about the spiritual World, and its Influx into the natural World, wherefore they rest within the Sphere of Nature, ascending and descending, and floating aloft therein, like Eagles in the Atmosphere; when nevertheless they who grovel in Nature without rising above it, are like the Inhabitants of an Island in the Sea, who know not of any Country but their own; or they are like Fish in a River, which never think of the Air that is above their Water; wherefore when they hear mention of a World distinct from their own, inhabited by Angels and Spirits, and that all Influx into Men and also into Trees is from that World, they stand astonished, as if they heard some visionary Tales about Spectres, or the idle Stories of Astrologers. Except the Philosophers, other Inhabitants of the World where I am in the Body, think and talk of no other Kind of Influx, than that of an Influx of Wine into Glasses, or an Influx of Meat and Drink into the Stomach, and of Taste into the Tongue, and possibly also of an Influx of Air into the Lungs, &c. but such, in case they are told any thing of an Influx of the spiritual World into the natural, immediately say, Be it so; what matters it to us, and of what Use is it to be assured that it is so? thus they get rid of the Subject, and afterwards when they speak of what hath been told them concerning such Influx, they sport and trifle with it, as People do with Cockles between their Fingers.

Afterwards I discoursed with those Angels concerning the wonderful Phænomena resulting from an Influx of the spiritual World into the natural; particularly with Respect to Caterpillars during their Changes into Butterflies, and also with Respect to Bees and Drones, Silkworms, and likewise Spiders; informing them, that the Inhabitants of the Earth ascribe such Phænomena to the Sun's Light and Heat, and consequently to Nature, and what had often surprised me, thereby confirm themselves in Favour of Nature, and by such Confirmation bring Sleep and Death upon their Minds, and become Atheists. After this I related to them some extraordinary Particulars respecting Vegetables, how all of them successively grow in a regular Process from their Seed, till themselves produce new Seeds, just as if the Earth knew how to dispose and accommodate her Elements to the prolific Principle of the Seed, and from thence bring forth a Bud, and dilate that into a Stem, and from the Stem emit Branches, and cloath them with Leaves, and afterwards adorn them with Flowers, and from the Interiors of the Flowers form the Beginnings of Fruits, and then bring them to Perfection, and by Means thereof

thereof, in Order to continue the Kind, produce new Seeds, as a new Offspring. These wonderful Phenomena however, by reason of their being continually observed, and returning at stated Seasons, and thereby becoming familiar, customary and common, are regarded by Mankind on Earth not as Wonders, but as more Effects of Nature; and the sole Reason why they so regarded them is, because they are ignorant of any spiritual World existing, and that that World operateth interiorly, and acteth on all and every Thing that existeth and is formed in the World of Nature, and on the Earth in that World, just as the human Mind operateth and acteth upon the Senses and Motions of the Body, and that all the Parts of Nature are but like Coats, Sheaths, and Cloathing, which encompass spiritual Things, and proximately produce Effects corresponding with the End and Intention of God the Creator.

696. THE FIFTH MEMORABLE RELATION.

I once prayed that the Lord would please to grant me an Interview with the Disciples of ARISTOTLE, with those of DESCARTES, and also with those of LEIBTNITZ, to the End that I might hear from them their Tenets concerning the Communication and Operation of the Soul and Body; and in answer to my Prayer (v) nine Persons presented themselves to my View, three of each Class, and ranged themselves in Order, the Aristotelians towards my Left Hand, the Cartesians towards my right, and the Leibnitzians behind me; and through the intermediate Spaces, at a great Distance off, appeared three Men, as if crowned with Laurel, whom I knew, by an influxile Perception from Heaven, to be the three Founders of those Sects; behind Leibnitz stood one who had hold on the Skirt of his Garment, and I was told that he was Wolfius. These nine Men, at their first Interview, behaved courteously to one another, but on the Appearance of a Spirit from beneath with a Torch in his right Hand, which he waved before their Faces, they immediately commenced Enemies, three against three, for they became

(v) This will probably appear to some as too light a Matter for the Subject of a particular Prayer to God; and probably such may think the same of Gideon's, in respect to the waving of his Fleece, &c. even after that renowned Hero had been miraculously promised the Victory over the Midianites, Judges, Chap. vi. But such Objections proceed from reasonings of human Weakness and from Ignorance as touching the particular Dispensation of those Persons who are favoured with heavenly Communications, and an Intercourse with the angelical Kingdoms: To such his beloved Children the Lord condescends as earthly Parents do to theirs, and gratifies them even in little Things.—So great is his Love! though considered in Himself alone, the Nations of the Earth are before him but as the small Dust of the Balance.—So great is his Majesty!

became inflamed with the Zeal of Disputation. The Aristotelians, who were of the Schoolmen, began the Debate, saying, Who doth not perceive that Influx proceeds from outward Objects through the Senses into the Soul, and that as plainly as a Man is seen to pass into a Room at the Door, and consequently that Ideas are excited in the Soul according to such Influx? When a Lover beholds the Mistress of his Affections, doth not the beloved Object first cause his Eyes to sparkle, and through them communicate the amorous Passion to his Soul? When a Heap of Gold presents itself to the View of the greedy Miser, how doth the Sight of the darling Metal delight his Eyes, and kindle in his Soul an ardent Desire to possess it? And when the vain Man hears himself praised, how doth the pleasing Sound ravish his Ears, and through them convey Self-complacency into his Soul! Do not then these, among other numberless Instances, demonstrate that the bodily Senses are as Inlets to the Soul, and sufficiently establish the Doctrine of physical Influx; that is, an Influx from Nature? To this the Cartesians, who hitherto stood with their Fingers upon their Eye-brows in a musing Posture, replied as follows; What Delusion is here! and how do you reason from fallacious Appearances only! Is it not easy for you to know, that it is not the Organ of Vision in the Lover that admires and desires the beloved Object, but his Soul; that it is from his Soul the Miser covets the golden Heap, and not from any bodily Sense? and lastly, that it is the Soul of the vain Man that loves himself in the praises of the Flatterer? for it is the perceptive Faculty that produces Sense, and all Perception is from the Soul. Shew, if you can, what else causes the Tongue and Lips to speak but Thought, or the Hands to work but the Will; now Thought and Will proceed from the Soul and not from the Body; and hence likewise it is that the Eyes see, the Ears hear, and the rest of the corporeal Organs perform their respective Functions. From these and many more convincing Proofs, every one that has a Grain of intellectual Knowledge may know of a Truth, that Influx proceeds not from Matter to Spirit, but contrariwise, and therefore we call it by the Name of *Spiritual*, and sometimes by that of occasional Influx. After this, the three who were Followers of *Leibnitz*, and stood behind the other two Friends cried out and said, We have heard and compared the Arguments on both Sides, and find that each hath its Advantages and Disadvantages in different Parts of the Dispute, and therefore, if agreed to, we will compound the Difference: And being asked *How?* they answered, By setting aside all Influx from the Soul to the Body, and also from the Body to the Soul, and by maintaining a joint Consent and instantaneous Operation of both together, which a celebrated Author has properly distinguished by the Name of pre-established Harmony. Upon
this

this a Spirit appeared again with a Torch, but now in his left Hand, which he waved behind their Heads, whereupon their Ideas became confused, and they all cried out with one Voice, We neither know bodily nor spiritually which Side to take, and therefore let us decide the Dispute by casting Lots, and abide by that which comes up first; This said, they took three Lots, on one of which was written *PHYSICAL INFLUX*; on the second *SPIRITUAL INFLUX*; and on the third, *PRE-ESTABLISHED HARMONY*; these they put into a Receiver, and appointed one of their Number to be the Drawer, who drew out that Lot on which was written *SPIRITUAL INFLUX*; on which they all said, some with a loud and distinct Voice, others more faintly and inwardly, "Let us abide by this, because it was first drawn." At that Instant an Angel suddenly appeared and said to them, Do not suppose that this Lot came to Hand by mere Chance, but know that it is by *Divine Direction*, that so you, who could not discover the Truth by reason of the Confusion of your Minds, might have it thus presented to you in a Way of your own Chusing.

697. THE SIXTH MEMORABLE RELATION.

I once observed not far from me a Meteor, and at the same Time I saw a Cloud divided into lesser Clouds, some of which were of an azure Colour, and some opake; and I saw them as it were in Collision together; they were streaked with some translucent Irradiations of Light, which one while appeared sharp and pointed, and another while blunt and obtuse, like broken Swords; the Streaks sometimes darted out forwards, at other Times drew themselves in back again, exactly as if they were engaged in Combat; thus those different-coloured lesser Clouds seemed to be at War together, but it was only their Manner of sporting with each other. And whereas the Meteor appeared to be at no great Distance from me, I lifted up my Eyes, and looking attentively I saw Children, young Men and old Men entering into a House which was built of Marble, with a Foundation of Porphyry, and it was over this House that the above Phenomenon appeared; then addressing myself to one who was going in, I asked, What House is this? he answered, It is a Gymnasium, where young Persons are initiated into various Arcana of Wisdom. Hearing this, I went in with the rest, being then in the Spirit, that is, being in a similar State with those in the spiritual World, who are called Spirits and Angels; and lo! within the Gymnasium in Front appeared a Desk, in the Middle Benches, and round about the Sides Chairs to sit down upon, and over the Entrance an Orchestra; the Desk was for the young Men who were to give Answers to the Problem or Question at that Time to be proposed, the Benches were

for the Hearers, the Chairs on the Sides for those who on former Occasions had given wise Answers, and the Orchestra was for the Seniors who were to be Judges and Arbitrators; in the Middle of the Orchestra was a Pulpit where sat a wise Man, whom they called Head Master, who proposed the Problems to which the young Men in the Desk were to give Answers; and when all were assembled, this Man arose and said, Give answer now to this Problem, and solve it who can, WHAT IS THE SOUL, AND WHAT IS ITS NATURE AND QUALITY? On hearing this Problem all were surprized, and began to murmur, and some of the Company on the Benches exclaimed, What mortal Man, since the Age of Saturn, down to the present Time, hath been able by any Stretch of Thought to see and conceive what the Soul is, and much less what is its Nature and Quality? Is not this a Subject above the Sphere of all human Understanding? But the reply was made from the Orchestra. It is not ~~the~~ above Understanding but within its Sphere, and in its Comprehension, only let the Problem be answered. Then the young Men, who were appointed for that Day to ascend the Desk, and reply to the Question, arose; they were five in Number, having been examined by the Seniors, and approved of for the Clearness of their Sagacity and Discernment, and when the Problem was proposed were sitting on Couches by the Side of the Desk; they ascended in the Order in which they sat, and each when he ascended, put on an under Garment of Silk of a bright shining Colour, and over it a Gown of soft Wool, in which were interwoven Flowers, and on his Head a Cap, on the Top of which was a Bunch of Roses encircled with small Sapphires. And I saw the first Youth thus clad ascending the Desk, who thus began, "What the Soul is, and what is its Nature and Quality, is a Mystery hidden amongst the deep Secrets of God, and never revealed to any Creature since the Beginning of the World; this only hath been discovered, that the Soul resideth as a Queen in Man, but where is the immediate Seat of her Residence, is a Matter more of Conjecture than of Certainty amongst the Learned; some have supposed it to be in a small Tubercle between the Cerebrum and Cerebellum, the which is called the pineal Gland, wherein they have fixed the Soul's Habitation, in consequence of observing that the whole Man is governed by those two Spheres of the Brain, and those two Spheres are regulated by that Tubercle; wherefore whatsoever regulateth or ruleth the two Spheres of the Brain, that also regulateth and ruleth the whole Man from Head to Foot: And he added, Hence this Account was received as true, or probable, by many in the World, but in a short Time it was rejected as groundless. When he had thus ended, he put off his Gown, his under Garment, and Cap, which the Second of the appointed Speakers put on, and then ascending the Desk, thus delivered his Sentiments concerning the Soul, What the Soul is, and what its

is its Nature and Quality, are Points utterly unknown to any Person in Heaven, or in the World; this only is known that the Soul existeth, and that it existeth in Man, but in what Part of Man is Matter of Conjecture; it is clear however, that it existeth in the Head, inasmuch as the Understanding and the Will exercise in that Part their respective Operations, and in the Forepart of the Head are situated the several Organs of the Senses receiving Life from the Soul alone which resideth in the Head; but in what particular Part of the Head the Soul hath its more immediate Residence, I dare not take upon me to determine; still however I agree with those who fix its Abode in the three Ventricles of the Brain, sometimes inclining to favour their Opinion who fix in the winding and folded Bodies therein; sometimes their's who fix it in the medullary Substance of each Sphere of the Brain; sometimes their's who fix it in the cortical Substance; and sometimes their's who fix it in the *dura Mater*; for Arguments, and those too of Weight, have been urged in Favour of each of these Opinions; the Arguments in Favour of the three Ventricles of the Brain being the Seat of the Soul's Residence were, that those Ventricles are the Recipients of the animal Spirits, and of all the lymphatic Juices of the Brain; the Arguments in Favour of the winding and folded Bodies were, that they form the Marrow, through which the Nerves are emitted, and branch forth, and by which both Spheres of the Brain are continued to the Back-bone, from whence they shoot forth Fibres that serve for the Contexture of the whole Body; the Arguments in Favour of the medullary Substance of both Spheres of the Brain were, that that Substance is a Collection of Mass of all the Fibres, which are the Rudiments or Beginnings of the whole animal Frame; the Arguments in Favour of the cortical Substance were, that in that Substance are contained the prime and ultimate Ends, and consequently the Principles of all the Fibres, and thereby of all the Senses and Motion; the Arguments in Favour of the *dura Mater* were, that it is the common Covering of each Sphere of the Brain, whence it is extended by a Kind of connecting Substance over the Heart, and over the Viscera of the Body. With Relation to myself, I am undetermined which of these Opinions is the most probable, and therefore I leave the Matter to your Judgment and Decision. So saying, he descended from the Desk, and pulling off his Gown, his under Garment, and Cap, he gave them to a Third, who mounting up into the Desk began as follows: How little qualified is a youth like myself for the Investigation of so sublime a Theorem! I appeal to the learned Audience around me; I appeal to you wise Ones in the Orchestra; nay, I appeal to the Angels of the highest Heaven, whether any Person, by the Light of his own Reason, can form to himself an Idea of the Soul; nevertheless I, like others, can guess about the Place of its Residence in Man, and my Con-

jecture

jecture is, that it resideth in the Heart, and thence in the Blood and I ground my Conjecture on this Circumstance, that the Heart with its Blood ruleth both the Body and the Head; for it emitteth a large Vessel called the *Aorta* into the Regions of the Body, and Vessels called *Carotids* into the Regions of the Head; hence it is universally agreed, that the Soul from the Heart, by Means of the Blood, supporteth, nourisheth, and vivifieth the whole organical System both of the Body and of the Head: As an additional Corroboration of this Position it may be urged, that in Holy Scripture so frequent mention is made of the Soul and Heart, as where it is said, Thou shalt love God with all thy Soul and with all thy Heart; and that God createth in Man a new Soul and a new Heart, Deut. vi. 5. Chap. x. 12. chap. xi. 13. Chap. xxvi. 16. Jerem. xxxii. 41. Matt. xxii. 37. Mark xii. 30, 33. Luke x. 27, and in other Places, particularly Levit. xvii. 11, 14; where it is said expressly that the Blood is the Soul of the Flesh.—At these Words the Cry of Learned! Learned! was heard throughout the Assembly, and was found to proceed from some Canons or regular Priests. When the Cry ceased, a Fourth Speaker, clad as the former, ascended the Desk, and thus began; “I also am inclined to suspect, that not a single Person can be found of so subtle and penetrating a Genius, as to be able to discover what the Soul is, and what is its Nature and Quality; wherefore I am of Opinion that in attempting to make such a Discovery, all Subtlety and Penetration will be exhausted with fruitless Labour; still however I have, from my early Years, continued firm in the Opinion of the Ancients, that the Soul hath its Residence in the Whole, and in every Part of Man, and consequently that it resideth as well in the Head and in all its Parts, as in the Body and all its Parts, and that it is an idle Conceit of the Moderns to fix its Residence in any one Particular Spot, when it is dispersed through the whole Region of the Body; besides, the Soul is a spiritual Substance, and consequently falleth under no predicament of Extension or Place, but only of Habitation and Impletion: Moreover, when mention is made of the Soul, the Idea of Life is generally suggested thereby, and who doth not allow, that Life is in the Whole and in every Part?—These Sentiments were favourably received by a great Part of the Audience. Next rose up a fifth Speaker, who putting on the Oratorical Robes, and mounting the Desk, thus delivered himself; “I shall not waste your Time and my own in determining as to the Place of the Soul’s Residence, whether it be confined to some particular Part, or dispersed throughout the whole Region of the Body, but from my Mind’s Storehouse I will communicate to you the Sentiments I have embraced in Relation to the proposed Enquiry, What the Soul is, and what is its Nature and Quality? The general Idea concerning the

the Soul is, that it is a pure Substance, which may be likened to Æther, or to Air, or to Wind, animated by a vital Principle within it, in consequence of the Rationality which Man enjoyeth above the Beasts. This also is my Idea, grounded on this Circumstance, that Man at his Decease is said to breathe forth, or emit, his Soul or Spirit; hence also the Soul, in its State of Life after Death, is supposed by some to be such Breath or Vapour, animated by some principle of thinking Life, which is called Soul; and what can the Soul be else? But whereas I heard it said from the Orchestra, that this Problem concerning the Soul, its Nature and Quality, is not above the Understanding, but within its Sphere, and Comprehension, I entreat and beseech you, who sit in that exalted Station, to unfold to us this eternal Mystery yourselves. Then the Elders in the Orchestra turned their Eyes towards the Head-Master that had proposed the Problem, who understood by their Signs that they wished him to descend, and unfold it to the Audience; so he instantly quitted the Pulpit, passed through the crowd, and mounted the Desk, and there stretching out his Hand he thus began, "May I bespeak your Attention; Who doth not believe the Soul to be the inmost and most subtle Essence of Man? but what is an Essence without a Form but a mere Creature of the Imagination? wherefore the Soul is a Form, and a Form whose Qualities and Properties I shall now describe; it is a Form of all Things relating to Love, and of all Things relating to Wisdom; all Things relating to Love are called Affections, and all Things relating to Wisdom are called Perceptions; the latter derived from the former, and thereby united with them, constitute one Form, in which are contained Things innumerable in such an Order, Series, and Coherence, that they may be called One; and they may be called One also for another Reason, because nothing can be taken away thence, nor any thing added thereto, but the Kind and Quality of the Form is changed. What is the human Soul but such a Form? are not all Things relating to Love, and all Things relating to Wisdom, the Essentials of that Form? and are not all such Things conjoined with Man in his Soul, and by Derivation from the Soul, in his Head and Body? Ye are called Spirits and Angels, and ye supposed in the World that Spirits and Angels are like mere Wind, or Æther, and thus mere Mind and Animation, whereas ye now see clearly, that ye are truly, really, and actually Men, who, during your Abode in the World, lived and thought in a material Body, and knew that a material Body doth neither live nor think, but that Life and Thought must originate in a spiritual Substance in that Body, which ye called Soul, whose Form ye then were ignorant of, but now ye have seen and continue to see it; ye all are Souls, of whose Immortality ye have heard, thought, said, and written so much; and because ye are Forms of Love and Wisdom from God; therefore ye cannot die to all Eternity: The Soul therefore is an

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Form, from which no Part can be taken away, and to which no Part can be added, and it is moreover the inmost of all Forms contained in the whole Body; and whereas the Forms that are without receive from the inmost both their Essence and Form, therefore ye are Souls, as ye appear both to yourselves and us; in a Word, the Soul is the real essential Man, because it is the inmost Man, on which Account its Form is the human Form in all its Fullness and Perfection; nevertheless it is not Life, but it is the proximate Recipient of Life from God, and thereby the Habitation of God.—At these Words many expressed their Approbation, but some said, We will weigh and consider the Matter. Immediately I departed and went Home; and lo! over the Gymnasium, instead of the former Meteor, there appeared a white Cloud without Streaks or Rays that seemed to combat with each other, which Cloud, penetrating through the Roof, entered and illuminated the Walls; and I was informed that they saw some Pieces of Writing thereon, and this amongst others, *Jehovah God breathed into Man's Nostrils the BREATH OF LIVES, and Man became a LIVING SOUL*, Genesis ii. 7.



CHAP.

CHAPTER THE THIRTEENTH,
OF
THE HOLY SUPPER.

That without Knowledge had respecting the Correspondencies of natural Things with spiritual, it is impossible for any one to know the Uses and Benefits of the Holy Supper.

698. **T**HIS was in Part unfolded in the Chapter on BAPTISM, where it was shewn, that without Knowledge had respecting the spiritual Sense of the Word, it is impossible to know what the two Sacraments Baptism and the Holy Supper, imply and effect; see n: 667 to 669. Here we assert the same Thing to be impossible without Knowledge had respecting the Correspondencies of Things natural with Things spiritual, which is but a different Expression containing one and the same Signification, inasmuch as the natural Sense of the Word is changed into the spiritual by Correspondencies in Heaven; hence it is that those two Senses mutually correspond with each other, therefore whosoever is acquainted with Correspondencies may know the spiritual Sense of the Word. The Meaning and Nature of Correspondencies may be seen in the Chapter on the SACRED SCRIPTURE, from the Beginning to the End, and likewise in the EXPLICATION OF THE DECALOGUE from the first to the last Commandment, and particularly in the APOCALYPSE REVEALED.

699. What true Christian doth not acknowledge the Sanctity of the two Sacraments of Baptism and the Holy Supper; yea, further, that they are the
the

are the most holy Institutions of Worship in the Christian Church? but yet who hath heretofore known wherein their particular Sanctity consisteth, or whence it is derived? In the Institution of the Holy Supper, according to the natural Sense, we learn nothing more, than that the Flesh of Christ is given us to eat, and his Blood to drink, and that the Bread and Wine are representative thereof. Who now from hence can frame any other Idea concerning the Sanctity of this Sacrament, but that it is derived merely from what the Lord commanded concerning it? Accordingly some very learned Writers in the Christian Church have maintained that it is made a Sacrament and requireth its Sanctity by the Form of Words used in the Consecration of the Elements. But whereas this Origin of its Sanctity conveyeth no fixed Idea to the Understanding, and appeareth not in the Elements or Symbols used in the Sacraments, but only suggesteth somewhat to the Memory of the Receiver, therefore many People frequent this Ordinance with no other Notion about it, than that it tendeth to the Forgiveness or Remission of their Sins; some again, that it is a Means of Sanctification; some that it confirmeth their Faith, and thereby promoteth their Salvation. From the same mistaken Ideas it hath come to pass, that such as are disposed to think more lightly of this Ordinance, frequent it merely in Compliance with Custom, and because they have been taught to do so from their early Years. Others again never frequent it, because they can discern no Reason or Meaning in it; whilst Persons of a prophane Turn reject it entirely, saying within themselves that it is nothing but a mere Form and Ceremony, which hath acquired a Sanctity from the Authority of the Clergy; for what is there to be received therein except common Bread and Wine? and what a strange Fancy is it to suppose that the Body of Christ which hung upon the Cross, and his Blood which was there shed should be distributed along with the Bread and Wine to the Communicants?—These and many other Scandals of a like Nature have arisen from mistaken Ideas concerning this Holy Sacrament.

700. Such Ideas however are at this Day generally entertained throughout all Christendom, and merely for this single Reason, because they coincide with the literal Sense of the Word, which till this Time was never fully revealed in its spiritual Sense; and it is by the spiritual Sense only that the Uses and Benefits of the Holy Supper can be truly discerned. The reason why this spiritual Sense hath lain so long concealed, and is now for the first Time revealed, is, because Christianity hath heretofore been little else than a mere (w) Name, and only as it were in a Twilight-State, inasmuch

(w) See Note n: 668, concerning the Church now at its Commencement.

asmuch as Christians have not heretofore approached and worshipped the Saviour Himself as the only God, in whom is a Divine Trinity, Immediately, but only by the Mediation of another, which in Fact is not to approach unto and worship, but only to honour and respect as a Cause for whose Sake Salvation is given to Man; and such a Cause is not essential but mediatory, and consequently a Sort of inferior and exterior Cause. But whereas true Christianity is now first beginning to dawn, and the new Church, meant by the New Jerusalem in the Revelations, is now about to be established by the Lord, wherein God the Father, the Son, and the Holy Ghost are acknowledged as One, because they are in One Person, therefore it hath pleased the Lord to reveal the spiritual Sense of the Word, to the Intent that this new Church may be admitted into the real Use and Benefit of the two Sacraments Baptism and the Holy Supper; which Intent is fulfilled when the Members of this Church perceive with their spiritual Eyes, that is, with their Understandings, the Sanctity therein concealed, and apply it to themselves by those Means which the Lord hath taught in his Word.

701. The Sanctity of the Sacrament, of which we are now speaking, without a Revelation of the spiritual Sense of the Word, or what is the same Thing, without a Revelation of the Correspondencies of natural Things with spiritual, can no more be inwardly known and acknowledged, than a Treasure can be known whilst it lieth hid in a Field; in which Case such a Field is held in no higher Estimation than a common Field which containeth no Treasure; but when it is discovered that there is a Treasure in that Field, then it is esteemed of great Value, and the Owner thereof begins to reckon much upon the Riches that he shall reap thereby, especially when he learns that the Treasure concealed therein is of a Price infinitely exceeding that of Gold. Abstracted from the spiritual Sense, this Sacrament is like a House that is shut up, which is full of Jewels and Caskets of divers valuable Treasures, and is passed by like any other House in the Streets; but inasmuch as its Walls are built of Marble, and its Roof is covered with Plates of Gold by the Clergy, therefore the Eyes of all Passengers are attracted to behold it, and they pass much Praise and Commendation on its Beauty; the Case however is different when this House is opened, and every Person hath Permission to enter in, and the Keeper of the Treasures distributeth to each, lending to some, and giving to others, according to their Dignity; nor is it to be supposed that the Treasures so given are thereby at all exhausted, inasmuch as the valuable Things contained in this House are inexhaustible, and are continually supplied according to their Waste; so it is with the Word as to its spiritual Riches, and with the Sacraments as to their celestial Riches. The Sacrament

of which we are now speaking, without a Revelation of the inward Sanctity concealed in it, appears like common River Sand, in which there is a great Abundance of Gold Dust that escapeth common Observation; but when the inward Sanctity is revealed, it is then like the Gold separated from the Sand, and melted down into a Mass, and cast into divers beautiful Forms. This Sacrament, whilst its Sanctity is undiscovered and unseen, may be likewise compared with a Box, or Chest, made of Beech or Poplar-Wood, in which are contained Adamants, Rubies, and many other precious Stones arranged in exact Order; who doth not esteem that Box, or Chest, when he is informed of the valuable Things contained in it, and especially when he hath a Sight of them, and receiveth Part of them as a free Gift to himself? This Sacrament, whilst its Correspondencies with Heaven are unrevealed, and the heavenly Things wherewith it correspondeth are unseen, may be compared to an Angel appearing in the World, amongst Men in a coarse and common Dress, according to which alone he is honoured and respected; but the Case is changed, when it is discovered that he is an Angel, and when angelic Wisdom is heard to flow from his Tongue, and wonderful angelic Works are seen to be done by him. The Difference between Sanctity when it is only predicated of a Thing, and Sanctity when it is made manifest to the Sight, may be well illustrated by the following Case which happened in the spiritual World, and of which I was both an Eye-Witness, and heard all that passed: There was read an Epistle written by Paul, whilst he sojourned here on Earth, but of which he was never publicly known to be the Author; this Epistle was at first held cheap and disregarded by the Hearers, but when it was discovered that it was one of Paul's Epistles, it was received with Joy, and its Contents were adored. Hence it appeared plain to me, that the mere Predication of Sanctity respecting the Words and the Sacraments, if it be pronounced by Clergymen of Rank and Dignity in the Church, impresseth indeed an idea of Sanctity, but far different from what is impressed when the real Sanctity itself is discovered, and made manifest to the Sight, as is the Case when the spiritual Sense is revealed; for hereby external Sanctity is rendered internal, and what was predicated only becometh then acknowledged. The same is true with respect to the Sanctity of the Sacrament of the Holy Supper.

That

That from the Knowledge of Correspondencies is discovered what is meant by the Flesh and Blood of the Lord, and that the same is signified by Bread and Wine, viz. that by the Flesh of the Lord and by Bread is understood the Divine Good of his Love, and likewise all the Good of Charity, and that by the Blood of the Lord and by Wine is understood the Divine Truth of his Wisdom, and likewise all the Truth of Faith, and by Eating thereof is signified Appropriation.

702. Inasmuch as the spiritual Sense of the Word is at this Day revealed, and together with it the Doctrine of Correspondencies, as being the Medium whereby the spiritual Sense of the Word is made known, therefore we shall only adduce some Passages from the Word, by which it may plainly appear what is meant by Flesh and Blood, and by Bread and Wine in the Holy Supper. But previous thereto we shall give some Account of the Institution of this Sacrament by the Lord, together with his own Doctrine concerning his Flesh and Blood, and concerning Bread and Wine.

703. **THE INSTITUTION OF THE HOLY SUPPER BY THE LORD.** *Jesus kept the Passover with his Disciples, and when the Even was come, he sat down with them; and as they did eat, Jesus took BREAD, and blessed it, and brake, and gave to his Disciples, saying, Take eat, this is MY BODY. And he took the CUP, and when he had given Thanks, he gave it to them, saying, Drink ye all of this, for this is MY BLOOD, the Blood of the New Testament, which is shed for many, Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20.*

THE DOCTRINE OF THE LORD CONCERNING HIS FLESH AND HIS BLOOD, AND CONCERNING BREAD AND WINE. *Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man will give unto you. Verily, verily, I say unto you, Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven, for the Bread of God is he who came down from Heaven, and giveth Life unto the World. I am the Bread of Life, he that cometh unto me shall never hunger, and he that believeth in me shall never thirst. I am the Bread which came down from Heaven. Verily, verily, I say unto you, he that believeth in me hath eternal Life; I am the Bread of Life. Your Fathers did eat Manna in the Wilderness and are dead; this is the Bread which came down from Heaven,*

ven, that a Man may eat thereof and not die. I am the living Bread which came down from Heaven; if any Man eat of this Bread he shall live for ever; and the Bread which I will give is my Flesh, which I will give for the Life of the World. Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you. Whoso eateth my Flesh and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in 'him, John vi. 27, 32, 33, 35, 41, 47, 48, 49, 50, 51, 53, 54, 55, 56.

704. Every one who hath received any heavenly Illumination may perceive plainly in himself, that by Flesh in these Passages is not meant Flesh, nor by Blood, Blood; but that by both in a NATURAL SENSE, is meant the Passion of the Cross, in Remembrance of which they were to be received; wherefore the Lord said, when he instituted this Supper as a Conclusion of the Jewish, and a Beginning of the Christian Passover, *Do this in Remembrance of me*, Luke xxii. 19. 1 Corinth. xi. 24, 25. In like Manner it must be plain, that by Bread is not meant Bread, nor by Wine Wine, but that in a NATURAL SENSE they signify the same Thing as Flesh and Blood, viz. the Passion of the Lord's Cross, for it is written, *Jesus broke Bread, and gave to his Disciples, and said, This is my Body; and taking the Cup, he gave it to them, saying, This is my Blood*, Matt. xxvi. Mark xiv. Luke xxii. for which Reason also he calleth the Passion of the Cross a Cup, Mark xiv. 36. John xviii. 11.

705. That by these four Things, Flesh, Blood, Bread and Wine, are meant the spiritual and celestial Things with which they correspond, may appear evidently from the Passages in the Word where they are mentioned. That by FLESH, as applied in the Word, is meant something spiritual and celestial, is plain from the following Passages, *Come, and gather yourselves together unto the SUPPER OF THE GREAT GOD, that ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Men both Free and Bond, both small and great*, Apoc. xix. 17, 18. and in Ezechiel, *Gather yourselves on every Side to my SACRIFICE, that I do sacrifice for you, even a GREAT SACRIFICE upon the Mountains of Israel, that ye may eat Flesh and drink Blood; ye shall eat the Flesh of the mighty, and drink the Blood of the Princes of the Earth; and ye shall eat Fat till ye be full, and drink Blood till ye be drunken, of my SACRIFICE which I have Sacrificed for you; thus shall ye be filled at my Table with Horses and Chariots, with mighty Men, and with all Men*.

Men of War, and I will set my Glory among the Heathen, xxxix. 17 to 21. Who doth not see that by *Flesh* in these Passages is not meant *Flesh*, nor by *Blood* *Blood*, but the spiritual and celestial Things with which they correspond? Without such a spiritual Meaning, how vain and extraordinary must these Expressions appear, that they should eat the *Flesh* of Kings, of Captains, of mighty Men, of Horses, and of those that sit on them; and that they should be filled at his Table with Horses and Chariots, with mighty Men and with all Men of War; and that they should drink the *Blood* of the Princes of the Earth, and drink till they be drunken! That these Expressions have Relation to the Holy Supper of the Lord is very manifest, for it is called the Supper of the great God, and also a great Sacrifice. Now inasmuch as all spiritual and celestial Things have Relation to Goodness and Truth, it ~~may~~ follows, that by *Flesh* is meant the Good of Charity, and by *Blood* the Truth of Faith, and in a supreme Sense the Lord Himself with Respect to the divine Good of his Love, and the divine Truth of his Wisdom. Spiritual Good is likewise signified by *Flesh* in these Words in *Ezekiel*, *I will give them one Heart, and I will put a new Spirit within you, and I will take the stony Heart out of their Flesh, and I will give them a Heart of Flesh, xi. 19. xxxvi. 26;* by *Heart* in the Word is signified Love, consequently by a *Heart of Flesh* the Good of Love. Moreover, that by *Flesh* and *Blood* are meant Goodness and Truth, each of them spiritual, appears further from the Signification of Bread and Wine which we shall explain presently, inasmuch as the Lord declares, that his *Flesh* is Bread, and that his *Blood* is Wine.

706. The Reason why the divine Truth of the Lord and of his Word is signified by his *Blood* is, because by his *Flesh* is spiritually meant the Divine Good of his Love, and these two, Divine Love and Divine Truth, are united in the Lord. It is acknowledged that the Lord is the Word, and there are two Things to which all the Contents of the Word have Relation, Divine Good and Divine Truth, wherefore supposing the Word to be substituted for the Lord, it is evident that by his *Flesh* and *Blood* those two Things are signified. That by *Blood* is meant the Divine Truth of the Lord, or of the Word, is manifest from several Passages, as where *Blood* is called the *Blood of the Covenant*, for *Covenant* is *Conjunction*, and *Conjunction* with the Lord is effected from Him by Means of his Divine Truth; thus it is written in *Zechariah*, *By the BLOOD OF THY COVENANT I will send forth thy Prisoners out of the Pit, Chap. ii. 11.* and in the Book of *Moses*, *Moses, when he had read the Book of the Law in the Ears of the People, sprinkled the Blood upon the People, and said, BEHOLD THE BLOOD OF THE COVENANT which the Lord hath made with you concerning all these Words,*

Exod. xxiv. 3 to 11. *And Jesus took the Cup, and gave it to them, saying, This is my Blood of the NEW COVENANT, Matt. xxvi. 27, 28. Mark xiv. 24. Luke xxii. 20. By the Blood of the New Covenant, or Testament, nothing else is signified but the Word, which is called Covenant, and Testament, both old and new, consequently the Divine Truth contained therein. Inasmuch as this is the Signification of Blood, therefore the Lord gave his Disciples Wine, saying, This is my Blood, and Wine signifieth Divine Truth; wherefore it is also called the Blood of Grapes, Gen. xlix. 11. Deut. xxxii. 14. This is yet more evident from the Lord's Words, Verily, verily I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you; for my Flesh is Meat indeed, and my Blood is Drink indeed; who-so eateth my Flesh and drinketh my Blood, dwelleth in Me, and I in Him, John vi. 50 to 58. That by Blood is here signified the Divine Truth of the Word, is very plain, inasmuch as it is said, that he who drinketh hath Life in him, and dwelleth in the Lord, and the Lord in him, and it is the Doctrine of the Church that such Effects are produced by Divine Truth, and a Life in Conformity thereto, and are confirmed by the Holy Supper. Inasmuch as Blood signifieth the Divine Truth of the Lord, which is also the Divine Truth of the Word, and this is the Covenant and Testament, both old and new, therefore Blood was the most holy Representative in the Israelitish Church, wherein all and every Thing were Correspondencies of natural Things with spiritual; thus it is written, That they should take of the Blood of the Paschal Lamb, and strike it on the two Side-Posts, and on the upper Door-Post of the Houses wherein they should eat it, lest the Plague should come upon them, Exod. xii. 7, 13, 22; and again, That the Blood of the Burnt-offering should be sprinkled upon the Bottom of the Altar, and upon Aaron, and upon his Sons, and upon their Garments, Exod. xxix. 12, 16, 20, 21. Levit. i. 5, 11, 15. Chap. iii. 2, 8, 13. Chap. iv. 25, 30, 34. Chap. viii. 15, 24. Chap. xvii. 6. Deut. xii. 27; and also Upon the Vail, which was upon the Ark, upon the Mercy-Seat, and upon the Horns of the Altar of Incense, Levit. xvi. 12, 13, 14, 15. The same is signified by the Blood of the Lamb in the Revelations, These have washed their Robes, and made them white in the Blood of the Lamb, vii. 14. There was War in Heaven, Michael and his Angels fought against the Dragon, and they overcame him by the Blood of the Lamb, and by the Word of their Testimony, xii. 7, 11. For it cannot be conceived that Michael and his Angels overcame the Dragon by any other Means than by the Divine Truth of the Lord in the Word, for the Angels in Heaven cannot think of any Blood, or of the Lord's Passion, but of Divine Truth, and of his Resurrection, wherefore, when Man thinketh of the Lord's Blood, the Angels perceive the Divine Truth of his Word, and when Man thinketh*

of

of the Lord's Passion, the Angels have a Perception of his Glorification, and at the same Time of his Resurrection only; that this is Matter of Fact, hath been given me to know by long Experience. That Blood signifieth Divine Truth is further evident from these Words in David, *God shall preserve the Souls of the Poor; and dear shall their Blood be in his Sight. They shall live, and he shall give them of the Gold of Arabia*, Psalm lxxii. 13, 14, 15, 16. The Blood of the Poor that is precious in the Sight of God, signifies the Divine Truth that is in them; and the Gold of Arabia is the Wisdom thence derived. So in Ezechiel, *Assemble yourselves to a great Sacrifice upon the Mountains of Israel, that ye may eat Flesh and drink Blood, and ye shall drink the Blood of the Princes of the Earth till ye be drunken; so will I set my Glory among the Heathen*, Chap. xxxix. 17 to 21. The Prophet here speaketh of the Church which the Lord was about to establish amongst the Gentiles; and we have shewn above, that by Blood in this Passage cannot be meant Blood, but divine Truth derived from the Word, and to be revealed to the Gentiles.

707. That BREAD hath the same Signification as Flesh, appears clearly from the Lord's Words, *Jesus taking BREAD, brake it and gave it them saying, this is my Body*, Matt. xxvi. Mark xiv. Luke xxii. and again, *The BREAD which I will give is my Flesh, which I will give for the Life of the World*, John vi. 51. Again he saith, *that He is the BREAD OF LIFE, and that whosoever eateth of this BREAD SHALL LIVE FOR EVER*, John vi. 48, 51, 58. This Bread also is what is meant by Sacrifices, which are called Bread in the following Passages, *The Priest shall burn it upon the Altar, it is the BREAD OF THE OFFERING MADE BY FIRE unto the Lord*, Levit. iii. 11, 16. *The Sons of Aaron shall be holy unto their God, for the Offerings of the Lord made by Fire, and the BREAD OF THEIR GOD do they offer. Thou shalt sanctify him therefore, for he offereth the BREAD OF THY GOD. Whosoever be of thy Seed in their Generation that hath any Blemish, let him not approach to offer the BREAD OF HIS GOD*, Levit. xxi. 6, 8, 17, 21. *Command the Children of Israel, and say unto them, my Offering, and MY BREAD FOR MY SACRIFICES MADE BY FIRE, for a sweet Savour unto me, shall ye observe to offer unto me in their due Season*, Numb. xxviii. 2. *The Soul which hath touched any unclean Thing, shall be unclean until the Evening, and shall not eat of the holy Things, unless he wash his Flesh with Water; afterwards he shall eat of the holy Things, because IT IS HIS BREAD*, Levit. xxii. 6, 7. To eat of the holy Things was to eat the Flesh of the Sacrifices, which is here also called Bread; so likewise in Malachi, Chap. i. 7. The same was signified by the CAKES used in the Sacrifices, which were made of the Flour of Wheat, and consequently

sequently were Bread, Levit. ii. 1 to 11. vi. to 14, and in other Places; the same also by the BREAD laid on the Table in the Tabernacle, which was called the Shew-Bread, Exod. xxv. 30. Chap. xl. 23. Levit. xxi. 5 to 10. That by Bread is not meant natural Bread, but heavenly Bread, is plain from these Words, *Man doth not live by Bread alone, but by every Word which proceedeth out of the Mouth of Jehovah doth Man live*, Deut. viii. 3. *I will send a Famine in the Land, not a Famine of Bread, nor a Thirst for Water, but of bearing the Words of the Lord*, Amos viii. 11. Moreover by Bread is meant all Kind of Food, Levit. xxiv. 5 to 9. Exod. xxv. 30. Chap. xl. 23. Numb. iv. 7. That it meaneth also spiritual Food is evident from these Words, *Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you*. John vi. 27.

708. That by WINE the same is meant as by Blood, is very clear from the Lord's Words, *Jesus took the CUP saying, This is my Blood*, Matt. xxvi, Mark xiv. Luke xxii. and also from these, *He washeth his Garments in WINE, and his Cloaths in the BLOOD OF GRAPES*, Gen. xlix. 11. this was spoken of the Lord. *The Lord of Hosts shall make unto all People a Feast of fat Things, a Feast of WINES on the Lees*, Isaiah xxv. 6; this was spoken of the Sacrament of the Holy Supper which was to be instituted by the Lord. So again, *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea come buy WINE without Money*, Isaiah lv. 1. By the JUICE OF THE VINE, which they should drink new in the Kingdom of Heaven, Matt. xxvi. 29. Mark xiv. 25. Luke xxii. 17, 18. nothing else is signified but the Truth of the new Heaven and new Church; for which Reason the Church in many Parts of the Word is called a VINEYARD, as in Isaiah v. 1, 2, 4. Matt. xx. 1 to 13; and the Lord calleth himself the TRUE VINE, and such as are ingrafted in him the BRANCHES, John xv. 1, 5, not to mention several other Passages.

709. From what hath been said it may now plainly appear what is meant by the Flesh and Blood of the Lord, and by Bread and Wine, in their triple Sense, natural, spiritual, and celestial. Every one who hath been born in a Christian Country, and educated under a Sense of Religion, is capable of knowing, or if he doth not know, is capable of learning, that there is such a Thing as natural Nourishment, and such a Thing also as spiritual Nourishment, and that natural Nourishment is for the Body, but that spiritual Nourishment is for the Soul; for the Lord Jehovah saith in the Book of Moses, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of the Lord, doth Man live*, Deut. viii. 3.

Now

Now, inasmuch as the Body dieth, and the Soul liveth after Death, it follows, that spiritual Nourishment is for eternal Salvation. Who cannot hence discern, that these two Kinds of Nourishment ought not to be confounded together, because in such Case a Man must of necessity form to himself natural and sensual Ideas concerning the Flesh and Blood of the Lord, and concerning Bread and Wine, which Ideas being corporeal and carnal, must needs suffocate all spiritual Ideas respecting this most holy Sacrament. If however there be any so simple, as not to be able, by the intellectual Eye to see somewhat more in this Sacrament than what the bodily Eye discerneth, I would advise such, when they come to the Holy Supper, and receive Bread and Wine, and hear them called the Body and Blood of Christ, to think with themselves, that it is the most holy Act of Worship, and then to reflect upon the Sufferings of Christ, and his Love for Man's Salvation, for he saith, *Do this in Remembrance of Me*, Luke xxii. 19; and again, *The Son of Man came to give his Life a Ransom for many*, Matt. xx. 28. Mark x, 45. *I lay down my Life for the Sheep*, John x. 15, 17.

710. This also may be illustrated by various Comparisons. Who doth not remember and love that Person, who from a Principle of zealous Love for his Country, fighteth against its Enemies, and by the Loss of his own Life rescueth his Fellow-Citizens from the Yoke of Slavery? Who also doth not remember and love that Person, who seeing his Fellow-Citizens in extreme Scarcity, and reduced by Famine to the Brink of Death, moved with Compassion, bringeth all his Silver and Gold out of his House, and freely distributeth it amongst them? And who again doth not remember and love that Person, who in a similar Case of Famine, from a Principle of Love and Friendship, taketh the one only Lamb that he hath, and killeth it and setteth it before his Fellow Citizens for Food? not to mention other similar Cases.

That by a right Understanding of what hath been said above, it may be clearly seen and comprehended, how the Holy Supper, both in a general and particular Sense, containeth all Things relating to the Church, and likewise all Things relating to Heaven.

711. It was shewn in the foregoing Article, that the Lord is in the Holy Supper, and that Flesh and Bread are Him, as to the Divine Good of Love, and that Blood and Wine are Him as to the Divine Truth of Wisdom; where-

fore there are Three Things involved in the Holy Supper, The Lord, his Divine Good, and his Divine Truth. Since therefore the Holy Supper includeth and containeth in it these three Things, it follows, that it also includeth and containeth the Universals of Heaven and of the Church; and whereas all Particulars depend on Universals, as Things contained depend on the Things which contain them, it follows also, that the Holy Supper includeth and containeth all the Particulars of Heaven and of the Church. Hence it plainly appears, that inasmuch as by the Flesh and Blood of the Lord, and in like Manner by Bread and Wine, are meant Divine Good and Divine Truth, each from the Lord, and the Lord, therefore the Holy Supper containeth both universally and particularly all Things relating to Heaven and the Church.

712. It is acknowledged also, that there are three Essentials of the Church, the Lord, Charity, and Faith, and that all Things in the Church have Reference to these Three, as to their Universals. This agreeth with what was said above, for God in the Holy Supper is the Lord, Charity is Divine Good, and Faith is Divine Truth; what else is Charity but the Good which a Man doeth from the Lord? and what else is Faith but the Truth which a Man believeth from the Lord? Hence it is, that there are three Things in Man, as to his Internal, the Soul or Mind, the Will, and the Understanding; these three are the respective Recipients of those three Universals; the Soul or Mind is the Recipient of the Lord, inasmuch as it deriveth Life from Him, the Will is the Recipient of Love or Good, and the Understanding is the Recipient of Wisdom or Truth: wherefore all and every Thing in the Soul or Mind not only have Reference to those three Universals of Heaven and of the Church, but also proceed from them; for what is there proceeding from Man, which doth not proceed from, and consequently contain, his Mind, his Will and his Understanding? and in case one of those three Parts was taken from the other, what would Man be but a mere lifeless Trunk? In like Manner there are three Things in Man, as to his External, to which also all and every Thing have Reference, and from which they depend viz. the Body, the Heart, and the Lungs; and these Three Externals correspond with the three Internals above-mentioned, the Body correspondeth with the Soul or Mind, the Heart with the Will, and the Lungs or Respiration with the Understanding. That such a Correspondence existeth was fully shown above. Thus then all and every Thing in Man, both universally and particularly, were formed to be the Recipients of those three Universals of Heaven and of the Church; the Reason is, because Man was created

ed an Image and Likeness of God, consequently, that he may be in the Lord, and the Lord in him.

713. On the other Hand, there are three Things opposite to these three Universals, viz. the Devil, Evil, and the False; the Devil, by whom is meant Hell, is in Opposition to the Lord; Evil is in Opposition to Good, and the False is in Opposition to Truth; these Three constitute One, for where the Devil is, there also is Evil, and the False therein originating. These Three also, both universally and particularly, contain all Things relating to Hell, and likewise all Things relating to the World, which are contrary to Heaven and the Church. But whereas they are opposite, therefore they are altogether separate, yet notwithstanding, they are kept together in Connexion by a wonderful Subjection of all Hell under Heaven, of Evil under Good, and of the False under Truth, concerning which Subjection we have already treated in a Work on HEAVEN AND HELL.

714. To the End that Particulars may be kept together in their proper Order and Connexion, it is necessary that there should be Universals from which they exist, and in which they subsist; and it is also necessary that Particulars should represent or have Relation to their Universals in a Kind of Image, otherwise the Whole would perish with the Parts; it is by Virtue of such Relation, or Representation, that all Things in the Universe have been preserved whole and entire from the first Day of Creation to the present Time, and will continue so unto future Ages; that all Things in the Universe have Relation to Goodness and Truth is universally acknowledged; the Reason is, because all Things were created by God out of the Divine Good of Love by the Divine Truth of Wisdom; so that there cannot be found a single Animal, Vegetable, or Mineral, which doth not in some Sort bear the Image and Character of the three Universals above-mentioned.

715. Inasmuch as Divine Good and Divine Truth are the most universal Things of all that relate to Heaven and the Church, therefore Melchizedeck also, who represented the Lord, brought forth Bread and Wine to Abraham, and blessed him; of which Melchizedeck we read as follows, *Melchizedeck King of Salem brought forth Bread and Wine to Abraham, and he was the Priest of the most high God, and he blessed him*, Gen. xiv. 18, 19. That Melchizedeck represented the Lord is evident from these Words in David, *Thou art a Priest for ever after the Order of Melchizedeck*, Psalm cx. 4. That these Words relate to the Lord may be seen, Heb. v. 6, 8, 10. Chap. vi. 20. Chap. vii. 1, 10, 11, 15, 17, 21. The reason why he brought forth Bread and

and Wine was, because those two Things include whatever relateth to Heaven and the Church, consequently whatever relateth to Blessing, in like Manner as the Bread and Wine do in the Holy Supper,

That the Lord and all the Effects of his Redemption are entirely and completely present in the Holy Supper.

716. That the Lord is entirely and completely present in the Holy Supper, both as to his glorified Humanity, and the Divinity from which his Humanity is derived, is evident from his own most express Words. That his Humanity is present in the Holy Supper, appears from these Words, *Jesus took Bread and brake it, and gave to his Disciples, and said, This is my Body; and taking the Cup he gave it to them, saying, This is my Blood,* Matt. xxvi. Mark xiv. Luke xxii. and again, *I am the Bread of Life; he that eateth of this Bread shall live for ever; the Bread which I will give is my Flesh; verily, verily, I say unto you, Whoso eateth my Flesh, and drinketh my Blood, hath everlasting Life, and dwelleth in Me, and I in Him,* John vi. From these Words it evidently appears, that the Lord is present in the Holy Supper as to his glorified Humanity. That he is also entirely present therein as to his Divinity, from which his Humanity is derived, is evident from this Circumstance, that he is the Bread which came down from Heaven, John vi. Now he came down from Heaven with his Divinity, for it is said, *The Word was with God, and the Word was God; all Things were made by Him, and the Word was made Flesh,* John i. 1, 3, 14; and again, *That He and the Father are One,* John x. 30. *That all Things that the Father hath are his,* John iii. 35. Chap. xvi. 15. *That He is in the Father, and the Father in Him,* Chap. xiv. 10, 11, &c. and further that his Divinity can no more be separated from his Humanity, than the Soul can from the Body; wherefore, when it is asserted, that the Lord as to his Humanity is entirely and completely present in the Holy Supper, it follows of consequence, that his all-begetting Divinity is alike present also. Now whereas the Lord's Flesh signifieth the Divine Good of his Love, and his Blood signifieth the Divine Truth of his Wisdom, it is evident that the Lord is completely Omnipresent in the Holy Supper, both as to his Divinity and as to his glorified Humanity; consequently that in that Sacrament there is a spiritual Eating and Drinking.

717. That the Lord's Redemption is entirely and completely present in the Holy Supper, is a necessary Consequence of what hath been said above: for

for where the Lord is entirely present, there also is his Redemption entire; for He is the Redeemer as to his Humanity, consequently he is Redemption also, and where he is entire, nothing relating to Redemption can be absent; wherefore all such, as are worthy Partakers of the Holy Communion, become his redeemed Ones; And whereas by Redemption is meant Deliverance from Hell, Conjunction with the Lord, and Salvation (as will be shewn below in this Chapter, and was fully proved in the Chapter on Redemption) therefore those Fruits and Benefits are ascribed to Man in the Holy Supper; not however in the Degree the Lord wisheth, for out of his Divine Love he is desirous to communicate them without Measure, but in the Degree of Man's Reception, and he that receiveth is redeemed in the Degree in which he receiveth. Hence it appears that the Effects and Fruits of the Lord's Redemption are renewedly received by those who approach the Holy Supper worthily.

718. Every Man, who is in his right Mind, hath a Capacity of receiving Wisdom from the Lord, that is, of multiplying Truths, whereof Wisdom consisteth, to Eternity; and likewise of receiving Love, that is of being fruitful in the various Goodnesses whereof Love consisteth; in like Manner to Eternity; this perpetual Fructification of Goodness, and thereby of Love, and this perpetual Multiplication of Truth and thereby of Wisdom, are found to prevail amongst Angels, and likewise amongst Men who become Angels; and whereas the Lord is essential Love and essential Wisdom, it follows, that Man hath a Capacity of joining himself with the Lord, and the Lord with himself to all Eternity; still however, by Reason of Man's Finiteness, the essential Divinity cannot be conjoined with him; but only (x) adjoined to him; which Circumstance may be illustrated by the Case of the Eye and the Ear, it being impossible for the light of the Sun to be conjoined with the Eye, or the Sound of the Air to be conjoined with the Ear; they can only be adjoined to those Organs of Reception, and thereby give a Capacity of seeing and hearing; for Man is not Life in Himself, as the Lord is even as to his Humanity, John v. 26, but only a Recipient of Life, and it is Life Itself which is adjoined to Man, but not conjoined with him. These Observations are added, in Order to make it more clearly understood, how the Lord and his Redemption are entirely and completely present in the Holy Supper.

That

(x) See Note above, n. 450, concerning the Difference between Conjunction and Adjunction, as used to denote different Kinds of Union.

That the Lord is present, and openeth Heaven to those who approach the Holy Supper worthily, and that he is also present with those who approach unworthily, but that he doth not open Heaven to them; consequently, that as Baptism is an Introduction into the Church, so the Holy Supper is an Introduction into Heaven.

719. Who they are that approach the Holy Supper worthily; will be shewn in the two following Articles, and at the same Time who they are that approach unworthily; for when the former are known and distinguished, it will be easy to know the latter by the Contrariety of their Character. That the Lord is present both with the worthy and the unworthy, is a Consequence of his being Omnipresent both in Heaven and in Hell, and also in the World, consequently, with the evil as well as with the good; but with the Good, that is, the regenerate, he is present both universally and particularly, for the Lord is in them, and they in the Lord, and where the Lord is, there is Heaven; Heaven also constituteth the Lord's Body, wherefore to be in his Body, is to be at the same Time in Heaven. But the Presence of the Lord with those who approach unworthily, is his universal Presence, but not his particular Presence, or what amounts to the same, it is his external Presence, but not his internal at the same Time; and his universal or external Presence causeth Man to live as Man, and to possess the Capacity of knowing, of understanding, and of speaking rationally by Virtue of Understanding; for Man was born for Heaven, and therefore also was endowed with spiritual Powers, and not like a Beast with natural only; he hath the Capacity also of willing and of doing those Things, which his intellectual Faculty is capable of knowing, of Understanding, and thereby of conversing about rationally; but in Case the Will refuseth Obedience to rational Truths in the Understanding, which partake of an inward Spirituality, the Man then becometh external; wherefore with those who only understand what is true and good, the Presence of the Lord is only universal and external, but with those who also will and do what is true and good, the Lord's Presence is both universal and particular, or both internal and external. They who only understand and talk about what is true and good, are comparatively like those foolish Virgins, who had Lamps but no Oil in them, whereas they who not only understand and talk about what is true and good, but likewise will and practise it, are the wise Virgins who went in unto the Marriage, whilst the former stood knocking without, but were

not let in, Matt. xxv. 1 to 12. Hence it appears, that the Lord is present, and openeth Heaven to those who approach the Holy Supper worthily, and that he is also present with those who approach unworthily, but doth not open Heaven to them.

720. It is not however to be supposed that the Lord shutteth Heaven against those who approach unworthily, for this he never doth against any Man during his Abode in this World; but Man shutteth Heaven against himself ~~by~~ by Rejection of Faith, and by Evil of Life; still however he is preserved continually in a possibility of Repentance and Conversion; for the Lord is continually present with, and pressing to be received by every Man, agreeable to his own Declaration, *Behold I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in unto him, AND WILL SUP WITH HIM, AND HE WITH ME*, Rev. iii. 20; the Blame therefore is on Man's Side, who doth not open the Door. The Case is otherwise after Death; then Heaven is shut up, and impossible to be opened to those, who to the End of Life have approached the Holy Supper unworthily, for then the Interiors of their Minds are fixed, and determined for ever.

721. That Baptism is an Introduction into the Church, was shewn in the Chapter on Baptism, and that the Holy Supper is an Introduction into Heaven, is plain from what hath been said, if it be well digested and understood. These two Sacraments are as it were two Gates leading to eternal Life; by Baptism, which is the first Gate, every Christian is initiated and introduced into those Truths and Doctrines which the Church teacheth out of the Word concerning a future Life, all which are so many Means whereby he may be prepared for and led to Heaven. The other Gate is the Holy Supper, through which every one who hath suffered himself to be prepared and led by the Lord, is introduced and admitted into Heaven; there are no other universal Gates besides these. The Intent and Uses of these two Sacraments may in this respect be compared with the case of a Prince, who is born to the Government of a Kingdom; he is first introduced to the Knowledge of such Things as relate to his Government, and then he is crowned and admitted to the Government itself. They may be compared also with the Case of a Son that is an Heir to a great Estate, who is first instructed in such Matters as relate to the right Management of his Affairs and Possessions, and in the next Place is put into actual Management and Possession. They may be compared also with the Case of a House, which is first to be built, and afterwards to be inhabited; and also with the Case of a Man's Education from his Infancy, till he comes to Years of Discretion, and afterwards is initiated into rational and spiritual Life; one
Period

Period must needs precede the other, in order that the other may be obtained; for it is not possible to attain unto the latter but by Means of the former. These Instances may serve as an Illustration how Baptism and the Holy Supper are like two Gates, through which Man is introduced to eternal Life, and that after passing through the first Gate he cometh to a Plain, over which he is to run his Course, and at the End of which is the other Gate, where is the Goal and the Prize towards which his Course was directed; for the Reward is not given till the Race is won, nor the Prize adjudged till the Contest is decided.

That they approach the Holy Supper worthily, who are under the Influence of Faith towards the Lord, and of Charity towards their Neighbour, that is, who are regenerate.

722. That God, Charity, and Faith, are the three Universals of the Church, because they are universal Means of Salvation, is known, acknowledged, and perceived by every Christian who applieth to the Word. Reason itself, if it be under any spiritual Influence, teacheth, that without the acknowledgment of a God, no Man can have either any Religion, or any Communion with the Church; wherefore whosoever cometh to the Holy Supper without acknowledging a God, profaneth it; for he seeth the Bread and Wine with his bodily Eye, and tasteth them with his bodily Palate, whilst in the mean Time his Mind suggesteth to him, that they are Things of mere Indifference, and that he feedeth on similar Food at his own Table, nevertheless that it is needful to come to the Holy Supper, lest he should incur the Censure of the Clergy, and be marked by the World as a profane and irreligious Person. That next to the Acknowledgment of a God, Charity is another Means to make a worthy Communicant, is plain both from the Word, and also from the Exhortations that are read in every Christian Church, previous to the Celebration of the Holy Supper; it is first plain from the Word, because *The first and great Commandment is this, to love God above all Things, and our Neighbour as ourselves, Matt. xxii. 34 to 39; and Paul saith, that there are three Things profitable to Salvation, and that the greatest of these is Charity, 1 Corinth. xiii. 13, and again, We know that God beareth not Sinners, but if any Man be a Worshipper of God, and doeth his Will, him he beareth, John ix. 31; and again, Every Branch that beareth not good Fruit is cut down and cast into the Fire, Matt. vii. 19, 20.* It is plain also from the EXHORTATIONS THAT ARE READ IN EVERY CHRISTIAN CHURCH

CHURCH, PREVIOUS TO THE CELEBRATION OF THE HOLY SUPPER, in which the People are seriously admonished to be in Charity one with another by Reconciliation and Repentance, from which I shall only transcribe the following Passages from the Exhortation read in the Church of England, *The Way and Means to be worthy Partakers of the Holy Supper is, first to examine your Lives and Conversations by the Rule of God's Commandments, and whereinsoever ye shall perceive yourselves to have offended, either by Will, Word, or Deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God with full Purpose of Amendment of Life, and if ye shall perceive your Offences to be such, as are not only against God, but also against your Neighbours, then ye shall reconcile yourselves unto them, being ready to make Restitution and Satisfaction according to the uttermost of your Powers, for all Injuries and Wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have Forgiveness of your Offences at God's Hand; for otherwise the receiving of the holy Communion doth nothing else but encrease your Damnation. Therefore if any of you be a Blasphemer of God, an Hinderer, or Slanderer of his Word, an Adulterer, or be in Malice or Envy, or in any other grievous Crime, repent ye of your Sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all Iniquities, and bring you to Destruction both of Body and Soul.* The Reason why Faith in the Lord is a third Means to make a worthy Partaker of the Holy Supper is, because Charity and Faith make One, like Heat and Light in the Time of Spring, by Virtue of whose Conjunction the Vegetables of the Earth spring forth afresh; in like Manner by Virtue of spiritual Heat, which is Charity, and of spiritual ^{light} ~~life~~, which is the Truth of Faith, every Man springeth forth unto newness of ^{life} ~~light~~. That Faith in the Lord hath this Effect, is evident from these Passages, *He that believeth in Me shall live, and never die, John xi. 25, 26. This is the Will of the Father, that every one who believeth on the Son, may have everlasting Life, John vi. 40. God so loved the World, that he gave his Only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting Life, John iii. 15, 16. He that believeth on the Son hath everlasting Life, but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him, John iii. 36. We are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life, 1 John v. 20, 21.*

723. It was shewn in the Chapter on REFORMATION AND REGENERATION, that Man is regenerated by these Three, the Lord, Charity, and Faith, as United in One, and that unless a Man be regenerated, he cannot

not enter into Heaven; wherefore the Lord can open Heaven to none but the regenerate, and after natural Death no others can be admitted into Heaven. By the Regenerate, who approach the Holy Table worthily, are meant those, who are internally in the three Essentials of Heaven and the Church above-mentioned, and not those who are only externally therein; for the latter confess the Lord not in Soul, but in Word only, and exercise Charity towards their Neighbours, with their Hands alone, and not with their Hearts also; such are all those who work Iniquity, according to these Words of the Lord, *Then shall ye begin to say, Lord, we have eaten and drunk in thy Presence; but I will say to you, I know not whence ye are; Depart from me, all ye that work Iniquity,* Luke xiii. 26, 27.

724. What is here said, like what was said above, may be illustrated by various Instances in worldly Things, which agree therewith, and correspond thereto. As for Example, none are admitted to the Table of an Emperor, or a King, except those of high Rank and Station; and these also, before their Admission, must be cloathed in a Manner suitable to their Dignity, and must appear in the proper Ensigns of their Offices, if they wish to meet with a gracious and favourable Reception. How much more is this to be expected, when Men approach to the Table of the Lord, who is *King of Kings, and Lord of Lords*, Revelat. xvii. 14, to which Table all are called and invited; but those only who are spiritually worthy, ~~and~~ who are cloathed in honourable Garments, after rising from Table, are admitted into the Palaces of Heaven, and made Partakers of the Joys thereof, and honoured as Princes, being the Children of the Greatest of Kings, and afterwards sit down daily with Abraham, Isaac, and Jacob, Matt. viii. 11; by whom is understood the Lord, as to his Divine-Celestial, Divine-Spiritual, and Divine-Natural (y). The same Thing may be compared also with an earthly Marriage, to which none are invited but the Relations, Kindred and Friends of the Bridegroom and Bride; if any other Person entereth in, he is admitted indeed, but inasmuch as he hath no Place at the Table, he retires. Similar to this is the Case of those, who are invited to the Marriage

(y) That by Abraham, Isaac, and Jacob, according to their spiritual Signification, are meant the Divine-Celestial, the Divine-Spiritual, and the Divine-Natural of the Lord, is abundantly proved and confirmed by our Author in his Book of HEAVENLY MYSTERIES. It may be proper here to remind the Reader, that the Term *Celestial* is applied to denote whatever hath Relation to the Divine Love, the Term *Spiritual* to denote whatever hath Relation to the Divine Wisdom, and the Term *Natural* to denote whatever hath Relation to Act, or Operation, which is of the external Man. These three, it is to be observed, were united and made One

riage of the Lord, as a Bridegroom, with the Church, as a Bride; those only are accounted Relations, Kindred, and Friends, who derive their Birth and Pedigree from the Lord by Regeneration. Moreover, in the Case of worldly Connections, who is ever admitted into Friendship with another, until he hath given Proof of his Sincerity, and how much he is desirous to serve, and do the Will of his Friend? Such an one only is admitted into cordial Familiarity, and found worthy to be trusted by his Friend with all that he possesses.

That they who approach the Holy Supper worthily, are in the Lord, and the Lord in them, consequently, that Conjunction with the Lord is effected by the Holy Supper.

725. That they approach the Holy Supper worthily, who are under the Influence of Faith towards the Lord, and of Charity towards their Neighbour, and that the Lord's Presence is effected by the Truths of Faith, and Conjunction with him by the good Things of Charity together with Faith, was proved above in several Chapters. Hence it follows, that they who approach the Holy Supper worthily are joined with the Lord and they who are joined with the Lord are in Him, and He in Them. That this is the Case with such as approach worthily, the Lord himself teacheth in these Words, *Who so eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him*, John vi. 56; that this is Conjunction with the Lord, he teacheth in these Words, *Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much Fruit*, John xv. 4, 5, and Revelat. iii. 20. What else can Conjunction with the Lord mean, than to be amongst those who are in his Body? and they constitute his Body, who believe on Him, and do his Will; his Will is the Exercise of Charity according to the Truths of Faith.

726. The

One in the Lord, and in him are all Divine, the Natural being in subjection to the Spiritual, the Spiritual to the Celestial, and the Celestial to the inmost Divinity or Jehovah. By sitting down then with Abraham, Isaac, and Jacob in the Kingdom of God is meant, according to this Sense, to have Conjunction with the Lord in the celestial Things of Love, the spiritual Things of Wisdom, and the natural Things in the external Man relating to Act and Operation; and this is effected, when the Will is under the Influence of Good from the Lord, the Understanding enlightened by Truth, and the Actions thence proceeding are done with Faithfulness, Diligence, and Alacrity, in Obedience to the inward Principles that give them Birth.

726. The Reason why eternal Life and Salvation are not attainable without Conjunction with the Lord, is, because he is both eternal Life and Salvation; that he is ETERNAL LIFE appears clearly from many Passages in the Word, and particularly from this in John, *Jesus Christ is the true God and eternal Life*, 1 Epist. v. 21. That he is SALVATION is equally evident, because Salvation and eternal Life are one and the same Thing; his Name JESUS also signifieth Salvation, and therefore throughout the whole Christian World he is called SAVIOUR. It is to be remarked however that none approach the Holy Supper Worthily, except such as are interiorly joined with the Lord, and they only are interiorly joined with the Lord, who are regenerate, and who are regenerate was shewn in the Chapter on REFORMATION AND REGENERATION. There are many indeed who profess to believe in the Lord, and who do Good to their Neighbour, but if this be not done from a Principle of Love towards their Neighbour, and of Faith towards the Lord, they are not regenerate, inasmuch as they do Good to their Neighbour only from Motives which regard the World and Themselves, and not their Neighbour as their Neighbour; the Works of such are mere natural Works, destitute of any inward spiritual Principle, because they acknowledge the Lord only with their Mouths and Lips, whilst their Hearts are far from him. Real Love towards our Neighbour, and real Faith, come from the Lord Alone, and are communicated to Man, whilst he doeth Good to his Neighbour with his natural Powers from a Freedom of Will, and with his rational Powers believeth revealed Truths, and looketh to the Lord, doing these Three Things as Duties enjoined in the Word; for in this Case the Lord implanteth Charity and Faith in the Centre of the Soul, and maketh both spiritual; and thus the Lord joineth Man unto himself, and Man joineth himself unto the Lord; for there can be no Conjunction except it be effected reciprocally, as we have fully shewn in the Chapters on CHARITY, FAITH, FREEWILL, and REGENERATION.

727. It is well known that worldly Conjunctions and Connections are promoted by Invitations to partake of the Repasts of the Table, and by Feasting! For thereby the Person who invites expresses his Intention of promoting some End, or Purpose, conducive to the begetting Acquaintanceship, or Friendship; much more are such Purposes promoted by Invitations which regard spiritual Things as their End; accordingly, Feasts in the ancient Churches were Feasts of Charity, as also in the primitive Christian Church, on which Occasions the Guests confirmed one another to continue stedfast in the Worship of the Lord with a sincere Heart. When the Children of Israel eat together of the Sacrifices near the Tabernacle, it was intended to signify

signify their Unanimity in the Worship of Jehovah; wherefore the Flesh which they eat was called Holy, Jerem. xi. 15. Hagg. ii. 12; and in several other Places, because it was Part of the Sacrifice; how much rather then should this be the Case with the Bread and Wine, and the Paschal Flesh at the Supper of the Lord, who offered himself as a Sacrifice for the Sins of the whole World? Moreover, Conjunction with the Lord by the Holy Supper may be illustrated by the Conjunction of Families that are descended from one common Father; those of the same Blood are the first in Descent, and afterwards succeed Relations and Kinsfolk of divers Orders and Degrees, who all derive somewhat from the first Stock; not that they derive thence Flesh and Blood, but the same Kind of Life, and thereby an Inclination to the same Things, by which they are joined together; the Reality of such Conjunction is apparent from a general Resemblance in their Persons, and also in their Manners, on which Account they are called one Flesh, Genes. xxix. 14. Chap. xxxvii. 27. 2 Sam. v. 1. Chap. xix. 12, 13; and in other Places. The Case is the same in Respect to Conjunction with the Lord, who is the Father of all the faithful and blessed; Conjunction with him is effected by Love and Faith, in consequence whereof they are called one Flesh; and this is the true Ground of his Declaration, *Who-so eateth my Flesh and drinketh my Blood, dwelleth in Me and I in him.* How plain is it to see that Bread and Wine cannot effect this Conjunction, but that it is effected by the Good of Love, which is signified by Bread, and by the Truth of Faith, which is signified by Wine, both which belonging to the Lord proceed from Him alone, and are communicated by Him; moreover, all Conjunction is effected by Love, and Love without Confidence is not Love. Such however as believe that the Bread at the Holy Supper is Flesh, and the Wine Blood, and cannot raise their Conceptions to something more spiritual, are at Liberty to abide in such Belief, provided they are but convinced that somewhat most Holy, and effective of Conjunction with the Lord, is thereby communicated and appropriated to Man, as his own, though it still continues to be the Lord's.

That the Holy Supper is, to the worthy Receivers, as a Sign and Seal that they are the Sons of God.

728. The true Ground and Reason why the Holy Supper, to the worthy Receivers, is as a Sign and Seal that they are the Sons of God, is, because as was said above, the Lord is then present, and introduceth into Heaven those who are born of him, that is, who are regenerate. This is effected

by the Holy Supper, in Consequence of the Lord's being then present; even as to his Humanity, for it was shewn above that in the Holy Supper the Lord and his Redemption are completely and entirely present; therefore he saith of the Bread, This is my Body, and of the Wine, This is my Blood; consequently he admitteth at such Times the worthy Receivers into his Body, which consisteth of, and is formed by Heaven and the Church. When Man is regenerate, the Lord is indeed present with him, and by his Divine Operation prepareth him for Heaven; nevertheless in Order to his actual Admission therein, it is expedient that Man should actually (y) present himself to the Lord; and whereas the Lord doth actually present himself to Man, Man ought actually to receive him, not indeed as he hung on the Cross, but as he now is in his glorified Humanity, in which he is present; and the Body of this Humanity is Divine Good, and its Blood is Divine Truth, which are given to Man, and by which Man is regenerated, and is in the Lord, and the Lord in him; for, as was shewn above, Eating and Drinking, as Acts exercised at the Holy Supper, are of a spiritual Nature. From a right Perception of these Truths it is very apparent that the Holy Supper is as a Sign and Seal, that the worthy Receivers are the Sons of God.

729. Such however, as die in their Infancy or Childhood, and of consequence do not arrive at an Age capable of approaching the Holy Supper worthily, are introduced into Heaven by the Lord through Baptism; for as was shewn in the Chapter on Baptism, *Baptism is an Introduction into the Christian Church, and at the same Time an Insertion amongst Christians in the spiritual World;* and the Church and Heaven in the spiritual World are One, wherefore an Introduction into the Church in that World is also an Introduction into Heaven, and such as have died in Infancy or Childhood, inasmuch as they are educated under the Lord's Auspices, are regenerated more and more, and become his Sons, for they know no other Father. But such Infants and Children as are born out of the Christian Church, after the Reception of Faith towards the Lord, are introduced into the Heaven set apart

(y) By Man's actually presenting himself to the Lord seems to be implied, that he should by lively and repeated Acts of Faith and Obedience place himself in the Lord's Presence as an Object of Mercy; not that it is to be supposed Man can ever be out of the Lord's Presence, or the Lord be ever absent from Man, but inasmuch as by such spiritual Acts a more close and intimate Conjunction is effected, and Man both as to his Internal and External is placed more immediately under the Divine Guidance, whereby he is rendered more receptive and sensible of the Divine Influx, and of his near Relationship to, and Fellowship with the infinite Father of Spirits.

apart for those of their own Religion, by other Means than Baptism, but they are not mixed with those that are in the Christian Heaven. For there is no Nation or People throughout the whole World, which may not be saved, if they acknowledge a God, and live good Lives; for the Lord hath redeemed them all, and all Mankind are born alike with spiritual Capacities, whereby, if they are so disposed, they may receive the Benefits of Redemption. They who receive the Lord, that is, who have Faith towards Him, and are not in Evils of Life, are called **SONS OF GOD, AND BORN OF GOD**, John i. 12, 13. Chap. xi. 52; and also **THE CHILDREN OF THE KINGDOM**. Mat. xiii. 38; and likewise **INHERITORS**, Matt. xix. 29. Chap. xxv. 34. The **LORD'S DISCIPLES** are also called **SONS**, Matt. ix. 15; and so likewise are **ALL ANGELS**, Job i. 6. ii. 1.

730. It is with the Holy Supper as with a Covenant, which after settling the Articles of Agreement, is drawn up, and then signed and sealed. That the Lord's Blood is a Covenant, he himself teacheth, when taking the Cup, he saith, *Drink ye all of this, for this is my Blood of the New Testament*, Matt. xxvi. Mark xiv. Luke xxii. The New Testament is the new Covenant; wherefore the Word written by the Prophets before the Lord's Coming is called the Old Testament or Covenant, and the Word written by the Apostles and Evangelists after his Coming is called the New Testament or Covenant. That the Divine Truth of the Word is meant by Blood, and also by Wine, may be seen above, n: 706, and the Word is the real and very Covenant which the Lord establisheth with Man, and Man with the Lord, for the Lord came down as the Word, that is, as Divine Truth; and whereas this is his Blood, therefore Blood in the Israelitish Church, which was representative of the Christian Church, was called the **BLOOD OF THE COVENANT**, Exod. xxiv. 7, 8. Zech. ix. 11; and the Lord the **COVENANT OF THE PEOPLE**, Isaiah xlii. 6. Jerem. xxxi. 31 to 34. Psalm cxi. 9. That for the sake of better ratifying and confirming a Covenant, it should be signed and sealed, after the Articles of the Covenant are agreed upon, is agreeable to Rule and Order established in worldly Matters; for of what consequence is a Commission, or a Will, unless it be signed and sealed? of what consequence is a Sentence of Judicature, unless it be subscribed, and thereby ratified and confirmed? What is an high Office of Administration in a State, without the Writ, or Certificate by which it is conveyed? What signifies a Promotion to any Post of Honour, till it be confirmed by proper Authority and Rule? What is the Possession of a House, unless it be bought and bargain'd for by the Possessor? to what Purpose doth a Man proceed to any End, or run a Race to any Goal, if there be no End or Goal, where he may receive a Reward, according to some Agreement,

ment, which had been previously entered into and confirmed by a proper Officer? These Instances are adduced only for the Sake of Illustration, and that simple Minds may comprehend, how the Holy Supper is a Signing, Sealing, certifying, and Witnessing, even before the Angels, that the worthy Receivers thereof are the Sons of God, and moreover, as a Key to their House in Heaven where they shall dwell to all Eternity.

A MEMORABLE RELATION (2);

731. On a Time there appeared to me an Angel flying beneath the Eastern Heaven, with a Trumpet in his Hand, which he held to his Mouth, and sounded towards the North, towards the West, and towards the South; He was cloathed in a loose flowing Robe, which waved behind him as he flew along, and was girded about the Waist with a close Garment, that shone like Fire, and glittered, with Carbuncles and Saphires; he flew with his Head downwards, and lighted gently on the Ground where I was standing in

(2) The Reader is earnestly requested for his own Sake to peruse this memorable Relation with Attention and Seriousness. Its contents are truly interesting to every one that is a Candidate for eternal Blessedness, as they tend to shew, in the clearest and most convincing Manner, wherein the Essence of that Blessedness consisteth, and what must be the necessary Preparation in Order to partake thereof. The Notion of an immediate Mercy on God's Part, as being alone sufficient to qualify the Soul for Heavenly Bliss, without any previous Preparation in the Way of Repentance and Regeneration on the Part of the Soul, hath long deluded, and it is to be feared, destroyed many Christians. In Opposition to such a false and fatal Notion, our Author here sheweth by many Examples, as well as by much deep and sound Reasoning, that the Bliss of Heaven, with such Subjects as are unprepared to receive it, is so far from being any Bliss to them, that it causeth in them the most dreadful Sensations of Pain and Agony, by Reason of the Opposition there is between their Internals and the Essence of that Bliss. The latter Part of the Relation may possibly suggest to many Readers the delusive and dangerous Idea of a Mahometan Paradise; but let such consider well what is all along insisted on throughout the whole Relation, concerning the external Joys of Heaven, that they are only accessary to such as are internal, and are no Joys at all when separated from their eternal Essences. These internal Essences are Love and Charity, Love towards the Lord, and Charity towards our Neighbour, operating in all good and useful Works, and disposing the Soul, from spiritual and not selfish Ends, to a faithful Discharge of all social and relative Duties. There is therefore no Delusion or Danger to be apprehended from the Idea of a Mahometan Paradise, whilst the Qualification to enter into the Enjoyments of that Paradise is made to consist in pure Love towards God and Man; and the Reader must be wilfully deluded not to see from the Relation here given, that the only Way to the Kingdom of Heaven lieth still through Repentance and Regeneration, inasmuch as there is no other Way whereby the fallen human Soul can be delivered from worldly and selfish Love, and made perfect in the Love of the Lord and of its Neighbour.

ing; as soon as he touched the Ground with his Feet, he stood erect, and walked, and seeing me at that Instant he directed his Steps towards me; I was in the Spirit, and was standing in that State on a little Eminence in the southern Quarter of the spiritual World; and when I was come near enough to speak to him, I asked him his Errand, telling him that I had heard the Sound of his Trumpet, and had observed his Descent through the Air. He replied, My Commission is to call together such of the Inhabitants of this Part of the spiritual World, as have come hither from the various Kingdoms of Christendom, and have been most distinguished for their Learning, their Ingenuity, and the Fame of their Wisdom, to assemble themselves on this little Eminence where thou now standest, and declare the real Thoughts of their Hearts, as to what they had conceived, understood, and by inward Perception felt, whilst they were in the natural World, concerning HEAVENLY JOY, AND ETERNAL HAPPINESS. This is the Purport of my Commission, and the Cause of it is, because several who have lately come from the natural World, and have been admitted into our heavenly Society which is in the East, have informed us, that not a single Person throughout the whole Christian World is acquainted with the true Nature of heavenly Joy and eternal Happiness, consequently, that not a single Person is acquainted with the Nature of Heaven: this Information greatly surprised my Brethren and Companions, and they said to me, Go thou down, call together and assemble those that are most eminent for Wisdom in the World of Spirits (where all Men are first collected after their Departure out of the natural World) to the Intent that we may know of a Certainty, from the Confession of many, whether it be true that such Darkness, or dark Ignorance, concerning a future Life, hath overspread the People called Christians: The Angel then said to me, Wait a while, and thou wilt see several Companies of wise Ones flocking together unto this Place, and the Lord will prepare for them a House of Assembly. I waited, and lo! in the Space of half an Hour I saw two Companies from the North, two from the West, and two from the South, and as they came near they were introduced by the Angel who blew the Trumpet into the House of Assembly prepared for them, where they took their Places in Order, according to the Quarter from whence they came. There were six Troops or Companies, and a seventh from the East, which by Reason of its superior Light was not visible to the rest. When they were all assembled, the Angel opened to them the reason of their Assembly, desiring that each Company in Order would declare their Sentiments concerning HEAVENLY JOY AND ETERNAL HAPPINESS: Then each Company gathered themselves together in a Ring,

with their Faces turned one towards another, that they might recall and examine the Subject, according to the Ideas which they had entertained about it in the natural World, and after Examination and Deliberation might declare their Sentiments.

732. After some Deliberation the **FIRST COMPANY**, which was from the North, declared their Opinion, that Heavenly Joy and Eternal Happiness are one with the very Life of Heaven; insomuch that whosoever entereth into Heaven, entereth, in regard to Life, into all its Delights, just as a Person admitted to a Marriage entereth into all the Entertainments of a Marriage; is not Heaven, they argued, before our Eyes in a particular distinct Place above us? and are there not in that Place such abundant Pleasures and Satisfactions as no other Place can afford? when a Man therefore is admitted into Heaven, he is admitted also into the full Enjoyment of all these Pleasures and Satisfactions, both as to mental Perception and bodily Sensation; of Course heavenly Happiness, which is also eternal Happiness, consisteth solely in being introduced and admitted into Heaven, which Introduction and Admission depend purely on the Divine Mercy and Favour.—They ended, and the **OTHER COMPANY** from the North, according to the Measure of Wisdom with which they were endowed, next declared their Sentiments in the following Words, Heavenly Joy and eternal Happiness consist solely in the Enjoyment of the Company of Angels, and in holding most sweet Discourse and Conversation with them, in consequence whereof the Countenance is kept continually expanded with Joy, and the Smiles of Mirth and Pleasure arising from witty and entertaining Discourse, are for ever spread over the Faces of the Company; what else can constitute Heavenly Joys, but the variations of such Pleasure to all Eternity?—**THE THIRD COMPANY**, which was the first of the wise Ones from the Western Quarter, next declared their Sentiments according to the Ideas which flowed from their Affections? What else, said they, doth Heavenly Joy and eternal Happiness consist in, but to sit down and feast with Abraham, Isaac, and Jacob, at whose Tables there will be an abundance of rich and delicate Food, with the finest and most generous Wines, which will be succeeded by Sports and Dances of Virgins and young Men, to the Tunes of various Instruments of Musick enlivened with the most melodious Singing of sweet Songs; the Evening to conclude with public Exhibitions, wherein different Characters will be represented, and this again to be followed by Feasting, and so on to all Eternity?—When they had ended, **THE FOURTH COMPANY**, which was the second from the Western Quarter, declared their Sentiments to the following Purpose, We have entertained, said

said they, many Ideas concerning heavenly Joy and eternal Happiness, and we have examined a Variety of Joys, and compared them one with another, and have at length come to this Conclusion, that heavenly Joys are Paradisiacal Joys; for what is Heaven but a Paradise extended from the East to the West, and from the South to the North, wherein are Trees laden with Fruits, and all Kinds of beautiful Flowers, and in the Midst whereof is the magnificent Tree of Life, round which the Blessed will take their Seats, and feed on Fruits most delicious to the Taste, being adorned with Garlands of Flowers of the sweetest Perfume? In this Paradise there will be a perpetual Spring, by Means whereof the Fruits and Flowers will be renewed every Day with an infinite Variety, and by their continual Growth and Freshness, added to the vernal Temperature of the Atmosphere, the Souls of the Blessed will be daily fitted to receive and taste of new Joys, till they shall finally be restored to their primitive State, in which Adam and his Wife were created, and thus recover their Paradise, which since their Time hath been transplanted from Earth to Heaven.—The FIFTH COMPANY, which was the first of the ingenious Spirits from the Southern Quarter, next delivered their Opinion; Heavenly Joys and eternal Happiness, said they, consist solely in exalted Power and Dignity, and abundance of Treasures, joined with more than princely Magnificence and Splendor; that the Joys of Heaven, and their continual Fruition, consist in these Things, is plain to us from the Examples of such Persons as enjoyed them in the former World; and also from this Circumstance, that the Blessed in Heaven are to reign with the Lord and to become Kings and Princes, inasmuch as they are the Sons of Him, who is King of Kings and Lord of Lords, and that they are to sit on Thrones, and be ministered unto by Angels: Moreover the Magnificence of Heaven is plainly made known to us by the Description given of the New Jerusalem, wherein is represented the Glory of Heaven, that it is to have Gates, each of which shall consist of a single Pearl, and Streets of pure Gold, and a Wall with Foundations of precious Stones; consequently, every one who is received into Heaven shall have a Palace of his own to live in, glittering with Diamonds and Gold, and shall enjoy Dignity and Dominion, each according to his Quality and Station; and whereas we find by Experience, that the Joys arising from such Things are natural, and as it were innate in us, and since the Promises of God cannot fail, therefore we conclude that the most happy State of Heavenly Life can be derived from no other Source than this.—After this, the SIXTH COMPANY, which was the Second from the Southern Quarter, with a loud Voice spake as follows, The Joy of Heaven and its eternal Happiness consists solely in the perpetual Glorification of God, in a never-ceasing Festival of Praise and

Thank-

giving, and in the Blessedness of Divine Worship heightened with Singing and Melody, whereby the Heart is kept in a constant State of Elevation towards God, under a full Persuasion that he accepteth its Prayers and praises, on account of the Divine Magnificence and Blessedness derived to him from such Things. Some of the Company added further, that this Glorification would be attended with magnificent Illuminations, and with most fragrant Incense, and with Processions of great Pomp, preceded by a high Priest with a great Trumpet, who would be followed by Primates and Officers of various Orders, with Men carrying Palms, and Women with golden Images in their Hands.

733. The SEVENTH COMPANY, which was invifible to the rest by reason of its fuperior Light, came from the East of Heaven, and confifted of Angels of the fame Society, with the Angel who founded the Trumpet: they when they heard in Heaven that not a fingle Perfon throughout the Chriftian World was acquainted with the true Nature of heavenly Joy and eternal Happinefs, faid one to another, Surely this cannot be true; it is impoffible that fuch Darknefs and Blindnefs of Mind fhould prevail amongst Chriftians; let us alfo go down and hear whether it be true, for if it be fo it is indeed a Prodigy. Then thofe Angels faid to the Angel who founded the Trumpet, Thou knoweft that every one who hath longed for Heaven, and hath formed Conceptions in his Mind about its Happinefs, is introduced after Death into that particular Happinefs which he had framed in his Imagination; and when he experienceth what fuch Happinefs is, that it is only according to the vain imaginary Delufions of his own Fancy, he is then led out of Error, and inftructed in the Truth; this is the Cafe with feveral in the World of Spirits, who in the former Life have meditated about Heaven, and from their Notions of its Happinefs have conceived a Defire to be admitted therein. On hearing thefe Words, the Angel who had the Trumpet faid to the fix Companies that were affembled, Follow me, and I will introduce you into your refpective Joys, and thereby into Heaven.

734. When the Angel had thus fpoken, he went out before them, and he was firft attended by the Company who were of Opinion, that the Joys of Heaven confifted in pleafant Affociations, and entertaining Difcourfe; thefe the Angel introduced to an Affembly of Spirits in the Northern Quarter, who during their Abode in the former World had entertained the fame Ideas of the Joys of Heaven. There was in the Place a large and fpacious Houfe, wherein all thefe Spirits were gathered together; in the Houfe were more than fifty different Apartments, allotted to different Kinds and Subjects,

jects of Conversation; in some of these Apartments they conversed about such Matters as they had heard, or observed, in the public Places of Resort, and in the Streets of the City; in others the Discourse turned upon the various Beauties and Loveliness of the Fair Sex, with a Mixture of much Wit and Humour, whereby the Countenances of all present were expanded with a Smile of Mirth and Pleasantry: in other Apartments they discoursed on News, relating to the Court, to public Ministers, to State-policy, and to various Matters which had transpired from Privy-Councils, interspersing therewith many Conjectures and Reasonings of their own concerning the Issues of such Councils; in other Apartments again they conversed about Trade and Merchandise; in others about Subjects of Literature; in others about Points of civil Prudence and the Economy of human Life; in others about Affairs relating to the Church, its Sects, different Establishments, &c. By Permission it was granted me to enter into and look about the House, and I saw People running in Haste from one Apartment to another, seeking out such Company as was most suited to their own Tempers, and Inclinations; and in the different Parties I could distinguish three different Kinds of Persons, some panting as it were to converse, some eager to ask Questions, and some greedy to devour what was said. The House had four Doors, on every Side one, and I observed several leaving their respective Companies with a great Desire to get out of the House; I followed some of them to the East-Door, where I saw several sitting with great Marks of Dejection in their Faces, and on my enquiring into the Cause of their Trouble, they replied, The Doors of this House are kept shut against all Persons who would go out, and this is the third Day since we entered in, to be entertained according to our Desire with Company and Conversation, and now we are grown so weary with continual Discoursing, that we can scarce bear to hear the Sound of a human Voice; wherefore through mere Irksomeness we have betook ourselves hither to the Door in Hopes of getting out, but on our knocking to have it opened we were told, that the Doors of this House are never opened to let any out, but only to let them in, and that we must stay here and enjoy the Delights of Heaven; from which Information we collect, that we are to continue here to all Eternity, and this is the Cause of our Sorrow and Dejection of Spirits. Then the Angel addressed them in the following Words, These Things, in which you imagined the true Joys of Heaven to consist, prove, you find, the Destruction of all Happiness, inasmuch as they do not of themselves constitute true celestial Joys, but are only as it were accessory thereto: In what then, said they to the Angel, do true celestial Joys consist? The Angel replied briefly, In the Delight of doing something useful and profitable to ourselves and others, which Delight

deriveth its Essence from Love, and its Existence from Wisdom; it is this Delight of being usefully employed, originating in Love, and operative by Wisdom, which constituteth the Life ~~and~~ and Soul of heavenly Joys. In the Heavens there are frequent Occasions of friendly Intercourse and Conversation whereby the Spirits of the Angels are exhilarated, their Minds entertained, their Bosoms soothed, and their Bodies refreshed; but such Occasions do not occur, till they have fulfilled their appointed Uses in the Discharge of their respective Business and Functions; it is from this fulfilling of Uses that all their Joys and Entertainments derive Life and Soul, and if this Life and Soul be taken away, other accessory Pleasures do shortly lose the Power of pleasing, exciting first of all Indifference, then Disgust, and lastly Sorrow and Anxiety.—As the Angel ended, the Door was thrown open, and they that sat near burst out in Haste, and went Home to their respective Labours and Employments, and so found Relief and Refreshment to their Spirits.

735. After this the Angel addressed himself to those, who fancied that the Joys of Heaven and eternal Happiness consisted in Feasting with Abraham, Isaac, and Jacob, succeeded by Sports and public Exhibitions, in continual Return one after another; and he said to them, Follow me, and I will introduce you into the Possession of your fancied Enjoyments: And immediately he led them through a Grove into a Plain overspread with Tables, whereof fifteen were on one Side, and fifteen on the other; and they asked, What is the meaning of so many Tables? and the Angel replied, The first Table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in Order for the twelve Apostles; and on the other Side are the same Number of Tables for their Wives; the three first Tables are for Sarah Abraham's Wife, for Rebecca the Wife of Isaac, and for Leah and Rachel the Wives of Jacob, and the other Twelve are for the Wives of the Twelve Apostles. They had not waited long before the Tables appeared covered with Dishes, between which, at stated Distances were Ornaments of small Pyramids laden with Sweetmeats. The Guests stood round the Tables in Expectation of seeing their respective Presidents, who soon appeared to enter according to the Order of Precedency, beginning with Abraham, and ending with the last of the Apostles; and presently each President, taking his Place at the Head of his own Table, reclined on a Couch, and then invited the By-standers to take their Places, also each on his Couch; accordingly, the Men sat down with the Patriarchs and Apostles, and the Women with their Wives, and they eat and drank with much Festivity, attended with a venerable Decorum. When the Repast was

was ended, the Patriarchs and Apostles retired, and then were introduced various Sports and Dances of Virgins and young Men, succeeded by Shews and Exhibitions. At the Conclusion of these Entertainments they were again invited to Feasting, but with this particular Restriction, that on the first Day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in Order till the fifteenth Day, when their Festivity shall be renewed again in like Order, only changing their Seats, to all Eternity. After this the Angel called together the Company which had attended him, and said to them, All those whom you have observed at the several Tables, had formed to themselves the same imaginary Ideas as yourselves, respecting the Joys of Heaven and eternal Happiness, and it is with Intent to shew them the Vanity of such Imaginations, and to deliver them from such false Conceits, that the festive Representations ye have just now seen were appointed and permitted by the Lord. Those dignified Characters who presided at each Table, were not the real Persons they appeared to be, but were old People in feigned Characters, many of them Husbandmen and Peasants, who wearing long Beards, and by Reason of their Wealth becoming exceedingly proud and arrogant, were easily induced to imagine that they were old Patriarchs and Apostles. But follow me to the Ways that lead from this Place of Festivity; and they followed and observed to the Number of fifty or more on each Side the Passage, surfeited with the Load of Meat which lay on their Stomachs, and wishing above all Things to return to their domestick Employments, their Professions, Trades, and handicraft Works; but many of them were detained by the Keepers of the Grove, who questioned them concerning the Days they had feasted, and whether they had as yet taken their Turns with Peter and Paul, representing to them the Shame and Indecency of departing till they had paid equal Respect unto all the Apostles; but the general Reply was, We are surfeited with our Entertainment; our Food is become insipid to us; we have lost all Relish for it, and the very Sight of it is loathsome to us; after so many Days and Nights spent in such Repasts of Luxury, we can endure no longer, and we earnestly request Leave to depart. Then the Keepers dismissed them, and they made all possible Haste to their respective Homes. After this the Angel called together the Company that attended him, and as they went along, gave them the following Information respecting Heaven: There are in Heaven, said he, as in the World, both Meats and Drinks, both Feasts and Repasts, and at the Tables of the Great there is a Variety of the most exquisite Food, and all Kinds of rich Dainties; there are besides Sports and public

public Exhibitions, Concerts of Music vocal and instrumental, and all these Things in the highest Perfection, whereby the Minds of the Angels are exhilarated and refreshed; these Things are even designed as a Matter of Joy to them, but not as Matter of true Happiness; for true Happiness is distinct from external Joys, and ought to be in them as an inward Principle, and thereby to flow from them; this Principle of inward Happiness insinuating itself into, and abiding in external Joys, is necessary to give them their proper Relish, and make them Joys; it enricheth them, and preventeth their becoming loathsome and disgusting; and this Principle of true Happiness is derived to every Angel from the Use he promoteth in his Function or Employment. There is a certain latent Vein in the Will-Affection of every Angel, which attracteth his Mind to the Execution of some Purpose or other, wherein his Mind findeth itself at Peace, and is satisfied; this Peace and Satisfaction form a State of Mind capable of receiving the Love of Uses from the Lord, and it is in the Reception of this Love that the true heavenly Happiness consisteth, which is the Life and Soul of the Joys mentioned above. Heavenly Food in its Essence is nothing else but Love, Wisdom, and Use united together, that is, Use effected by Wisdom, and derived from Love; wherefore Food for the Body is given to every one in Heaven according to the Use which he promoteth; plentiful and magnificent Food to those who promote eminent Uses; moderate, but of an exquisite Relish, to those who promote Uses of a middle Degree; and ordinary to such as live in the promotion of ordinary Uses; but none at all to the indolent and slothful.

736 After this the Angel called to him the Company of wise Ones, so named, who supposed heavenly Joys, and the eternal Happiness thence derived, to consist in exalted Power and Dominion, with the Possession of abundant Treasures, attended with more than princely Splendor and Magnificence; and who had been betrayed into this Supposition by what is written in the Word, that they should be Kings and Princes, and should reign for ever with Christ and should be ministred unto by Angels, with many other Expressions of a like Nature. Follow me, said the Angel to them, and I will introduce you to your Joys; so he led them into a Portico constructed of Pillars and Pyramids; to the Front there was a low Porch, thro' which lay the Entrance into the Portico; through this Porch he introduced them, and lo! there appeared to be about twenty People assembled therein; after waiting some Time they were accosted by a certain Person who had the Garb and Appearance of an Angel, and who said to them, The Way to Heaven is through this Portico; wait awhile and prepare yourselves, for the elder among

among you are to be Kings, and the younger Princes. As he spake, there appeared near each Pillar a Throne, and on each Throne a silken Robe, and on each Robe a Sceptre and Crown; and near each Pyramid there appeared a Seat raised three Feet from the Ground, and upon each Seat a Chain with Links of Gold, and the Ensigns of the Order of Knighthood bound together at each End with Rings of Diamonds. After this was heard the following Voice, Go now, and put on your Robes of Royalty, and be seated, and wait awhile: and instantly the Elders ran to the Thrones, and the Younger to the Seats, and they put on their Robes and were seated; but lo! there immediately appeared a Mist arising from below, which communicating its Influences to them that sat on the Thrones, and on the Seats, caused them instantly to assume Airs of Authority, and to swell with their new Greatness, and to be persuaded in good Earnest that they were Kings and Princes; that Mist was an Exhalation from the Phantasy or Imagination with which their Minds were possessed; and behold! several young Pages presented themselves on a sudden, as if they came on Wings from Heaven, and two of them stood in waiting behind every Throne, and one behind every Seat; and presently Proclamation was made by an Herald to the Kings and Princes, in the following Words, Wait a little while longer; your Palaces in Heaven are making ready for you; your Courtiers and Guards will soon attend to introduce you: Then they waited and waited in anxious Expectation, till their Spirits were exhausted, and they grew weary with Desire. After the Space of three Hours the Heaven above them was seen to open, and the Angels looked down in Pity upon them, and said, Why sit ye in this State of Infatuation, assuming Characters which do not belong to you? they have made a Mock of you, and have changed you from Men into mere Images, by reason of the Imagination which hath possessed you, that ye should reign with Christ as Kings and Princes, and that Angels should minister unto you: Have you forgotten the Lord's Words, that whosoever would be greatest in the Kingdom of Heaven must be least of all, and Servant of all? Learn then what is meant by being Kings and Princes, and by reigning with Christ, that it is to promote Uses from a Principle of Love and Wisdom; for the Kingdom of Christ, which is Heaven, is a Kingdom of Uses, inasmuch as the Lord loveth every one, and is desirous to do good to every one, and Good is the same Thing as Use; and whereas the Lord promoteth Good or Use by the Mediation of his Angels in Heaven, and of Men on Earth, therefore to such as faithfully promote Uses, he communicateth the Love thereof, and its Reward, which being an internal Blessedness is the true Happiness of Eternity: There are in the Heavens, as there are on the Earths, Distinctions of Dignity and Preheminence, with abundance of the

richest Treasures; for there are Governments and Forms of Government, and consequently there is a Variety of Ranks and Orders, of greater and lesser Power and Authority; those also of the highest Rank have Courts and Palaces to live in, which for Splendor and Magnificence exceed every Thing that the Kings and Princes of the Earth can boast of, and they derive Honour and Glory from the Multitude and Magnificence of their Courtiers, Ministers, and Attendants; but then these Persons of high Rank are chosen out of such, whose heart-felt Delight consisteth in promoting the Public Good, and who are only externally pleased with the Distinctions of Dignity for the Sake of Order and Obedience; and forasmuch as the Public Good requireth, that every Individual, as being a Member of the common Body, should be an Instrument of Use in the Society to which he belongeth, which Use is from the Lord, and is effected by Angels and Men as of themselves, it is plain that this is meant by reigning with Christ. As soon as the Angels had ended these Words, the deluded Kings and Princes descended from their Thrones, and from their Seats, and cast away their Sceptres, their Crowns, and their Robes; and the Mist was dispersed, which contained the Atmosphere of Phantasy, and a bright Cloud encompassed them, which contained an Atmosphere of Wisdom, and thus they were presently restored to Soberness of Mind and Understanding.

737. After this the Angel returned to the House of Assembly, and called to him those, who had conceived the Joys of Heaven and eternal Happiness to consist in Paradisiacal Delights; "Follow me, said he, and I will introduce you into your Paradisiacal Heaven, that ye may enter upon the Fruition of your eternal Happiness:" Immediately he introduced them through a high Gate, formed of the Boughs of the finest Trees artfully interwoven with each other; after their Admission he conducted them through a Variety of winding Paths in different Directions; the Place was a real Paradise on the Confines of Heaven, intended for the Reception of such, as during their Abode on Earth had fancied the whole Heaven to be a single Paradise, because it is so called, and had been led to conceive, that after Death would ensue a perfect Rest from all Kinds of Labour, which Rest would consist in one continual Feast of Pleasures, such as walking on Roses, and drinking the most exquisite Wines, and rejoicing in continual Mirth and Festivity, which Kind of Life they supposed, could no where be enjoyed but in a celestial Paradise. As they followed the Angel they saw a great Multitude of old and young of both Sexes, sitting by three and ten in a Company on Banks of Roses, wreathing Garlands to adorn the Heads of the old Men, the Arms of the Young, and the Bosoms of the Children

Children; others were preſſing the Juice out of Grapes, Cherries, and Mulberries, which they collected in Cups, and then drank with much Feſtivity; others were delighting themſelves with the fragrant Smells that exhaled far and wide from the Flowers, Fruits, and odoriferous Leaves of a Variety of Plants; others were ſinging moſt melodious Songs to the great Entertainment of the Hearers; others were ſitting by the Sides of Fountains, and directing the bubbling Streams into various Forms and Channels; others were walking and amuſing one another with witty and pleaſant Converſation; others were retiring into ſhady Arbours to reſe on Beds and Couches; beſides a Variety of other Paradifical Entertainments. After obſerving theſe Things the Angel led his Companions through various winding Paths, till he brought them at length to a moſt beautiful Grove of Roſes, ſurrounded with Olive, Orange, and Citron Trees; here they found many Perſons ſitting in a diſconſolate Poſture, with their Heads reclined on their Hands, and expreſſing all the Signs of Sorrow and Diſcontent; the Companions of the Angel accoſted them, and enquired into the Cauſe of their Grief; they replied, "This is the ſeventh Day ſince we came into this Paradife; on our firſt Admiſſion we ſeemed to ourſelves to be elevated into Heaven, and introduced into a ſenſibility of its inmoſt Joys: but after three Days our Pleaſures began to pall on the Appetite, and the Reliſh thereof was loſt, till we became at laſt inſenſible to their Taſte, and found them to have loſt the Power of pleaſing; our imaginary Joys being thus annihilated, we were afraid of loſing with them all the Satisfaction of Life, and we began to entertain Doubts about eternal Happineſs, whether or no any ſuch Thing exiſteth; after this we wandered through a Variety of Paths and Paſſages in ſearch of the Gate at which we were admitted, but our wandering was in vain; for on enquiring the Way thereto of ſome Perſons we met with, they informed us, that it was impoſſible to find the Gate, inaſmuch as this Paradifical Garden is a ſpacious Labyrinth of ſuch a Nature, that whoſoever wiſhes to get out, enters further and further into it; wherefore ye muſt of Neceſſity remain here to Eternity, being now in the Middle of the Garden where all Delights are centered: They further ſaid to the Companions of the Angel, We have now ſat in this Place for a Day and a Half, and becauſe we now deſpair of ever finding our Way out, therefore we have ſat us down to reſt on this Bank of Roſes, where we view around us Olive-Trees, Vines, Orange, and Citron-Trees in great Abundance, but the longer we view, ſo much the more our Eyes are wearied with ſeeing, our Noſes with Smelling, and our Palates with Taſting; and this is the Cauſe of that Sadneſs and Sorrow in which you now behold us." On hearing this Relation the attendant Angel ſaid to them, This Paradifical Labyrinth is truly

truly an Entrance into Heaven; I know the Way that leadeth out of it, and if you will follow me, I will shew it you. He had no sooner uttered these Words than they rose from the Ground, and embracing the Angel they attended him together with his Companions; and the Angel as they went along instructed them concerning the true Nature of heavenly Joy, and eternal Happiness thence derived; they consist not, said he, in external paradisiacal Delights, unless they are attended also with internal paradisiacal Delights; external paradisiacal Delights reach only the Senses of the Body, but internal paradisiacal Delights reach the Affections of the Soul, and if the former be without the latter, they are void of all heavenly Life, inasmuch as they have no Soul or Spirit in them; and every Delight without its corresponding Soul or Spirit doth continually grow more and more languid and faint, fatiguing the Mind more than Labour. There are in every Part of Heaven paradisiacal Gardens, in which the Angels find much Joy, and so far as it is attended with a Delight of the Soul, so far the Joy is real and true. Hereupon they all asked, What is the Delight of the Soul, and whence is it derived? The Angel replied, The Delight of the Soul is derived from Love and Wisdom proceeding from the Lord, and whereas Love is an operative Principle, and is operative by Wisdom, therefore they are both fixed together in the Effect of such Operation, which Effect is Use: The Delight arising from such Use entereth into the Soul by Influx from the Lord, and descendeth through the superior and inferior Parts of the Mind into all the Senses of the Body, and in them is complete and full, becoming hereby a true Joy, and partaking of an eternal Nature from the eternal Fountain whence it proceedeth. Ye have just now seen a paradisiacal Garden, and I do avouch it for a Truth, that there is not a single Thing therein, not even the smallest Leaf, which doth not exist by Virtue of the Marriage-Union of Love and Wisdom in Use; wherefore if Man be in this Marriage-Union, he is then in a celestial Paradise, and of consequence in Heaven.

738. After this the conducting Angel returned to the House of Assembly, and addressed himself to those, who had persuaded themselves that heavenly Joy and eternal Happiness consist in a perpetual Glorification of God, and one continued Festival of Prayer and Praise to all Eternity, in consequence of a Belief they had entertained that they should then see God, and because the Life of Heaven as originating in the Worship of God is called a perpetual Sabbath. "Follow me, said the Angel to them, and I will introduce you to your Joy;" so he conducted them into a little City, in the Midst of which was a Temple, and all the Houses whereof were

were supposed to be consecrated. In that City they observed a great Concourse of People flocking together from all Parts of the neighbouring Country, and amongst them a Number of Priests, who received and saluted them on their Arrival, and led them by the Hand to the Gates of the Temple, and from thence into some consecrated Buildings about the Temple, where they initiated them into the perpetual Worship of God; telling them that that City was a Place of Introduction to Heaven, and that the Temple therein was an Entrance to a most spacious and magnificent Temple in Heaven, where the Angels glorify God by Prayers and Praises to all Eternity; it is ordained, said they, both here and in Heaven, that ye are first to enter into the Temple, and remain there for three Days and three Nights, and after this Initiation ye are to enter into the Houses of the City, which are so many Buildings consecrated to divine Worship, and in every House joined in a Communion of Prayers, Praises, and Repetition of holy Things with the Congregation there assembled; ye are to take Heed also that nothing but pious, holy, and religious Subjects enter into your Thoughts, or make a Part of your Conversation. After this the Angel introduced his Companions into the Temple, which they found filled and crowded with many Persons who on Earth had lived in exalted Stations, and with many likewise of an inferior Class; there were Guards also stationed at the Doors to prevent any from departing until they had compleated their stay of three Days and three Nights; then said the Angel, "To Day is the second Day since the present Congregation entered into the Temple; attend to and examine them, and ye will see their Manner of glorifying God;" then they examined them, and observed several fast asleep, and those who were awake yawning and listless, many of them, in consequence of the continual Elevation of their Thoughts to God, without any Relapse into the inferior Concerns of the Body, seemed as if their Faces were moved out from their Bodies; several again had a wild and raving Look with their Eyes, by reason of their long Abstraction from visible Objects; in short, every one seemed in great Pain, and to express a great weariness of Spirits, which shewed itself in a violent Aversion to what they heard from the Pulpit, so that they cried out to the Preacher to end his Discourse, for that their Ears were stunned, they could not understand a single Word that was spoken, and the very Sound of his Voice was become painful: Then instantly they all left their Seats, and crowding in a Body to the Doors, they broke them down, and by mere Violence made their Way through the Guards. The Priests hereupon followed them, and walked close beside them, teaching, praying, sighing, and encouraging them to celebrate the solemn Festival, and to glorify God, and to sanctify themselves, and then, said they, we will hereby initiate you into the eternal Glorification of God in the most magnificent

and spacious Temple in Heaven, and so will introduce you to the Enjoyment of eternal Happiness. These Words, however, made but little Impression upon them, by reason of the Listlessness of their Minds, arising from the long Elevation of their Thoughts above their ordinary Labours and Employments. But when they attempted to disengage themselves from the Priests, the Priests caught hold of their Hands and Garments, with Intent to force them back again into the Temple to a Repetition of their Prayers and Praises; but all was in vain; they insisted on being left to themselves, to recruit their Spirits: we shall else die, they said, thro' more Faintness and Weariness. At that Instant, lo! there appeared four Men in white Garments, with Mitres on their Heads; one of them whilst on Earth had been an Archbishop, and the three others Bishops, all of them now become Angels; as they approached they addressed themselves to the Priests, and said, We have observed you from Heaven how ye feed these Sheep, that your Instruction tendeth to their Infatuation; surely ye know not what is meant by glorifying God, that it signifieth the bringing forth the Fruits of Love that is, the discharging all the Duties of our Callings with Faithfulness, Sincerity, and Diligence; for this is the Nature and Fruit of Love towards God and our Neighbour, and this is the Bond and Blessing of Society; herein is God glorified, as also by the Returns of immediate Worship at stated Times succeeding these Duties; have ye never read these Words of the Lord, *Herein is my Father glorified, that ye bring forth much Fruit, so shall ye be my Disciples*, John xv. 8. Ye Priests indeed may glorify God by your Attendance on his immediate Worship, inasmuch as this is your Office, and from the Discharge thereof ye derive Honour, Glory, and Recompense; but it would be impossible for you, any more than others, thus to glorify God, unless Honour, Glory, and Recompense were annexed to your Office. Having said these Words, the Bishops gave Charge to the Keepers of the Door to give free Ingress and Egress to all Persons, there being so great a Number of People, who from their Ignorance of the State and Nature of Heaven, can form no other Idea of its Happiness, than that it consisteth in the perpetual Worship of God.

739. After this the Angel returned with his Companions to the Place of Assembly, where the several Companies of wise Ones were still waiting and next he addressed himself to those who fancied that heavenly Joy and eternal Happiness depend only on an Introduction into Heaven, which Introduction is merely of Divine Grace and Favour, and that in such Case the Persons introduced would enter into the Enjoyment of Heaven, just as Persons introduced to a Marriage, or to a Court-Festival, enter into the Enjoyment of such Scenes: Wait here awhile, said the Angel, until I sound my Trumpet,

Trumpet, and call together those whose who have been most distinguished for their Wisdom in regard to the spiritual Things of the Church :” After some Hours there appeared nine Men, with each of them a Wreath of Laurel on his Head as a Mark of Distinction; these the Angel introduced into the House of Assembly, where all the Companies before collected were still waiting, and then in their Presence he addressed the nine Strangers, and said, I am informed that in Compliance with your Requests, ye have been permitted to ascend into Heaven, according to your Ideas thereof, and that ye have returned to this inferior or sub-celestial Land, perfectly well instructed as to the Nature and State of Heaven; tell us therefore what ye have seen, and how Heaven appeared unto you.” Then they replied in Order, and the FIRST began thus, “ My Idea of Heaven from my earliest Infancy to the End of my Life on Earth was this, that it was a Place abounding with Pleasures, Comforts, Enjoyments, Gratifications, and Delights, of every Sort and Degree, and that if I was introduced therein, I should be encompassed as with an Atmosphere of such Happineffes, and should receive it with the highest Relish, like a Bridegroom at the Celebration of Marriage, and when he enters the Bedchamber of his Bride; full of this Idea I ascended into Heaven, and passed the first Guard, and also the second, but when I came to the third, the Captain of the Guard accosted me, and said, “ Who art thou, Friend ?” I replied, “ It is my longing Desire to ascend into Heaven, and I seem now to be arrived thither; I pray thee, therefore, permit me to enter in.” Then he permitted me, and I saw Angels in white Garments, who came about me, and examined me, and muttered amongst themselves, “ What new Guest is this who is not cloathed with heavenly Raiment ?” I heard their Words, and thought within myself, This is a similar Case with what the Lord describes, of a Person who came to the Wedding, and had not on a Wedding Garment; and I said, Give me your Garments; at this they smiled, and instantly one came from the Judgment-Hall with Command to strip me naked, and to cast me out, and to throw my Cloaths after me; and thus I was cast out. The SECOND in Order then began as follows; I also supposed that if I was but admitted into Heaven, which was over my Head, I should there be encompassed with Joys, which would supply me with an Eternity of Happineffs; I likewise wished to be there, and my Wish was granted; but the Angels on seeing me, fled away, and said one to another, “ What Prodigy is this! how came this Bird of Night in amongst us ?” On hearing these Words I really felt as if I had undergone some Change of Nature, and was no longer a Man; this however, was merely imaginary in consequence of the Attraction of the heavenly Atmosphere; presently however there came one running from the Judgment-Hall, with

an Order that two Servants should lead me out again, and conduct me back by the Way I entered in, till I reached my own Home; then when I was come Home, I appeared to others and to myself again as a Man, in an human Shape. THE THIRD said, I always conceived Heaven to be some external Place of Blessedness independant of the Love-Affections, wherefore as soon as I came into this World of Spirits, I had the most ardent Desire to go to Heaven; accordingly I followed those whom I saw ascending thither and was admitted along with them; but I did not proceed far, for when I was desirous, according to my Idea of heavenly Blessedness, to delight my Mind with the Light of Heaven, which is white as Snow, and whose Essence is said to be Wisdom, a sudden Stupor seized my Understanding, and Darkness my Eyes, and I was reduced to a State of Infanity; so again, from the Heat of Heaven, which correspondeth with the Brightness of its Light, and whose Essence is said to be Love, there arose in my Heart a violent Palpitation, a general Uneasiness seized my whole Frame, I was inwardly excruciated to such a Degree that I could no longer stand upright, but fell flat on the Ground; whilst I was in this Situation one of the Attendants came with an Order from the Judgment-Hall to carry me gently to my own natural Light and Heat, and when I came thither my Spirits and my Heart presently returned to me again.—THE FOURTH said, that he also had conceived Heaven to be some external Place of Blessedness independent of the Love-Affections; as soon therefore, said he, as I came into the spiritual World, I enquired of the wise Ones whether I might be permitted to ascend into Heaven, and was informed that this Liberty was granted to all Persons, but that there was need of Caution how they used it, lest they should be cast down again; I made light of this Caution, and ascended in full Confidence that all Men were alike qualified for the Reception of heavenly Bliss in all its Fullness; but alas! I was no sooner within the Confines of Heaven, than my Life seemed to be departing from me, and through the violent Pains which seized my Head and Breast, I was forced to fall flat on the Ground, where I twisted and wreathed my Body like a Snake when it is brought near the Fire; in this State I crawled to the Brink of Heaven, from whence I threw myself headlong down, and being taken up by some People who were standing near the Place where I lighted, by proper Care I was soon brought to myself again. THE OTHER FIVE then gave a wonderful Relation of what befel them in their Ascents into Heaven, and compared the Changes they experienced as to their States of Life, with the State of Fish when raised out of Water into Air, or with that of Birds when raised out of Air into Æther; and they declared that after having suffered so much Pain, they had no longer any Desire to ascend into Heaven, and only wished to live a life agreeable to the State of their own Affections, amongst their like

in any Place whatsoever; that they were well informed, that in the World of Spirits (the present Place of their Residence) all Persons undergo a previous Preparation, the Good for Heaven, and the Wicked for Hell, and that after such Preparation they discover Ways open for them unto Societies of their like, with whom they are to live eternally, and that they enter such Ways with the utmost Delight, because they are suitable to their Love and Affections. When they of the first Assembly had heard these Relations, they all likewise acknowledged, that they had never entertained any other Notion of Heaven than of a local Blessedness independant of their internal Dispositions, and that to be admitted therein would be to enter upon the Fruition of never-ceasing Delights. Then the Angel who had the Trumpet addressed them in the following Words, "Ye see now that the Joys of Heaven and eternal Happiness have not Relation to Place, but to the State of the Life of Man; and a State of heavenly Life is derived from Love and Wisdom; and whereas Use, or profitable Service is that which containeth Love and Wisdom, and in which they are fixed and subsist, therefore a State of heavenly Life is derived from the Conjunction of Love and Wisdom in Use: It is the same Thing if we call them Charity, Faith, and good Works, inasmuch as Charity is Love, Faith is Truth, whence Wisdom springeth, and good Works are Uses. Moreover in our spiritual World there are Places as in the natural World, otherwise there could be no Habitations, and distinct Abodes; nevertheless Place with us is not Place, but an Appearance of Place according to the State of Love and Wisdom, or of Charity and Faith. Every one who becometh an Angel carrieth his own Heaven within Himself, inasmuch as he carrieth in Himself the Love of his own Heaven; for Man by Creation is a small Form, Image, and Type of the great Heaven, and hence the human Form or Shape is derived; wherefore every one cometh after Death to that Society in Heaven, to whose general Form he beareth a particular Agreement in his particular Form; of consequence when he entereth into that Society, he entereth into a Form corresponding with his own, so that he findeth in the Society, as it were another Self, and in Himself another Society, and enjoyeth his own Life in that of the Society, and that of the Society in his own; for every Society in Heaven may be considered as one common Body, and the constituent Angels as the particular Parts thereof, from which the common Body deriveth its Existence and Support. Hence it follows, that they who are under the Influence of Evils, and of Falses originating in Evils, have formed in themselves an Effigy or Image of Hell, which suffereth Torment in Heaven from the Influx and violent Activity of one Opposite upon another; for infernal Love is opposite to heavenly Love, and consequently the De-

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lights of each are in a State of Discord and Enmity, and whensoever they meet endeavour to destroy each other.

740. After this a Voice was heard from Heaven, saying to the Angel who had the Trumpet, "Select Ten out of the whole Assembly, and introduce them to us; we have heard from the Lord that he will prepare them, so as to prevent the Heat and Light, or the Love and Wisdom, of our Heaven, from doing them any Injury during the Space of three Days." Then Ten were selected, and followed the Angel; and they ascended by a steep Path up a certain Hill, and from thence up a Mountain, on the Summit whereof was the Heaven of those Angels, which had before appeared to them at a Distance like an Expanse in the Clouds: And the Gates were opened for them, and after they had passed the third Gate, the introducing Angel hastened to the Prince of the Society, or of that Heaven, and announced to him their Arrival; and the Prince said, Take some of my Attendants, and carry them back Word that their Arrival is acceptable to me, and introduce them into my Anti-chamber, and provide for each a separate Apartment with a Bed-chamber, and appoint some of my Vassals and Servants to wait upon them, and to obey their Orders: and so it was done. But when they were introduced by the Angel, they asked whether it was allowable to go and see the Prince? and the Angel replied, It is now Morning, and it is not allowable before Noon; till that Time every one is engaged in his particular Office and Employment; but ye are invited to Dinner, and then ye will sit at Table with our Prince; in the mean Time I will introduce you into his Palace, and shew you the grand and magnificent Things it contains.

When they were come to the Palace, they first viewed it from without; it was large and spacious, and built of Porphyry, with a Foundation of Jasper, and before the Gate were six high Pillars of Lapis Lazuli; the Roof was of Plates of Gold, the Windows high of the most transparent Chrystal, whose Frames also were of Gold. After viewing the Outside they were introduced within, and were conducted from one Apartment to another, in each of which they saw Ornaments of inexpressible Elegance and Beauty, the Ceilings being decorated with Paintings of inimitable Workmanship; near the Walls were set Tables of Silver overlaid with Gold, whereupon were placed various Utensils made of precious Stones, and of entire Gems in celestial Forms, with several Things besides which no Eye on Earth had ever seen, and consequently such as could never be supposed to exist in Heaven. Whilst they were struck with Astonishment at these magnificent Sights, the Angel said, "Be not surprized; these Things which ye behold are not the Production

duction and Workmanship of any angelic Hand, but were framed by the Builder of the Universe, and presented as a Gift to our Prince; wherefore the architectonic Art is here in its essential Perfection, and hence are derived all the Rules of that Art as known and practised in the World. The Angel added further, Ye may possibly conceive that such Things bewitch our Eyes, and infatuate us by their Grandeur, and that we consider them as constituting the Joys of our Heaven; but this is not the Case, inasmuch as our Hearts not being in such Things, they are only accessory to the Joys of our Hearts, and therefore so far as we contemplate them as accessory, and as the Workmanship of God, so far we contemplate in them the Divine Omnipotence and Benignity.

741. After this the Angel said to them, "It is not yet Noon, come with me into the Garden of our Prince, which is near to the Palace;" so they went with him, and as they were entering, he said, Behold here the most magnificent of all Gardens in our heavenly Society! But they replied, How! there is no Garden here; we see only one Tree, and on its Branches and its Tops as it were Fruits of Gold, and Leaves of Silver, with their Edges adorned with Emeralds, and underneath the Tree little Children with their Nurses. Hereupon the Angel, with an inspired Voice, said, This Tree is in the Midst of the Garden, and is called by us the Tree of our Heaven, and by some the Tree of Life. But advance and draw nearer, and your Eyes will be opened, and ye will see a Garden; and they did so, and their Eyes were opened, and they saw Abundance of Trees laden most plentifully with fine flavoured Fruits, entwined about with young Vines, whose Tops with their Fruits inclined towards the Tree of Life in the Midst. These Trees were planted in a continued (a) Series, which proceeding from a Point, and being continued in the endless Orbs, or Gyration, as of a perpetual Spiral, formed a perfect Spiral of Trees, wherein one Species succeeded another in continual Order according to the Worth and Excellence of their Fruits: The Beginning of the Circum-gyration was at some Distance from the Tree in the Midst, and the intervening Space was radiant with a Beam of Light, by Virtue whereof the Trees in the Orb shone with a Splendor

(a) It may be proper to acquaint the Reader, that the Word *Series* is here, and in many other Parts of the Author's Works used in a Mathematical Sense, to denote a Succession of Things in a particular Order, which have some certain Relation to, and Connection with each other; the Word *Spiral* also, which immediately follows, is used in the same Sense, and denotes a curve Line of the circular Kind, which recedes continually from its Centre according to some regulated and stated Law.

Splendor that penetrated from one to another, and was continued from the first to the last: The first Trees were the most excellent of all, abounding with the choicest Fruits, and were called Paradisiacal Trees, being never seen on any Earth of the natural World, because none such as ever grew there, or could grow; these were succeeded by Olive Trees, the Olives by Vines, the Vines by sweet-scented Shrubs, and the sweet-scented Shrubs by Timber Trees, whose Wood was useful for Building. At stated Intervals in this Spiral or Gyration of Trees were interspersed Seats, formed of the young Shoots of the Trees behind, brought forward and entwined in each other, whilst the Fruits of the Trees hanging over at the same Time enriched and adorned them. In this perpetual winding Orb of Trees were small Passages, which opened into Flower-Gardens, and from them into Shrubberies laid out in Arces and Beds. At the Sight of all these Things the Companions of the Angels exclaimed, Behold Heaven in Form! wheresoever we turn our Eyes we are struck with an Influx of somewhat Celestially Paradisiacal, which is not to be expressed. At this the Angel rejoiced and said, All the Gardens of our Heaven are representative Forms or Types of heavenly Blessednesses in their Origins, and because the Influx of these Blessednesses elevated your Minds, therefore ye exclaimed, Behold Heaven in Form! but they who do not receive that Influx, regard these paradisiacal Gardens only as common Woods or Forests; and all they receive the Influx who are under the Influence of the Love of Uses, but they do not receive it, who are under the Influence of the Love of Glory not originating in Uses. Afterwards he explained and taught them, what every particular Thing in the Garden represented and signified.

742. Whilst they were thus employed there came a Messenger from the Prince, with an Invitation to them to eat Bread with him, and at the same Time two Attendants brought Garments of fine Linnen, and said, Put on these, because no one is admitted to the Prince's Table unless he be clothed in the Garments of Heaven; then they put them on, and accompanied their Angel, and were shewn into a Drawing-Room belonging to the Palace, where they waited for the Prince; and there the Angel introduced them to the Company and Conversation of the Grandees and Nobles, who were also in Expectation of the Prince's Appearing: And lo! in about an Hour the Doors were opened, and he was seen to enter through one wider than the rest, on the Western Side, in great Order and Pomp of Procession: His Privy-Counsellors went before him, and after them Counsellors of inferior Orders, and next came the Officers of chief Rank belonging to the Court: In the Midst of these was the Prince, and after him Courtiers of various distinctions,

Distinctions, and lastly the Guards; in all they mounted to a hundred and twenty. Then the Angel advancing before the ten Strangers, who by their Dress appeared now like Natives of the Place, approached with them towards the Prince, and reverently introduced them to his Notice; and the Prince, without stopping the Procession, said to them, Come with me to eat Bread; so they followed him into the Dining-Room, where they saw a Table magnificently set out, having in the Middle a high Pyramid of Gold with a hundred Branches in triple Order, and to each Branch a small Paten or Basket, containing a Variety of Sweetmeats and Preserves, with other Delicacies made of Bread and Wine; and through the middle of the Pyramid there issued as it were a bubbling Fountain of nectareous Wine, the Stream whereof falling from the Summit of the Pyramid, divided itself into different Channels and filled the Cups. Beside this high Pyramid were various celestial Forms of Gold on which were Dishes and Plates covered with all Kinds of Meat: The celestial Forms containing the Dishes and Plates were Forms of Art derived from Wisdom, such as cannot be derived by any human Art, nor expressed by any human Words: The Dishes and Plates were of Silver, on which were engraven Forms similar to those that supported them; the Cups were of transparent Gems: Such was the Apparatus of the Table.

743. The Dress of the Prince and of his Ministers was this: The Prince was clad in an upper Garment of Purple, beset with Stars of Silver wrought in Needle-Work; under this Garment he had a Waistcoat of bright Silk of a blue Colour, this was open about the Breast, where there appeared the Front Part of a Kind of Zone, or Ribband, with the Ensign of his Society; the Ensign was an Eagle sitting on her Young at the Top of a Tree; this was wrought of shining Gold beset with Diamonds. The Privy Counsellors were dressed nearly after the same Manner, but without that Ensign, instead whereof they wore Sapphires curiously wrought, hanging from their Necks by a Chain of Gold. The Courtiers wore Coats of a brownish Colour, wrought with Flowers encompassing young Eagles; their Waistcoats were of Silk of a Fire-Colour, so also were their Breeches and Stockings. Thus were they clad.

744. The Privy-Counsellors, with those of an inferior Order, and the Grandees, stood round about the Table, and by Order of the Prince folded their Hands together, and at the same Time uttered in a low Voice a Prayer of Thanksgiving to the Lord, and after this, the Prince making a

Sign, they (b) reclined themselves on Couches at the Table: and the Prince said to the ten Strangers, Do ye also lye down with me, behold there are your Couches; so they lay down; and the Attendants that were before sent by the Prince to wait upon them, stood behind them; then said the Prince to them, Take each of you a Plate from its supporting Form, and afterwards a Paten from the Pyramid; and they did so, and lo! instantly new Plates and Patens appeared in the Place of those that were taken away; and their Cups were filled with Wine that streamed from the Fountain out of the great Pyramid; and they did eat and drink. When Dinner was about half ended, the Prince addressed himself to the ten new Guests, and said, I have been informed that ye were convened on the Earth which is immediately under this Heaven, in Order to disclose your Thoughts concerning the Joys of Heaven and eternal Happiness thence derived, and that ye professed different Opinions, each according to his peculiar Ideas of Delight as originating in the bodily Senses; but what are the Delights of the bodily Senses, without the Delights of the Soul? the former are animated by the latter; the Delights of the Soul in Themselves are imperceptible Blessednesses, but they become more and more perceptible as they descend into the Thoughts of the Mind, and from thence into the Sensations of the Body; in the Thoughts of the Mind they are perceived as Happinesses, in the Sensations of the Body as Delights, and in the Body itself as Pleasures; eternal Happiness is derived from the latter and the former taken together; but from the latter alone there resulteth a Happiness not eternal, but temporal, which is quickly ended and passeth away, and in some Cases becometh unhappiness. Ye have seen now that all your Joys are the Joys of Heaven, but in a more excellent Degree than ye could ever have conceived, yet nevertheless such Joys do not inwardly affect our Minds. There are three [Things] which enter as one into our Minds by Influx from the Lord; these Three as One, or this Trine, are Love, Wisdom, and Use; Love and Wisdom of themselves exist only ideally, being confined to the Affections and Thoughts of the Mind, but in Use they exist really, because they are joined together in Act and bodily Employment; and where they exist really, there they also subsist; and whereas Love and Wisdom exist and subsist in Use, it is Use whereby we are affected, and Use consisteth in a faithful, sincere, and diligent Discharge of the Works of our Functions; the Love of Use, and an Appli-

(b) It may be expedient here to inform the unlearned Reader, that in ancient Times, at the Repasts of the Table, they used to recline on Couches, resting on their Elbows, instead of sitting upright on Seats, according to modern Custom.

Application to Use thence derived, knit together the Powers of the Mind, and prevent their Dispersion; so that the Mind is guarded against Wandering, and Dissipation, and the Imbibing of false Lusts, which flow in with their enchanting Delusions from the Body of the World through the Senses, whereby the Truths of Religion and Morality, with all that is good in either, become the Sport of every Wind; but an Application of the Mind to Use bindeth and knitteth together those Truths, and disposeth the Mind to become a Form receptible of Wisdom thence derived, and in this Case it extirpates the idle Sport and Pastimes of Falshy and Vanity, banishing them from its Centre towards the Circumference. But ye will hear more on this Subject from the wise Ones of our Society, whom I will send to you in the Afternoon. So saying, the Prince rose up, and the new Guests along with him, and bidding them farewell he gave a Charge to the conducting Angel to lead them back to their private Apartments, and there to shew them every Token of Civility and Respect, and also to invite some courteous and affable Company to entertain them with Discourse on the various Joys of their Society.

745. The Angel executed the Prince's Charge, and when they were come back to their private Apartments, the Company, invited from the City to entertain them with Discourse on the various Joys of the Society, arrived, and after the usual Compliments, entered into Conversation with them in a Strain at once entertaining and elegant: But the conducting Angel said, These ten Men were invited into this Heaven to see its Joys, and to receive thereby a new Idea concerning eternal Happiness; acquaint us therefore with some of its Joys, such as affect the bodily Senses, and afterwards, when the wise Ones arrive, they will acquaint us what renders those Joys satisfactory and happy; then the Company who were invited from the City, related the following Particulars. There are here Days of Festivity appointed by the Prince, in Order that the Mind, by a due Relaxation, may recover from the Weariness which an *amulative* Desire may occasion in particular Cases; on such Days we have Concerts of Musick and Singing in the publick Buildings of the City, and out of the City are exhibited Games and Shews; in the publick Buildings at such Times are Orchestras raised, surrounded with Ballisters formed of Vines planted thick together, from which hang Bunches of ripe Grapes; within these Ballisters in three Rows one above another sit the Musicians, with their Wind and String-Instruments, of various Tones, both high and low, loud and soft, and beside them sit Singing-Men and Singing-Women, who entertain the Citizens with the sweetest Musick and Singing, both in Concert and Solo, varied at Times

as to its particular Species: these Concerts continue on those Days of Festivity from Morning till Noon, and afterwards till Evening. 2. Moreover, every Morning, from the Houses round the publick Buildings are heard the most sweet Songs of Virgins and young Girls, which penetrate through the whole City; it is one Affection of spiritual Love, which is sung every Morning, that is, is sounded by Modifications of the singing Voice, or Modulations, and that Affection in the Song is perceived as real Affection, flowing into the Minds of the Hearers, and exciting them to a Correspondence with it; such is the Nature of heavenly Singing; the Virgin-Singers say, that the Sound of their Song is self-inspired and self-animated from within, and exalted with Delight according to the Reception it meets with from the Hearers: This ended, the Windows of the publick Buildings and likewise of the private Houses are shut, and so also are the Doors, and then the whole City is silent, and no Noise heard in any Part of it, nor is any Person seen loitering in the Streets, but all are intent on their Work and the Labour of their Calling. 3. At Noon however the Doors are opened, and in the Afternoon also the Windows in some Houses, and Boys and Girls are seen playing in the Streets, whilst their Masters and Mistresses sit at the Entrance of their Houses, watching over them, and keeping them in Order. 4. At the extreme Parts of the City are to be seen various Sports of Boys and young Men, as Running, Hand-ball, Tennis, &c. there are besides Trials of Skill amongst the Boys, in Order to discover the readiness of their Wit in speaking, acting, and perceiving; and to such as excel are given some Leaves of Laurel as a Reward; not to mention other Things of a like Nature, designed to call forth and exercise the latent Talents of the young People. 5. Moreover out of the City are exhibited (c) Stage-Entertainments, wherein the comic Actors represent the various Graces and Virtues of moral Life, amongst whom are inferior Characters for the Sake of Relatives;

(c) The pious Reader will not startle or be offended, at hearing mention made of theatrical Exhibitions in Heaven, when he recolleth the edifying End thereof, viz. to delineate and represent the various Virtues and Graces of moral Life, whereby the Spectators and Hearers may be led to correct what is amiss in themselves, and to perfect their own Characters, by the lively Examples of Perfection and Excellence exhibited to View, and by the wise Lessons of moral Rectitude delivered at the same Time. It were much to be wished that the Stage on Earth had always been, in this Respect, a Pattern of the Stage in Heaven, and that nothing had been there exhibited, but what tended to discourage Vice, and recommend true Virtue. We should not then have heard so many severe, though just Censures, passed on Stage-Entertainments by Men of Wisdom and Piety; nor would the Christian World have had so much Reason to lament the great Abuse of an Exhibition, which, under the Restrictions of Piety and Virtue, might be rendered in every Age and Place both entertaining and edifying, but which every considerate Person must acknowledge, is now become exceedingly dangerous to religious Influence, and by favouring and cherishing, rather than rebuking and discountenancing the irregular Passions and Propensities of the natural Man.

Relatives;—one of the ten asked, “How for the Sake of Relatives?” and they replied, No one Virtue with its Graces and Beauties can be represented to the Life, unless by Means of Relatives, wherein are comprised and represented all its Graces and Beauties from the greatest to the least; and the inferior Characters represent the least, even till they become none; but it is provided by Law, that nothing of the opposite, which is called indecent and dishonourable, should be exhibited, except figuratively and as it were remotely: The reason of which Provision is, because nothing that is honourable and good in any Virtue can by successive Progressions pass over to what is dishonourable and evil; it only proceedeth to its least, till it ceaseth and becometh none, and when that is the Case, the opposite commenceth; wherefore Heaven, where all Things are honourable and good, hath nothing in Common with Hell, where all Things are dishonourable and Evil.

746. During this Discourse, a Servant came in and brought Word, that the eight wise Ones invited by the Prince's Order were arrived, and wished to be admitted; whereupon the Angel went out to receive and introduce them; and presently the wise Ones, after the customary Ceremonies of Introduction, began to discourse with them on the Beginnings and Increments of Wisdom, with which they intermixed various Accounts of its progressive State, shewing that with the Angels it never ceaseth, or cometh to a Period, but advanceth and encreaseth to Eternity. Hereupon the Attendant Angel said to them, Our Prince at Table discoursed with these Men concerning the Seat or Abode of Wisdom, shewing, that it is in Use; if it be agreeable to you, be pleased to discourse with him further on the same Subject: And they said, Man at his first Creation was endued with Wisdom and its Love, not for the Sake of Himself, but for the Sake of its Communication for others from Himself; hence it is a Maxim inscribed on the Wisdom of the Wise, that no one is wise for himself alone, or liveth for himself, but for others at the same Time; this is the Ground and Origin of Society, which otherwise could not exist; to live for others is to promote Uses; Uses are the Bonds of Society, which Bonds are as many in Number as there are good Uses, and the Number of Uses is infinite; there are spiritual Uses, such as regard Love towards God, and Love towards our Neighbour; there are moral and civil Uses, such as regard the Love of the Society and State to which a Man belongeth, and of his Fellow-Citizens amongst whom he liveth; there are natural Uses, which regard the Love of the World and its Necessities; and there are bodily Uses, such as regard the Love of Self-Preservation, with a View to superior Uses. All these Uses are inscribed on Man, and follow in Order one after another, and when they are together,

one is in the other: They who are in the first Uses, which are spiritual, are in all the succeeding Ones, and such are wise Persons; but they who are not in the first, and yet are in the second, and thereby in the succeeding Ones, are not so highly principled in Wisdom, but only appear to be so by Virtue of an external Morality and Civility; they who are neither in the first nor second, but only in the third and fourth, have not the least Pretensions to Wisdom, or they are Satans, loving only the World, and themselves for the Sake of the World; but they who are only in the fourth, are least of all wise, for they are Devils, because they live to themselves alone, and to others only for the Sake of themselves. Moreover every Love hath its particular Delight, for by Delight Love is kept alive, and the Delight of the Love of Uses is heavenly Delight, which enters succeeding Delights in Order, and according to the Order of Succession exalteth them and maketh them eternal. After this they enumerated the heavenly Delights proceeding from the Love of Uses, and said that they are a thousand Times ten Thousand, and that all who enter into Heaven enter into those Delights: With further Conversation of Wisdom on the Love of Uses they passed the Day with them until Evening.

Towards Evening there came a Footman cloathed in Linnen to the ten Strangers who attended the Angel, and invited them to a (d) Marriage which was to be celebrated the next Day; and the Strangers were much rejoiced to think, that they were also to be present at a Marriage in Heaven. After this they were conducted to the House of one of the Privy-Counsellors, and supped with him, and after Supper they returned to the Palace, and retired each apart into his own Bedchamber, where they slept till Morning; and when they awoke, they heard the Singing of the Virgins and young Girls from the Houses round the publick Places of Resort, of which mention was made above; they sung that Morning the Affection of Conjugal Love, the Sweetness whereof did so affect and move the Hearers, that they perceived sensibly a blessed Delightfulness instilled into their Joys, which at the same Time exalted and renewed them. At the Hour appointed the Angel said, Make yourselves ready, and put on the Garments of Heaven which

(d) Concerning the true Ground, Nature, and End of Marriages, as consummated in the heavenly World, and how they are reconcileable with our Lord's Assertion, that *in Heaven they neither Marry, nor are given in Marriage*, more may be seen in our Author's Work on CONJUGAL LOVE, which not being yet translated into English, and it being impossible to introduce into the Compass of a Note all that is there said on the interesting Subject, the English Reader is desired to suspend his Judgment about the Matter, till he has an Opportunity of perusing the Contents of that Work.

which our Prince sent you; and they did so, and lo! the Garments were resplendent as with flaming Light; and they asked the Angel, Whence is this? He replied, Because ye are going to a Marriage, and when that is the Case, our Garments always assume a shining Appearance, and become Marriage-Garments.

747. After this the Angel conducted them to the Marriage House, and the Porter opened the Door; and presently being admitted within the House, they were received and complimented by an Angel sent from the Bridegroom, and introduced and shewn to the Seats intended for them; and soon after they were invited into an Antichamber, where they saw in the Middle a Table, on which was placed a magnificent Candlestick with seven Branches and Sconces of Gold; and on the Walls hung Lamps of Silver, which being lighted made the Atmosphere appear as of a golden Hue: And they observed near the Candlestick two Tables, on which were set Pieces of Bread in a triple Order; there were Tables also at the four Corners of the Room, on which were placed Cups of Chrystal. Whilst they were viewing the Things, lo! a Door opened from a Closet near the Bedchamber, and they saw six Virgins came out, and after them the Bridegroom and Bride, holding each other by the Hand, and advancing towards a Seat placed opposite to the Candlestick, on which they seated themselves, the Bridegroom on the left Hand, and the Bride on the right, whilst the six Virgins stood beside the seat near the Bride. The Bridegroom was clad in a Robe of bright Purple, and a Waistcoat of fine shining Linnen, with an Ephod, on which was a golden Plate, set round with Diamonds, and on the Plate was engraven a young Eagle, the Marriage Ensign of that heavenly Society; on his Head he wore a Mitre: But the Bride was clad in a Scarlet Robe, with an under Garment of fine Needle-Work, continued from her Neck to her Feet, and beneath her Bosom she wore a golden Girdle, and on her Head a Crown of Gold beset with Rubies. When they were thus seated, the Bridegroom turned himself towards the Bride, and put a golden Ring on her Finger, and took Bracelets and a Necklace of Pearl, and tied the Bracelets about her Wrists, and the Necklace about her Neck, and said, "*Accept these Pledges;*" and as she accepted them he kissed her, and said, Now thou art mine, and he called her his Wife. Hereupon all the Company cried out, May the Divine Blessing be upon you! these Words were first pronounced by each separately, and afterwards by all together; they were pronounced also in Turn by a certain Person sent from the Prince as his Representative, and at that Instant the Antichamber was filled with an aromatick Smoke, which was a Token of Blessing from Heaven:

Heaven: And then the Servants in waiting took Bread from the two Tables near the Candlestick, and Cups (now filled with Wine) from the Tables at the Corners of the Room, and gave to each of the Guests a Piece of Bread and a Cup, and they did eat and drink. After this the Husband and his Wife rose up, and the six Virgins attended them with the Silver Lamps (now lighted) in their Hands to the Door, and the married Pair entered the Bedchamber, and the Door was shut.

748. Afterwards the conducting Angel discoursed with the Guests concerning his ten Companions, acquainting them how he was commissioned to introduce them, and shew them the magnificent Things contained in the Prince's Palace, and how they had dined at Table with him; and that afterwards they had conversed with the wise Ones of the Society, and he said, "May I be permitted to introduce them also to you, in Order that they may enjoy the Pleasure of your Conversation? so he introduced them, and they fell into Discourse together, and a certain wise Personage, one of the Marriage-Guests said, Do ye understand what is signified by the Things you have seen? They replied, that in some Degree they did; and immediately they asked him, Why was the Bridegroom (now the Husband) clad in that particular Manner? He answered, Because the Bridegroom (now the Husband) represented the Lord, and the Bride (now the Wife) represented the Church, inasmuch as Marriages in Heaven represent the Marriage of the Lord with the Church; this is the Reason why he wore on his Head a Mitre, and was clad in a Robe, a Coat, and an Ephod, like Aaron, and why the Bride had a Crown on her Head, and was clad in a long Robe like a Queen; but To-morrow they will be cloathed differently, because this Representation lasteth no longer than To-day. They asked further, "Since He represented the Lord, and She the Church, why did she sit on his right Hand? The wise Personage replied, Because there are two Things which constitute the Marriage of the Lord and the Church, Love and Wisdom, and the Lord is Love, and the Church is Wisdom, and Wisdom is at the right Hand of Love, for every Member of the Church is wise as of Himself, in proportion as he is wise he receiveth Love from the Lord; the right Hand also signifieth Power, and Love hath Power by Means of Wisdom: But, as we said before, after the Marriage the Representation is changed, for then the Husband representeth Wisdom, and the Wife the Love of his Wisdom; this Love however is not primary, but secondary Love, being derived from the Lord to the Wife by the Wisdom of the Husband; the Love of the Lord, which is primary Love, is the Love of Wisdom abiding with the Husband, wherefore after Marriage, both together, the Husband

Husband and his Wife, represent the Church. They asked again, Why did not ye Men stand beside the Bridegroom (now the Husband) as the six Virgins stood beside the Bride (now the Wife)? The wise Personage answered, The reason is, because we To-Day are numbered amongst Virgins, and the Number Six signifies All, and what is complete; But they said, Explain your Meaning; He replied, Virgins signify the Church, and the Church consisteth of both Sexes, wherefore also We, with Respect to the Church, are Virgins; that this is the Case is evident from these Words in the Revelations, *These are they which were not defiled with Women, for they are VIRGINS, and follow the Lamb wheresoever he goeth*, Chap. xiv. 4. And whereas Virgins signify the Church, therefore the Lord *liketh it to Ten VIRGINS invited to a Marriage*, Matt. xxv. and whereas by Israel, Zion, and Jerusalem is signified the Church, therefore Mention is so often made in the Word of the VIRGIN AND DAUGHTER OF ISRAEL, OF ZION, AND OF JERUSALEM: The Lord also describeth his Marriage with the Church in these Words, *ON THY RIGHT HAND DID STAND THE QUEEN in Gold of Ophir, her Cloathing is of wrought Gold; she shall be brought unto the King in RAIMENT OF NEEDLE-WORK; THE VIRGINS, her Companions, THAT FOLLOW HER shall enter into the King's Palace*, Psalm xlv. 9 to 16. Lastly, they asked, Is it expedient that a Priest be present and minister at the Marriage Ceremony? The wise Personage answered, This is expedient on the Earths, but not in the Heavens, by reason of the Representation of the Lord Himself and the Church; on the Earths they are not aware of this; but nevertheless with us a Priest ministers in whatever relates to Betrothings, or entering into Marriage Contracts, and heareth, receiveth, confirmeth, and consecrateth the Consent of the Parties; Consent is the Essential of Marriage, and all other succeeding Ceremonies are its Formalities.

749. After this the conducting Angel went to the six Virgins, and gave them also an Account of his Companions, and requested that they would vouchsafe to join Company with them; accordingly they came, but when they drew near, they suddenly retired, and entered the Women's Apartment, where they mixed with the Virgins their Companions: On seeing this, the conducting Angel followed them, and asked, why they retired so suddenly without entering into Conversation? They replied, We cannot approach; and he said, Why not? and they answered, We do not know, but we perceived Somewhat which repelled and drove us back again; we hope they will excuse us: And the Angel returned to his Companions, and told them what the Virgins had said, and he added, I conjecture that your Love of the Sex is not chaste; in Heaven we love Virgins for their Beauty

and the Elegance of their Manners, and we love them intensely, but chastely; hereupon his Companions smiled, and said, You conjecture right; who can behold such Beauties near, and not feel some stirring of Desire.

750. After much entertaining Converse the Marriage-Guests departed, and also the ten Strangers with their attendant Angel, and the Evening being far advanced they retired to Rest. In the Morning they heard a Proclamation, To DAY is THE SABBATH, and they arose; and asked the Angel what it meant? he replied, It is for the Worship of God, which returneth at stated Periods, and is proclaimed by the Priests; the Worship is performed in our Temples, and lasts about two hours; wherefore, if it please you, come along with me, and I will introduce you; so they made themselves ready, and attended the Angel, and entered the Temple; it was a large Building capable of containing about three Thousand Persons, of a semicircular Form, set round with Benches or Seats of a similar Figure. The Pulpit in Front of the Seats was drawn a little from the Centre; the Door was behind the Pulpit on the left Hand. The ten Strangers entered with their conducting Angel, who pointed out to them the Places where they should sit, telling them, "Every one who entereth the Temple knoweth his own Place, and this by a kind of innate Perception, nor can he sit down in any Place but his own; in case he taketh another Place, he heareth nothing, and perceiveth nothing, and also disturbeth Order, the Consequence whereof is, that the Priest is not inspired.

751. When the Congregation was assembled, the Priest ascended the Pulpit, and preached a Sermon full of the Spirit of Wisdom: The Subject was concerning the Sanctity of the sacred Scriptures, and the Conjunction of the Lord with both Worlds, the spiritual and the natural, by Means thereof; in the Illumination by which he was influenced, he fully proved, that that Holy Book was dictated by Jehovah the Lord, and that consequently He is in it, so as to be the Wisdom it contains; but that the Wisdom which is Jehovah therein lieth concealed under the Sense of the Letter, and is not opened but to those who are in Truths of Doctrine, and at the same Time influenced by Goodness and Life, and thus are in the Lord, and the Lord in them: To his Discourse he subjoined a Prayer, and descended. As the Audience were going out, the Angel requested the Priest, to speak a few Words of Peace with his ten Companions; and he came to them, and they conversed together for the Space of Half an Hour, and he discoursed concerning the Divine Trinity, that it is in Jesus Christ in Whom all the Fullness of the Godhead dwelleth bodily, according to the Words of the Apostle Paul;

Paul; and afterwards concerning the Union of Charity and Faith, but he said, concerning the Union of Charity and Truth, because Faith is Truth.

752. After expressing their Thanks, they departed Home; and when they were come thither, the Angel said to them, To Day is the third Day since your Ascent into the Society of this Heaven, and ye were prepared by the Lord to stay here three Days, wherefore it is Time that we be separated: Put off therefore the Garments sent you by the Prince, and put on your own; when they had done so, they were inspired with a Desire to be gone, so they departed, and descended, the Angel attending them to the Place of Assembly; and there they gave Thanks to the Lord for vouchsafing to bless them with Science, and thereby with Intelligence, concerning Heavenly Joys and eternal Happiness.



CHAP.

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CHAPTER THE FOURTEENTH,
OF
THE CONSUMMATION OF THE AGE; OF THE COM-
ING OF THE LORD; AND OF THE NEW HEAVEN
AND NEW CHURCH.

That the Consummation of the Age is the last Time, or End of the Church.

753. **T**HERE have existed on this Earth several Churches, all of which in Process of Time have come to their Consummation, and then have been succeeded by new Ones, and so on to the present Time (e); the Consummation

(e) The Author having spoken more particularly concerning the present and former Churches in the Appendix to this Work, it is thought expedient for the Reader's Satisfaction, to transcribe in this Place the Heads of the Subjects treated of in that Appendix, which may serve to give a general Idea of its Contents, until the whole Work can be translated and laid before the Publick. It is intitled, *A Conclusion or Appendix to the true Christian Religion, treating of the four Churches which have been on this Earth, since the Creation of the World, and of their several Periods and Consummations; and of a New Church to succeed those four, which will be a truly Christian Church, and the Crown of all the foregoing; and of the Lord's Coming to that Church, and his Divine Presence and Influence therein to all Eternity; and lastly, of the Mystery of Redemption.* The Subject is then digested, and treated under the following particular Heads, or Lemmas, I. *That four Churches have existed on this Earth since the Day of its Creation, the First, which was called the Adamic; the Second, which was called the Noahotical; the Third, which was called the Israelitish; and the Fourth, which was called the Christian.* II. *That each Church passed through four successive States or Periods,*

Consummation of the Church cometh to pass when there remaineth no Divine Truth but what is falsified and rejected, in which Case there cannot remain any genuine Good, inasmuch as the whole Quality of Good is formed by Truths, Good being the Essence of Truth, and Truth being the Form of Good, and no Quality can exist without a Form; Good and Truth can be no more separated than Will and Understanding; or what is the same Thing, than Affection of Love, and Thought thence originating; wherefore whensoever Truth cometh to its Consummation in the Church, Good also cometh to its Consummation at the same Time, and when this is the Case, the Church is at an End, that is, cometh to its Consummation.

754. The Church is brought to Consummation by various Causes, particularly by such as make what is false to appear like what is true, in which case Good, which is truly so, and is called spiritual Good is no longer attainable; the Good, which is then supposed Good, is only the natural Good produced by a moral Life. The Causes that more especially tend to the Consummation of Truth, and consequently of Good, are those two Kinds of Love, called Self-Love, and the Love of the World, which are diametrically opposite to the two Kinds of spiritual Love; Self-love, when it is predominant, is opposite to Love towards God, and the Love of the World, when it is predominant, is opposite to neighbourly Love; Self-love consisteth in a Man's wishing well to himself alone, and to others only for the Sake of Himself, and the case is the same with Respect to worldly Love; and where those two Kinds of Love spread their ensnaring and baneful Influence, they communicate the Contagion, like mortified Flesh through the Body, and by Degrees consume all its Parts and Members: That such Love hath invaded Churches, is very evident from the Description given of Babylon, Genes.

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XI. I,

Periods, which are understood in the Word by the Morning, Day, Evening, and Night. III. That in each Church have been four successive Changes of State, the First of which was the Appearing of the Lord Jehovah and Redemption, and this was its Morning, or Rise; the Second was its Instructions, and this was its Day or Progression: the Third was its Declension, and this was its Evening, or Vastation: the Fourth was its End, and this was its Night and Consummation. IV. That after its Consummation, or End, the Lord Jehovah appeareth and executeth Judgment on the Members of the former Church, and separateth the good from the evil, and elevateth the good to Himself into Heaven, and removeth the Evil from Himself into Hell. V. That after this the Lord Jehovah formeth a new Heaven of the good that are elevated to Himself; and a new Hell of the evil that are removed from Himself; and that he establisheth Order in Respect to each, to preserve them under his Influence and Government to all Eternity. VI. That the Lord Jehovah deriveth and produceth a new Church on Earth from this New Heaven, which Thing he effecteth by Revelation of Truths from his own Mouth, or from his Word, and by Inspiration. VII. That this Divine Work, considered collectively, is called Redemption, without which no Man can be saved, because without it he cannot be regenerated.

xi. 1, to 9. *Isaiah* xiii. xiv. xlvii. *Jerem.* 1. and in *Daniel* chap. ii. 31. to 47. chap. iii. 1 to 7. chap. v. chap. vi. 8, to the End; chap. vii. 1, to 14; and in the *Revelations*, chap. xvii. and xviii. from the Beginning to the End of both; which hath at length exalted itself to such a Degree, as not only to transfer to itself the Divine Power of the Lord, but also to use every possible Contrivance whereby to accumulate to itself all the Riches and Treasures of the World. And there is but too much Reason to suppose, that the same Kinds of Love would burst forth with the same Violence, in many great Ones of the Church separate from Babylon, was not their Power limited, and thereby restrained; and what must be the necessary Consequence of such evil ungovernable Love, but that Man will regard himself as God, and the World as Heaven, and pervert every Truth of the Church? for real essential Truth, properly so called, cannot be known and acknowledged by the mere natural Man, nor be communicated to him by God, inasmuch as the Recipient Subject is an inverted State, and thereby changeth what is true into what is false. Besides these two Kinds of Love, there are yet several other Causes of the Consummation of Truth and Goodness, and consequently of the Consummation of the Church, but these are only secondary Causes, and subordinate to the two above-mentioned.

755. That the Consummation of the Age is the last Time of the Church, is evident from those Passages in the Word where the Expression occurs, as from the following, *I have heard from the Lord God of Hosts a (e) CONSUMMATION, and a Decision upon the whole Earth*, *Isaiah* xxviii. 22. *The CONSUMMATION decreed shall overflow with Righteousness, for the Lord God of Hosts shall make a CONSUMMATION, and a Decision in the Midst of all the Land*, *Isaiah* x. 22, 23. *In the Day of the Lord's Zeal the whole Land shall be devoured, for he shall make a CONSUMMATION of all them that dwell in the Land*, *Zeph.* i. 18. By Earth or Land in the above Passages is signified the Church, because the Land of Canaan is understood where the Church existed; that the Church is signified by Earth; or Land, may be seen fully proved from many Passages of the Word in the *APOCALYPSE REVEALED*, n: 285, 902, *And for the Overspreading of Abominations shall be DESOLATION, even until the CONSUMMATION, and the DECISION shall be poured upon the DESOLATE*, *Dan.* ix. 27. that these Words were spoken by Daniel with
Relation

(j) In our English Version of the Bible we render these Words *the Consummation determined*, as also in *Dan.* ix. 27; whereby the Distinction is lost between Consummation and Decision, but the original Hebrew seems to favour the Construction here given by our Author.

Relation to the End of the present Christian Church, may be seen Matt. xxiv. *Thus hath the Lord said, The whole Land shall be WASTENESS, yet will I not make a full End, (A CONSUMMATION)* Jerem. iv. 27. *The Iniquity of the Amorites is not yet full, (CONSUMMATED)* Gen. xv. 16. *The Lord said, I will go down and see, whether they have made a CONSUMMATION, according to the Cry which is come unto me,* Gen. xviii. 21. speaking of Sodom. The last Time of the present Christian Church is also meant by the Consummation of the Age spoken of by the Lord in the following Passages, *His Disciples asked him, What is the Sign of thy Coming, and of the CONSUMMATION OF THE AGE;* Matt. xxiv. 3. *As therefore the Tares are gathered together and burned in the Fire, so shall it be in THE CONSUMMATION OF THE AGE,* Matt. xiii. 40. *So shall it be at the CONSUMMATION OF THE AGE; the Angels shall come forth, and sever the wicked from the just,* Matt. xiii. 49. *Jesus said to his Disciples, Lo! I am with you always even to the CONSUMMATION OF THE AGE,* Matt. xxviii. 20. It is to be observed, that Wasting, Desolation, and Decision, signify the same as Consummation; but Desolation signifieth the Consummation of Truth, Wasting the Consummation of Good, and Decision the full Consummation of both; and that the Fullness of Time in which the Lord came into the World, and is about to come again, is also Consummation.

756. The Consummation of the Age may receive Illustration from various Things in the natural World; for whatever existeth on the Face of the Earth, whether it be considered in a general or particular View, cometh to its full Age and Consummation, but by alternate Changes called the Circles of Things; Times, or Seasons, both in general and in particular, describe such Circles; in general the Year passeth from Spring to Summer, and through Summer to Autumn, and closeth in Winter, and thence returneth again to Spring, but this is a Circle of Heat; in particular the Day passeth from Morning to Noon, and through Noon to Evening, and closeth in Night, and thence returneth again to Morning, but this is a Circle of Light. Every Man also describeth a Circle of Nature; he beginneth Life in Infancy, from which he advanceth to Youth and Manhood, and thence to Old Age, and then dieth: In like Manner every Bird of the Air, and every Beast of the Earth describe the Circles of their Natures. Every Tree likewise hath its Beginnings in the Bud, whence it proceedeth to its full Stature, and by Degrees dieth away again till it falleth to the Ground. The Case is the same with every Shrub, and with every Twig, nay, with every Leaf and Flower, and also with the Ground itself, which in process of Time becometh barren; and likewise with all stagnant Water, which

which by Degrees groweth putrid, and stinketh. All these are alternate Consummations, which are natural and temporary, but nevertheless periodical; for when one Thing hath passed from its Beginning to its End, another springeth up like unto it, and thus every Thing cometh to its Birth, and thence to its Death, and thence to its Birth again, to the Intent that Creation may be continued. The reason why the same Law holdeth in respect to the Church is, because it consisteth of the human Race, and is formed thereby both generally and particularly, and one Generation of Men succeedeth another, and there is a Variety in the Minds of all, and Iniquity once rooted with regard to Inclination thereto is propagated to future Generations, and is not extirpated but by Regeneration, which is from the Lord alone.

That at this Day is commenced the last Time of the Christian Church, according to the Lord's Prediction and Description in the Gospels, and in the Revelations.

757. That the Consummation of the Age signifieth the last Time of the Church, was shewn in the foregoing Article; whence it is evident what is meant by the Consummation of the Age spoken of by the Lord in the Gospels, Matt. xxiv. Mark xiii. Luke xxi. for it is written, *As Jesus sat upon the Mount of Olives, his Disciples came unto him privately, saying, Tell us when shall these Things be, and what is the Sign of thy Coming, and of the Consummation of the Age?* Matt. xxiv. 3. And immediately the Lord began to foretell and describe the Consummation in all its successive States, even to his Advent, and that then he should come in the Clouds of Heaven with Power and great Glory, and should gather together his Elect, with many other Particulars, Verses 30, 31, which in no Sort came to pass at the Destruction of Jerusalem. These Things the Lord described on that Occasion in a prophetic Discourse, every Word whereof was weighty and significative; the spiritual Import of every particular Expression may be seen explained in the HEAVENLY MYSTERIES, n: 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3757, 3898 to 3901, 4057 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424.

758. That all those Particulars spoken of by the Lord to his Disciples had Relation to the last Time of the Christian Church, is very evident from the Revelations, where the same Things are foretold concerning the Consum-
mation

mation of the Age, and the Lord's Advent, all which are particularly explained in the APOCALYPSE REVEALED, published in the Year 1766. Now whereas the Particulars spoken of by the Lord to his Disciples, concerning the Consummation of the Age, and his Advent, coincide with what he afterwards revealed in the Apocalypse by John, concerning the same Subjects, it appears clearly that he meant no other Consummation than that of the present Christian Church. Moreover the Prophet Daniel spake also concerning the End of this Church, wherefore the Lord saith, *When ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet, standing in the Holy Place, let him that readeth note it well*, Matt. xxiv. 15. Dan. ix. 27. in like Manner also in the other Prophets. That such Abomination of Desolation existeth at this Day in the Christian Church, will further appear from the Appendix, wherein it will be seen that not a single genuine Truth remaineth at this Time in the Church, and also that unless a new Church should be raised up in Place of the present, *no Flesh could be saved*, according to the Lord's Words in Matt. chap. xxiv. 22. That the Christian Church, such as it is at this Day, is so far consumed and wasted, cannot be seen by those on Earth, who have confirmed themselves in its Falses; the Reason is because a Confirmation of what is False is a Negation of what is True, wherefore a Person in such a State of Confirmation placeth as it were a Vail beneath his Understanding, and thereby preventeth any Thing from gaining Admission therein, which would pull down the Ropes and Stakes, whereof he hath built and framed his Theological System like a strong Tent. Add to this that the natural-rational [Principle] can confirm alike whatsoever it pleaseth, whether it be False or True, and when either is confirmed they appear in the same Light, and it is not known whether it be a false Light, such as is experienced in a Dream, or a true Light, such as is seen in the clear Day: But the Case is altogether otherwise with the spiritual-rational [Principle] such as prevaileth in those who look to the Lord, and are in the Love of Truth from Him.

759. Hence it is, that every Church formed of such as see only by the above Light of Confirmation, appeareth to itself as if it alone was in the true Light, whilst all others which differ from it are in Darkness; for they that see by the Light of Confirmation are not unlike to Owls, which see Light during the Shade of Evening and Night, but in the Day-Time see the Sun and its Rays like Darkness; such was, and such also is every Church that is under the Influence of Falses, when it is once founded by Leaders, that appear to themselves as sharp-sighted as Lynxes, making to themselves a Morning Light from their own Understandings, and an Evening Light from the Word of God: Thus did not the Jewish Church, when

it was altogether wasted (as was the Case when our Lord came into the World) contend loudly by its Scribes and Lawyers, that because it possessed the Word, it was alone under the Influence of celestial Light, although at that very Time they crucified the Messiah, or Christ, who was the Word Itself, and the *All in All* thereof? And what doeth the Church, which in the Prophets and the Revelations is understood by Babylon, contend for else, but that she is the Queen and Mother of all Churches, and that others which separate from her are illegitimate Children, that ought to be excommunicated; and this, notwithstanding her having thrust down the Lord the Saviour from his Throne and Altar, and placed herself thereon in his stead? Doth not every Church, be it ever so heretical, when it is once established, fill all Countries and Cities with a Cry, that it alone is Orthodox and Œcumenical, and that with it is the Gospel, which the flying Angel preached in the Midst of Heaven, Rev. xiv. 6? and who doth not hear the Voice of the Vulgar joining in the same Cry? Did not the whole Synod of Dort look upon the Doctrine of Predestination as a Star falling from Heaven upon their Heads, and kiss it as the Philistines did the Image of Dagon in the Temple of Ebenezer at Ashdod, and as the Grecians did the (g) Palladium in the Temple of Minerva? for they called it the Palladium of Religion, not aware that a falling Star is a Meteor arising from the Light of Infatuation, which when it falleth on the Brain, can confirm whatever is most False, by Means of fallacious Arguments, even till it is believed to be a true Light, and determined to be a fixed Star, and at length peremptorily pronounced the Glory of all the Constellations. Who is more firmly persuaded, or useth more persuasive Arguments to evince the certainty of his fantastic Opinions, than an Atheistical Naturalist? and yet how doth he laugh within himself at the Divine Things of God, the celestial Things of Heaven, and the spiritual Things of the Church? What Lunatic doth not fancy his own Infatuation to be Wisdom, and another's Wisdom to be Infatuation? Who can distinguish, by mere ocular Vision, the false Light of rotten Wood from the Light of the Moon? Who that hath an Aversion to sweet Smells, (as is the Case with those who are affected with the *Morbus uterinus*) doth not repel them from his Nostrils, and give the Preference to stinking Substances? Not to mention other Cases of a similar Kind to the same Purpose. These Instances are adduced in the Way of Illustration

(g) It may be proper to acquaint the unlearned Reader that the *Palladium* was an Image of Minerva, supposed to fall from Heaven, of which it was declared by an Oracle, that the City which kept it could not be taken or destroyed, so long as that Image remained in it.

Illustration, and in Order to evince, that it cannot be known, by mere natural Light only, that the Church is come to its Consummation, that is, that it is under the Influence of mere Falses, before Truth shineth in its own proper Light from Heaven; because what is false doth not see what is true, but what is true seeth what is false; and every Man is such, that he can see and comprehend what is true, when he heareth it, but by reason of his Confirmation in Falses, he cannot introduce it into his Understanding, so as that it may abide therein, inasmuch as it findeth no Room there, and in Case it getteth Admission, the Crowd of Falsities before collected cast it out again as heterogeneous.

That this last Time of the Christian Church is that very Night in which former Churches have set and closed their Existence.

760. That four Churches in general have existed on this Earth since the Creation, in a regular Succession one after another, may appear both from the historical and the prophetic Parts of the Word, particularly in the Book of Daniel, where those four Churches are described by the Statue that appeared to be Nebuchednezzar in a Dream, Chap. ii. and afterwards by the four Beasts ascending out of the Sea, Chap. vii. The first Church, which may be called the most ancient, existed before the Flood, whose Consummation or End, is described by the Flood: The second Church which may be called the ancient One, existed in Asia, and Part of Africa, which came to its Consummation and Destruction by Idolatries. The third Church was the Israelitish, which began at the Promulgation of the Decalogue on Mount Sinai, and was continued by the Word written by Moses and the Prophets, and was consumed, or ended, by Prophanation of the Word, the Fullness of which Prophanation was at the Time when the Lord came into the World, wherefore they crucified Him who was the Word. The fourth Church is the Christian Church established by the Lord, by the Evangelists, and the Apostles; this Church hath been distinguished into two Epochs, one extending from the Time of the Lord till the Council of Nice, and the other from that Council to the present Time; this latter however in its Progress was tripartite, or divided into three, the Greek, the Roman-Catholick, and the Reformed; nevertheless all these three are called Christian. Moreover, within every general Church have existed several particular Ones, which notwithstanding their Separation from the general One, have still retained its Name, as is the Case with Sects and Heresies in the Christian Church.

761. That

761. That the last Time of the Christian Church is the very Night, in which former Churches have set and closed their Existence, is plain from the Lord's Prediction concerning it in the Evangelists and in Daniel; in the Evangelists from these Circumstances, *That they should see the Abomination of Desolation, and that there should be great Affliction, such as was not from the Beginning of the World, neither shall be; and that unless those Days should be shortened no Flesh could be saved; and lastly, that the Sun shall be darkened, the Moon shall not give her Light, and the Stars shall fall from Heaven*, Matt. xxiv. 15, 21, 22, 29. That Time is also called Night in other Passages in the Evangelists, as in Luke, *In that Night two shall be in one Bed, the one shall be taken, the other left*, chap. xvii. 34, and in John, *I must work the Work of him that sent me whilst it is Day; the Night cometh when no Man can work*, chap. ix. 4. Inasmuch as all Light departeth at Midnight, and the Lord is the true Light, John i. 4. chap. viii. 12. chap. xii. 35, 36, 46; therefore he said to his Disciples, when he ascended into Heaven, *Lo! I am with you, even till the Consummation of the Age*, Matt. xxviii. 20; and then he goeth away from them to the new Church. That this last Time of the Church is the very Night in which former Churches have set, and closed their Existence, is plain also from this Passage in Daniel, *In the End, upon the Bird of Abomination shall be Desolation, even until the Consummation and Decision, it shall drop upon the Devastation*, chap. ix. 27. That this Prophecy hath Relation to the End of the Christian Church, is very plain from the Lord's own Words, Matt. xxiv. 18; the same is evident also from this Passage in Daniel relating to the fourth Kingdom, or the fourth Church, represented by the Image which Nebuchadnezzar saw, *And whereas thou sawest Iron mixed with miry Clay, they shall mingle themselves with the Seed of Men, but they shall not cleave one to another, even as Iron is not mixed with Clay*, chap. ii. 43. The Seed of Man is the Truth of the Word. It is further evident from this Passage relative to the fourth Church represented by the fourth Beast ascending out of the Sea, *I saw in the Night-Visions, and behold a fourth Beast, dreadful and terrible, it shall devour the whole Earth, and tread it down and break it in Pieces*, chap. vii. 7, 23, by which Expressions is meant, that it should consume every Truth of the Church; and when Truth is consumed, then it is Night, because the Truth of the Church is Light. Many similar Things are predicted of this Church in the Revelations, particularly in the sixteenth Chapter, where mention is made of the Vials of the Wrath of God poured out upon the Earth, by which are signified the Falsities which should then overflow and destroy the Church. There are also several Passages in the Prophets to the same Purpose; as for Example, *Shall not the Day of the Lord be Dark-*

Darkness and not Light, even very dark, and no Brightness in it? Amos v. 20. Zeph. i. 15; and again, *In that Day if one look unto the Land, behold Darkness and Sorrow, and the Light is darkened in the Ruins thereof,* Isaiah v. 30. chap. viii. 22. The Day of Jehovah is the Day of the Lord's Coming.

762. That four Churches should have existed on this Earth since the Creation of the World, is agreeable to Divine Order, which requireth that there should be a Beginning and its End, before a new Beginning commenceth. On this Ground it is, that every Day beginneth with the Morning, and advanceth to Mid-day, and closeth in Night, and after that commenceth afresh; and also that every Year beginneth from the Spring, and advanceth in its Progress through Summer to Autumn, and then closeth in Winter, and after that hath a new Beginning; it is in Order to produce these Effects that the Sun riseth in the East, and thence proceedeth in its Progress through the South to the West, and setteth in the North, from which Quarter he riseth again. Similar hereto is the Case with Churches; the first of them, which was the most ancient, was like the Morning, the Spring, and the East; the second, or the ancient, was like Mid-day, the Summer, and the South; the third was like the Evening, the Autumn, and the West; and the fourth like the Night, the Winter, and the North. In these Progressions according to Order was grounded the Notion of the wise Ancients, concerning the four Ages of the World, the first of which they called Golden, the second Silver, the third Copper, and the fourth Iron, by which Metals also the Churches were represented in the Case of the Image seen by Nebuchadnezzar. Moreover, the Church in the Lord's Sight appears as a single Man, and this grand Man must needs pass through his different Ages like the small Individuals of which he is composed, viz. from Infancy to Youth, and through Youth to Manhood, and at length to old Age, and then when he dies, he is to rise again: The Lord saith, *Except a Grain of Wheat fall into the Ground and die, it abideth alone, but if it die, it bringeth forth much Fruit,* John xii. 24.

763. It is according to Order, that in all Cases both general and particular, the Beginning should proceed to its Ultimate; which Agreeableness to Order is grounded in this Circumstance, that such a Process giveth Birth and Existence to all Sorts of Varieties, and by Varieties to all Sorts of Qualities, for the Qualities of Things are produced and perfected by their Differences in Relation to what is more or less opposite: who cannot see, for Instance, that Truth receiveth its Quality from the Existence of what is False, in like Manner as Goodness doth from the Existence of what is

Evil, or as Light doth from the Existence of Darkness, or as Heat from the Existence of Cold? What would become of Colour, supposing white only to exist without black? Must not the Quality of intermediate Colours on such a Supposition, necessarily be rendered very imperfect? So again, what is the Perception of Sense without some Kind of Relation? and what is Relation but as respecting Opposites? Is not ocular Vision beclouded and darkened by looking on White alone, and rendered clear and lively by looking on a Colour that inwardly taketh some Tint of Blackness, as is the Case with the Colour of Green? Is not the Ear grated and deafened by the continual Action of one Tone upon its Organs, and restored by Modulation diversified according to the different Relations of harmonious and discordant Notes? What is Beauty without Relation to Ugliness? Wherefore it is common with Painters, when they would exhibit a beautiful Figure to the greatest Advantage, to place a deformed one beside it. What are Pleasure and Delight without Relation to what is unpleasant and undelightful? How hurtful is it to the Mind to be constantly brooding on one Idea, without admitting a Variety of such as have some opposite Quality! The Case is the same with Respect to the spiritual Things of the Church, whose Opposites have Relation to what is Evil and False; not that Evil and the False are from the Lord, but from Man, who being endowed with Freewill, may direct it either to good or evil Purposes; and this may be illustrated by the Case of Darkness and Cold, which come not from the Sun, but are a Consequence of the Earth's Circum-volutions, whereby it successively turneth its Face from and towards the Sun; and yet without such successive Turnings of the Earth, there would neither be Day nor Year, and consequently, neither animate nor inanimate Creatures could exist on the Earth. I have been informed, that Churches, which are under the Influence of different Kinds of Goodness and Truth, supposing only that such Kinds of Goodness have respect to Love towards the Lord, and that such Kinds of Truth have Respect to Faith towards Him, are like so many precious Stones in a King's Crown.

That after this Night Morning succeedeth, and that the Coming of the Lord is that Morning.

764. Inasmuch as the successive States of the Church, both in general and in particular, are described in the Word by the four Seasons of the Year, which are Spring, Summer, Autumn, and Winter, and by the four Times

Times of the Day, which are Morning, Mid-day, Evening, and Night, and whereas it is now Night with the present Church in Christendom, it follows, that now also the Morning is at Hand, that is, the Dawn of a new Church. That the successive States of the Church are described in the Word by the four States of the Light of the Day, is evident from these Passages, *Untill EVENING AND MORNING, two Thousand three Hundred, then shall the Sanctuary be cleansed; the Vision of the EVENING AND MORNING is Truth, Dan. viii. 14 to 26. He calleth to me out of Seir, Watchman, what of the NIGHT? The Watchman said, The MORNING cometh, and also the NIGHT, Isaiah xxi. 11, 12. The End is come; the MORNING is come unto thee, O thou that dwellest in the Land; behold the DAY it is come, the MORNING it is gone forth, Ezech. vii, 6, 7, 10. The Lord is in the Midst thereof, MORNING by MORNING doth he bring his Judgments to Light, he faileth not, Zeph. iii. 5. God is in the Midst of her, God shall help her when the MORNING appeareth, Psalm xlii. 6. I wait for the Lord, my Soul doth wait for him, until the MORNING-WATCH, I say until the MORNING-WATCH, for with the Lord is plenteous Redemption, and he shall redeem Israel from all his Iniquities, Psalm cxxx. 5 to 8. In these Passages by Evening and Night is meant the last Time of the Church, and by Morning its first Time, or Commencement: The Lord Himself also is called Morning in the following Passages, The God of Israel said, the Rock of Israel spake to me, He is as the LIGHT OF THE MORNING, even a MORNING without Clouds, 2 Sam. xxiii. 3, 4. I am the Root and the Offspring of David, the bright and MORNING STAR, Revel. xxii. 16. From the Womb of the MORNING thou hast the Dew of thy Youth, Psalm cx. 3. These Passages relate to the Lord. Inasmuch as the Lord is the Morning, therefore also he rose from the Grave early in the Morning, being about to establish a new Church, Mark xvi, ii. 9. That the Lord's Coming is to be expected, is very evident from his own Prediction thereof in Matthew, As Jesus sat upon the Mount of Olives, his Disciples came unto him, saying, Tell us what is the SIGN OF THY COMING, and of the Consummation of the Age? chap. xxiv. 3. Immediately after the Tribulation of those Days shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken; and then shall appear the SIGN OF THE SON OF MAN, and they shall see the SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY, Verses 29, 30. Mark xiii. 26. Luke xxi. 27. As the Days of Noah were, so shall also the COMING OF THE SON OF MAN be; therefore be ye also ready, for in such an Hour as ye think not the SON OF MAN COMETH, Matt. xxiv. 37, 39, 44, 46. In Luke, When the SON OF MAN COMETH, shall he find Faith on the Earth? chap. xviii. 8. In John, Jesus said of John, if I will*

will that he tarry TILL I COME, chap. xxi. 22: In the Acts of the Apostles, Whilst they were looking at Jesus taken up into Heaven, lo! two Men stood by them in white Apparel, and said, This same Jesus, which is taken up from you into Heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN, chap. 9, 10, 11. In the Revelations, The Lord God of the holy Prophets sent his Angel to shew unto his Servants the Things that shall be shortly be done, BEHOLD I COME QUICKLY; blessed is he that keepeth the Sayings of the Prophecy of this Book: and, BEHOLD I COME QUICKLY, and my Reward is with me, to give every Man according as his Work shall be, chap. xxii. 6, 7, 12; and again, I JESUS have sent mine Angel to testify unto you these Things in the Churches. I am the Root and the Offspring of David, and the bright and Morning Star: And the Spirit and the Bride say, COME, and let him that heareth say, COME, and let him that is athirst COME; and whosoever will, let him take the Water of Life freely, Verses 16, 17; and again, He which testifieth these Things saith, SURELY I COME QUICKLY; Amen. EVEN SO COME LORD JESUS. THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL, Amen. Verses 20, 21.

766. The Lord is present with every Man, and is urgent and instant to be received, and when Man receiveth Him, as is the Case when he acknowledgeth him to be his God, his Creator, Redeemer, and Saviour, then is his first Coming, which is called Day-break; from this Period Man beginneth to be enlightened as to his Understanding in spiritual Things, and to advance towards a Wisdom more and more interior; and in Proportion as he receiveth such Wisdom from the Lord, in the same Proportion he proceedeth from Morning to Mid-day, and this Mid-day continueth with him even till old Age and Death, and after Death he goeth into Heaven to the Lord Himself, where notwithstanding the Age at which he died, he is restored to the Morning of his Life, and continueth to Eternity, to grow in that Wisdom which was began to be implanted in the natural World.

767. Every Man who is under the Influence of Faith towards the Lord, and of Charity towards his Neighbour, is a Church in particular, the general Church being composed of such Individuals. It is an extraordinary Circumstance, that every Angel beholdeth the Lord immediately before him, howsoever the Direction of his Body and Face may be changed; for the Lord is the Sun of Angelick Heaven, and this Sun it is which appeareth before the Eyes of the Angels, during the Time of spiritual Meditation; the Case is the same with respect to Man in the natural World, as to his spiritual Vision, if so be the Church be implanted in Him; but whereas his
spiritual

spiritual Vision is veiled with natural Vision; and this natural Vision is favoured and fostered by the other Senses, which are engaged only about bodily and worldly Objects, therefore he is ignorant of this State of his Spirit. The true Ground of the above Circumstance, relating to Angels and good Men beholding the Lord, whatever be the Direction of their Bodies, is this, that all Truth, wherein Wisdom and Faith originate, and all Good wherein Love and Charity originate, are from the Lord, and are of the Lord in Angels and Men, and consequently every Truth of Wisdom is as a Mirror wherein the Lord is seen, and every Good of Love is an Image of the Lord; this is the true Ground of the above wonderful Circumstance. But an evil Spirit continually averteth itself from the Lord, and looketh towards his own particular Love Principle, and this he doth, howsoever the Direction of his Body and Face may be changed; and the Reason is the same, but *vice versa*; for every Evil is in some Shape or other an Image of his ruling Love, and the False therein originating represents that Image as in a Mirror. That some such [propensity] is also implanted in natural Things, may be concluded from the Growth of certain Plants, in that they shoot out their Branches aloft, and spire thereby above the Grass and other Weeds that encompass their Roots, in Order that they may behold the Sun; some of them also, it is observable, change their Aspects according to the Sun's Motion from East to West, that they may be always turned towards him, and thereby come to full Maturity under his Influence; nor can I entertain a Doubt but that the like Tendency and Propensity is in every single Bud and Shoot of every Tree, although by Reason of their wanting a Freedom of Flexure and Conversion, they cannot express such Tendency and Propensity in outward Act: That all Whirlpools of Water, and Quicksands of the Sea, move spontaneously according to the common Progress of the Sun, is well known to the curious Enquirer. How much more would some such spiritual Tendency influence Man, who was created to be an Image of God, did he not by a wrong Use of his Free-Will turn into some contrary Direction that Propensity implanted in him by his Creator! The above Observations may also be illustrated by the Case of a Bride, in that the Image of the Bridegroom is continually present to her Mind's Eye, and in his Favour and Gifts, as in so many Mirrors, she beholdeth him, and longeth for his coming, and when he cometh receiveth him gladly, and by her Joy expresseth the Love that swelleth in her Bosom.

That the Coming of the Lord is not to destroy the visible Heaven, and the habitable Earth, and to create a new Heaven and a new Earth, according to the Notions which many have heretofore entertained, in Consequence of not understanding the spiritual Sense of the Word.

768. The prevailing Opinion at this Day in all Churches is, that the Lord, when he shall come to the last Judgment, is to appear in the Clouds of Heaven with Angels, and the Sound of Trumpets, and to gather together all who dwell on the Earth, and at the same Time all that ever died, and to separate the Evil from the Good, as a Shepherd separateth the Goats from the Sheep, and that then he will cast the evil, or the Goats, into Hell, and raise up the good, or the Sheep, into Heaven; and further that he will at the same Time create a new visible Heaven, and a new habitable Earth, and on this new Earth will make to descend a City, which is to be called the New Jerusalem, and is to be built according to the Description given in the Revelations, chap. xxi. viz. of Jasper and Gold, and the Foundations of its Walls to be of every precious Stone, and its Height, Breadth, and Length equal, each twelve Thousand Furlongs; and that all the Elect are to be gathered together into this City, as well those that are alive, as those that have died since the Creation of the World; and that the latter will then return into their Bodies, and enjoy everlasting Bliss in that magnificent City, as in their Heaven. This is the prevailing Opinion at this Day, in all Christian Churches, concerning the Coming of the Lord, and the last Judgment.

769. In regard to the State of Souls after Death, both generally and particularly, the common Belief at this Day is, that human Souls after Death are mere airy Beings, of which it is impossible to form any Idea but as of a Vapour, or Exhalation, and that in Consequence of this their State and Nature, they are reserved to the Day of the last Judgment, either in the Middle of the Earth, or in the (g) *Limbo* of the ancient Fathers; but on this Point there are various Opinions; some suppose that they are ethereal or aerial Forms, and thus that they are like Ghosts and Spectres, and that

(g) Du Cange says, The Fathers called this Place *Limbus*, eo quod sit *Limbus Infernorum*, i. e. as being the Margin or Frontier of the Hells.

that certain of them dwell in the Air, others in Woods, and others in Waters; some again suppose that the Souls of the Deceased are translated to the Planets, or to the Stars, and have Abodes allotted them therein; and some again, that after a Thousand Years they returned back into material Bodies; but the general Notion is, that they are reserved till a Time, when the whole Firmament together with the terraqueous Globe shall be destroyed, and that this will be effected by Fire, either bursting from the Centre of the Earth, or cast down from Heaven as a general Blaze of Lightning; and that then the Graves will be opened, and the Souls that were reserved will be cloathed again with their Bodies, and be translated into that Holy City Jerusalem, and will thus dwell together on another Earth in purified Bodies, some in a lower Region, some in a higher, because the Height of the City is to be twelve Thousand Furlongs, like its Length and Breadth, Rev. xxi. 16.

770. When a Clergyman or Layman is asked, Whether he firmly believeth all these Things, as that the Antediluvians together with Adam and Eve, and the Postdiluvians together with Noah and his Sons, and also that Abraham, Isaac, and Jacob, together with all the Prophets and Apostles, in like Manner as the Souls of all other Men, are still reserved in the Middle Parts of the Earth, or flying about in the Æther or Air; and also whether he believeth that their Souls will be again cloathed with their Bodies, and enter into Connection again with Carcasses eaten by Worms, by Mice, by Fish, (or as in the Case of Egyptian Mummies) by Men, and with Skeletons parched in the Sun, and reduced to Powder; if Clergymen or Laymen, I say, be asked, Whether they believe all this, or whether such Conceits are not mere Paradoxes, which like all other contradictory Notions are dispelled and dissipated by right reason, some of them make no Reply to such Questions; some insist that such Points are Matters of Faith, and that the Understanding ought to be kept in Obedience thereto; some again argue, that not only these Things, but also many others, which are above the Comprehension of Reason, are of the Divine Omnipotence; and when they mention Faith and Omnipotence, sound Reason is set aside, and either disappears like a Thing annihilated, or becometh like a Spectre, and is called a Thing unsound; to this they add, Are not such Opinions agreeable to the Word? and ought not that to be the Rule and Measure of whatsoever we think or speak?

771. That the Word, as to the Letter, is written according to Appearances and Correspondencies, and that therefore there is a spiritual Sense contained

tained in every Part of it, in which Sense Truth appeareth in its own proper Light, whilst the Sense of the Letter is in a Kind of Shade, was shewn in the Chapter on the Sacred Scripture. Wherefore lest the Members of the new Church, like these of the old, should wander in the Shade of the literal Sense of the Word, particularly in regard to Heaven and Hell, and to a Life after Death, and to the Coming of the Lord, of which we are now speaking, it hath pleased the Lord to open my spiritual Sight, and thereby to let me into the spiritual World, and not only to permit me to converse with Spirits and Angels, and with my Relations and Friends, nay, with Kings and Princes, who have departed out of the natural World, but also to see the stupendous Things of Heaven, and the miserable Scenes of Hell, and thus to be convinced that Man doth not live after Death in any hidden Caverns of the Earth, or fly about blind and dumb in Air, or in an empty Void, but that he liveth as a Man in a substantial Body, and in a much more perfect State if he goeth amongst the blessed, than he lived before in a material Body. To prevent therefore Man's plunging himself deeper into a false Opinion concerning the Destruction of the visible Heaven and the habitable Earth, and thereby concerning the spiritual World, in consequence of that Ignorance which at this Day is the true Source of Naturalism and Atheism; and to prevent such Naturalism and Atheism from spreading and affecting Man's external Mind, wherein his Speech originates, as they have begun to affect and to take Root in the rational Mind, especially amongst the Learned, the Lord hath enjoined me to publish some of the various Things that I have seen and heard, as well in Relation to HEAVEN AND HELL, as to the LAST JUDGMENT; and also to unfold the APOCALYPSE, which treateth of the Lord's Coming, and of the former Heaven and of the new Church, and of the Holy Jerusalem; from the reading and understanding whereof every one may see what is there meant by the Coming of the Lord, and by the new Heaven, and by the new Jerusalem.

That this Coming of the Lord, which is his second Coming, is in Order to separate the Evil from the Good, and that they may be saved who have believed and who do believe on Him, and that of them may be formed a new Angelic Heaven, and a new Church on the Earths, and that without this Coming no Flesh could be saved. Matt. xxiv. 22.

772. That this second Coming of the Lord is not to destroy the visible Heaven and the habitable Earth, was shewn in the foregoing Article: That

That it is not to destroy any thing, but to build something up, consequently not to condemn, but to save those, who have believed on Him since his first Coming, and who shall hereafter believe on him, is plain from these Words of the Lord, *God sent not his Son into the World to condemn the World, but that the World through him might be saved; he that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God, John iii. 17.* and in another Place, *If any Man hear my Words and believe not, I judge him not, for I came not to judge the World, but to save the World: He that rejecteth Me, and receiveth not my Words, hath one that judgeth him; the Word that I have spoken, the same shall judge him, chap. xii. 47, 48.* That the last Judgment took Place in the spiritual World in the Year 1757, was shewn in a small Tract concerning the LAST JUDGMENT, published at London in the Year 1758, and further in a CONTINUATION CONCERNING THAT JUDGMENT, published at Amsterdam in the Year 1763, which I testify, because I saw it with my own Eyes when I was broad awake.

773. That the Coming of the Lord is to form a new Heaven of those who have heretofore believed on Him, and to establish a new Church of those who shall hereafter believe on Him, is grounded in this Circumstance, that these two Purposes are the End of his Coming: The true End of the Creation of the Universe was solely this, that an Angelic Heaven might be formed out of Mankind, wherein all who believe in God might live in eternal Blessedness; for the Divine Love which is in God, and which essentially is God, can intend nothing else, and the Divine Wisdom, which is also in God, and is God, can produce nothing else. Inasmuch as the Creation of the Universe had for its End an Angelic Heaven, to be formed out of the human Race, and at the same Time a Church on the Earths, Man's Passage into Heaven lying through the Church; and inasmuch as the Salvation of Men, being effected upon Men that are born in the World, is thus a Continuation of Creation, therefore in the Word we so frequently meet with the Term *to create*, by which is meant, to form for Heaven; as in the following Passages, *CREATE in me a clean Heart, O God, and renew a right Spirit within me, Psalm li. 10. Thou openest thy Hand, they are filled with Good, Thou sendest forth thy Spirit, they are CREATED, Psalm civ. 28, 30. The People which shall be CREATED shall praise the Lord, Psalm cii. 18. Thus saith the Lord that CREATED thee, O Jacob, and he that FORMED thee, O Israel, I have redeemed thee, I have called thee by my Name; every one that is called by my Name I have CREATED him for my Glory, Isaiah xlii. 1. 7. They were prepared in Thee in the Day that thou wast CREATED, thou wast per-*

fect in thy Ways from the Day that thou wast CREATED, till Iniquity was found in thee, Ezech. xxviii. 13, 15. This was spoken of the King of Tyre. That they may see and know, and consider, and understand together, that the Hand of the Lord hath done this, and the Holy one of Israel hath CREATED it, Isaiah xli. 20. Hence it may appear what is meant by creating in the following Passages, Thus saith Jehovah, he that CREATETH the Heavens, he that spreadeth forth the Earth, he that giveth Breath unto the People upon it, and Spirit to them that walk therein, Isaiah xlii. 5. xlv. 12, 18. Behold I CREATE A NEW HEAVEN AND A NEW EARTH: be glad and rejoice for ever in that which I CREATE; for behold, I CREATE JERUSALEM a Rejoicing, Isaiah lxv. 17, 18.

774. The Presence of the Lord is continual with every Man, whether he be evil or good, for no Man liveth without his Presence; but his Coming is only with those who receive Him, and these are they who believe on Him, and do his Commandments: The continual Presence of the Lord is the efficient Cause of Man's Rationality, and of his Capacity to become spiritual; this is an Effect of the Light that proceedeth from the Lord as the Sun in the spiritual World, which Light Man receiveth with his Understanding, and this Light is Truth, whereby Man acquireth Rationality; but the Coming of the Lord is with such as join Heat with that Light, that is, with such as join Love with Truth, for the Heat proceeding from the same Sun is Love towards God and towards our Neighbour. The Presence of the Lord alone, and the Illuminations of the Understanding thereby, may be compared with the Presence of the Sun's Light in the natural World, which unless it be joined with Heat, cannot operate to prevent an universal Desolation on the Face of the Earth; but the Coming of the Lord may be compared with the Coming of Heat, as in the Time of Spring, in consequence whereof, and its Conjunction with Light, the Earth is mollified, and the Seeds sown therein begin to vegetate, and bear Fruit; such is the Parallelism, or Agreement, between spiritual Things, with which the Spirit of Man is connected, and natural Things, with which his Body is connected.

775. The Case and Circumstances of Man considered as forming a compound Church, or in the Concrete, are similar with those of every individual or particular Man: Man considered in the Compound, or Concrete, is a Church consisting of several Members, and Man considered as an Individual, or a Particular, is a Church in each of those several Members. It is according to Divine Order, that there should be Things general, and Things particular, and that both should exist together in every created Subject;

Subject; and that Things particular could not otherwise exist and subsist; as in the Case of Man, no particular Part within him could exist, or subsist; unless it was included in some general Part, and thereby kept in its proper Limits and Determination; the particular Parts in Man are the Viscera with their several Divisions, and the general Parts are the Coats and Coverings, which not only encompass the whole Man, but likewise all the particular Viscera, and all their particular Divisions: The Case is the same in every Beast, Bird, and creeping Thing, and also in every Tree, Shrub, or Seed; nor could there a Sound be expressed either by a String or Wind Instrument, unless there existed somewhat most general, (*communissimum*), from which the particular Parts of the Melody derived their general Melody, in Order to their Existence and Subsistence; the Case is the same with all the bodily Senses, as with Seeing, Hearing, Smelling, Tasting, and Touching, and also with every internal Sense belonging to the Mind (*b*). These Instances are adduced in the Way of Illustration, to shew that in the Church also there are Things general, and Things particular, and likewise Things most general, and that on this Ground it is, that four Churches have preceded in regular Order, from which Progression hath arisen what is most general in Relation to the Church, and in Process of Time, what is general and particular in each Church. In Man also there are two most general Things, from which all general Things, and each particular derive their Existence; these two most general Things in the Body are the Heart, and Lungs, and in the Spirit are the Will and Understanding, on which depend all Things relating to his Life both in general and in particular, insomuch that without such Dependence they must necessarily fall to Decay, and die: The like would happen to the whole angelic Heaven, and the whole Race of Mankind, nay to the whole created Universe, unless all Things in general, and each single Thing in particular, were dependent on God, his Love, and Wisdom.

That

(*b*) We are very sensible that the Author's Reasoning in this Place will at first Sight seem obscure to many Readers; nevertheless we will venture to assert, that the more it comes to be considered and digested by a truly enlightened and philosophical Mind, so much the more will its Truth and Importance become manifest, and be found highly agreeable both to Reason and Experience.

That this second Coming of the Lord is not a Coming in Person, but in the Word, which is from Him, and is Him (i).

776. It is written in many Places, that the Lord will come in the Clouds of Heaven, as Matt. xvii. 5. xxiv. 30. xxvi. 64. Mark xiv. 61, 62. Luke ix. 34, 35. xxi. 27. Revelat. i. 7. xiv. 14. Dan. vii. 13. But no one hath heretofore known what is meant by the Clouds of Heaven, and therefore Mankind have supposed that the Lord will appear therein in Person. But that by the Clouds of Heaven is meant the Word in its literal Sense, and by the Power and Glory in which also the Lord is to come, Matt. xxiv. 30, is meant the spiritual Sense of the Word, hath to this Day remained unknown, because no one heretofore hath had the least Idea that there is in the Word any spiritual Sense, according to the Truth and Reality in which it existeth. Now whereas the spiritual Sense of the Word hath been opened to me by the Lord, and it hath been granted me to be with Angels and Spirits in their World as one belonging to their Societies, it hath been revealed to me, that by the Clouds of Heaven is meant the Word in its natural Sense, and by Glory the Word in its spiritual Sense, and

(i) The carnal Mind, we are well aware, will make many Objections to this Idea of the Lord's second Advent, and will think the Glory of that Advent hereby much diminished and degraded. But let it be remembered, that the carnal or natural Man always seeth the Things of God through a false Medium, and therefore cannot possibly be a competent Judge of what is, or is not agreeable to the Divine Glory. Thus the Jews of old deceived themselves with false Notions concerning the Glory of their expected Messiah under his first Advent; they looked for a great Prince, or Deliverer, who should appear amongst them in the outward Pomp and Parade of a mighty Conqueror, to rescue them from their temporal Enemies; and few, very few, had their Eyes enlightened by the Purities of heavenly Light to discern the Glories of the Messiah, in the low Sphere in which he appeared, and see the Lustre of his Advent in opening and establishing a spiritual Kingdom of heavenly Righteousness and Truth in the Hearts of his People thro' the Light and Power of his Divine Word. The Case most probably will be the same at this Day; the carnal Christian looking for Christ's Coming in great outward Pomp, in the Clouds of the external Heavens, to reign visibly and in Person on Earth, will be offended to hear of his Coming only in the spiritual Sense of his Word, which is Divine Good, and Divine Truth, to establish his spiritual Kingdom in the Hearts of his People, and will possibly think this a Lessening and Diminution of the Lustre of his Advent. But the truly spiritual Christian will be enlightened to see, that herein the Glory of the Lord is truly revealed, and that no Advent could possibly be more glorious than this appearing of the great Jehovah-Jesus in the spiritual Sense of that Holy Word, which is Him, and from Him, and full of Him, and effective of Conjunction with Him, in all such as truly receive that Word into their Hearts, and let it operate in their Lives and Conversations.—May every Reader, for his own Sake, take this Subject into deep and serious Consideration!

and by Power, the Power of the Lord by the Word. That the Clouds of Heaven have this Signification may be seen from the following Passages in the Word, *There is none like unto the God of Jessurun, who rideth in the Heaven, and in his Excellency on the Clouds*, Deut. xxxiii. 26. *Sing unto God sing Praises to his Name, extol him that rideth upon the Clouds*, Psalm lxxviii. 4. *Behold, the Lord rideth upon a swift Cloud*, Isaiah xix. 1. To ride signifieth to instruct in Divine Truths from the Word, for Horse signifieth the Understanding of the Word, as may be seen, APOCALYPSE REVEALED, ii. 298. Who cannot see that God never rideth on the Clouds? Again, *God rode upon the Cherubs, his Pavilion round about him were thick Clouds of the Heavens*, Psalm xviii. 10 to 13. Cherubs also signify the Word in its literal Sense, whereby the spiritual Sense is guarded from Violation, as may be seen, APOCALYPSE REVEALED, ii. 239, 672. *Jehovah bindeth up the Waters in his thick Clouds, he spreadeth his Cloud upon his Throne*, Job xxvi. 8, 9. *Ascribe ye Strength unto Jehovah, his Strength is in the Clouds*, Psalm lxxviii. 34. *The Lord hath created upon every dwelling-place of Mount Zion a Cloud by Day, and upon all the Glory shall be a Covering*, Isaiah iv. 5. The Word in its literal Sense was also represented by the Cloud in which Jehovah descended on Mount Sinai, when he delivered the Law, the Parts of the Law, which were at that Time delivered, being the first Fruits of the Word. In Confirmation of what hath been said I shall adduce the following Particulars: There are Clouds in the spiritual World just as in the natural World, but from another Origin; in the spiritual World there are bright Clouds sometimes above the angelic Heavens, but over the Hells hang dusky Clouds; the bright Clouds over the angelic Heavens signify the Obscurity which prevaileth there, owing to the literal Sense of the Word, and the Dissipation of those Clouds signifieth that they are under the Influence of Charity, derived from its spiritual Sense; but the dusky Clouds over the Hells signify the Falsification and Prophanation of the Word. The Origin of this Signification of Clouds in the spiritual World is grounded in the Nature of the Light of that World, which proceeding from the Lord as a Sun, signifieth Divine Truth, wherefore he is called Light, John i. 9. chap. xii. 35. Hence it is, that the Word Itself, which in that World is kept deposited in the most secret and sacred Parts of their Temples, appeareth encompassed with a bright Light, the Obscurity whereof is occasioned by Clouds.

777. That the Lord is the Word is very evident from this Passage in John, *In the Beginning was the Word, and the Word was with God, and the Word was God, and the Word was made Flesh*, chap. i. 1, 14. That the Word in this Passage is Divine Truth, is plain from hence, because Chris-

tians derive Divine Truth from no other Source than the Word, which is a Fountain from which all Churches, that take their Name from Christ, draw living Waters in their Fullness, although as in a Cloud, in which the natural Sense of the Word is, yet still in Glory and Power wherein its spiritual Sense is; that in the Word there are three Senses, the Natural, the Spiritual, and the Celestial, one more interior than the other, was shewn in the Chapter on the SACRED SCRIPTURE, and in the Chapter on the DECADELOGUE or CATECHISM; hence it appears that by the Word mentioned in John is meant Divine Truth; John also testifieth the same Thing in his first Epistle, *We know that the Son of God is come, and hath given us an UNDERSTANDING, that we may know the TRUTH, and we are in the TRUTH, in his Son Jesus Christ, v. 20.* It is for this Reason that the Lord so often said, *VERILY I say unto you,* for *VERILY* in the Hebrew Tongue is Truth; and for the same Reason he is called the *AMEN*, Revel. iii. 14. and *TRUTH*, John xiv. 6. If you ask also the Learned, what they understand by the Word spoken of in John i. 1. they will tell you they understand the Word in its Super-eminence; and what is the Word in its Super-eminence but Divine Truth? From these Circumstances it is evident that the Lord is even now about to appear in the Word; the Reason why he is not to appear in Person is, because since his Ascension into Heaven he is in his glorified Humanity, and in that Humanity he cannot appear to any Man unless the Eyes of his Spirit be first opened, and this Opening cannot be effected in any that are under the Power of Evils, and the Falses thence originating, consequently not in any of the Goats whom he sitteth on his Left Hand; wherefore when he manifested himself to his Disciples, he first opened their Eyes, for it is written, *And their Eyes were opened, and they knew him, and he vanished out of their Sight, Luke xxiv. 31.* The like was done by him in the Case of the Woman who visited his Sepulchre after his Resurrection, wherefore they saw also at the same Time Angels sitting in the Sepulchre, and conversing with them, whom it was impossible to see with the material Eye. That the Apostles before the Lord's Resurrection, did not see Him in his glorified Humanity with their bodily Eyes, but in the Spirit, (which Vision appeareth after Waking as if it was seen in Sleep) is plain from his Transfiguration before Peter, James, and John, on which Occasion *their Eyes were heavy with Sleep, Luke ix. 32.* Wherefore it is a vain Thing to imagine that the Lord is to appear in the Clouds of Heaven in Person, when the Truth is, that he is to appear in the Word, which is from Him, and consequently is Him.

778. Every Man is his own particular Love, and his own particular Intelligence, and whatsoever proceedeth from him taketh its Essence from

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those two Essentials, or peculiar Properties of his Life; wherefore the Angels know a Man, such as he is in his Essence, from a very short Acquaintance with him, discovering his Love by the Tone of his Voice, and his Intelligence by his Discourse; the Reason is because the two Universals of the Life of every Man are Will and Understanding, and the Will is the Recipient and Habitation of his Love, and the Understanding is the Recipient and Habitation of his Intelligence; wherefore whatsoever proceedeth from a Man, whether it be Action or Discourse, constituteth and is the real Man. In like Manner, but in a super-eminent Degree, the Lord is Divine Love, and Divine Wisdom, or what amounts to the same, is Divine Good and Divine Truth, for his Will is Divine Love, and Divine Love is of his Will, and his Understanding is Divine Wisdom, and Divine Wisdom is of his Understanding, the Human Form being the Continent thereof; hence some Conception may be formed how the Lord is the Word. But on the other Hand, whosoever is in Opposition to the Word, that is, in Opposition to the Divine Truth contained therein, consequently in Opposition to the Lord and his Church, is his own particular Evil and his own particular False, both in regard to his Mind, and to the Effects thereof proceeding from the Body, which have Relation to his Speech and Actions.

That this second Coming of the Lord is effected by a Man, before whom he hath manifested Himself in Person, and whom He hath filled with his Spirit, to teach the Doctrines of the New Church by the Word from Him.

779. Inasmuch as the Lord cannot manifest Himself in Person, as was shewn above, and yet he foretold that he should come, and establish a new Church, which is the New Jerusalem, it follows, that he will effect this by a Man, who cannot only receive the Doctrines of that Church in his Understanding, but also publish them in Print. That the Lord hath manifested himself before me his Servant, and sent me on this Office, and that afterwards he opened the Sight of my Spirit, and thereby let me into the spiritual World, and granted me to see the Heavens and the Hells, and also to converse with Angels and Spirits, and this now continually for several Years, I testify in Truth; and further, that from the first Day of my Call to this Office, I never received any thing appertaining to the Doctrines of that Church from any Angel, but from the Lord Alone, whilst I was reading the Word.

780. To

780. To the End that the Lord might be constantly present, he revealed to me the spiritual Sense of his Word, in which Sense Divine Truth is in its Light, and in this Light he is continually present; for his Presence in the Word is only by Means of the spiritual Sense, through the Light whereof he passeth into a Shade, in which is the Sense of the Letter, comparatively as the Light of the Sun doth in the Day-time by the Interposition of a Cloud; that the literal Sense of the Word is as a Cloud, and the spiritual Sense Glory, and the Lord Himself the Sun from which Light proceedeth, and that thus the Lord is the Word, was proved above. That the Glory in which he is to come, Matt. xxiv. 30, signifieth Divine Truth in its own proper Light, in which the spiritual Sense of the Word is, is abundantly evident from the following Passages, *The Voice of him that crieth in the Wilderness, prepare ye the Way of Jehovah, and the Glory of Jehovah shall be revealed, and all Flesh shall see it together, Isaiah xl. 3, 5. Arise, shine, for THY LIGHT is come, and THE GLORY OF JEHOVAH is risen upon thee, chap. lxi. to the End. I will give thee for a Covenant of the People, for a LIGHT OF THE GENTILES, AND MY GLORY will I not give to another, chap. xlii. 6, 8. chap. xlviii. 11. THY LIGHT shall break forth as the Morning, the GLORY OF JEHOVAH shall gather thee up, chap. llii. 8. The whole Earth shall be filled with the GLORY OF JEHOVAH, Isaiah vi. 1, 2, 3. chap. lxvi. 18. In the Beginning was the Word, in Him was Life, and the Life was the LIGHT OF MEN, this was the TRUE LIGHT, and the Word was made Flesh, and we beheld HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER, John i. 1, 4, 9, 14. The Heavens declare the GLORY OF GOD, Psalm xix. 2. THE GLORY OF GOD shall lighten the Holy Jerusalem, and the Lamb is the Light thereof, and the Nations which are saved shall walk in the LIGHT OF IT. Revel. xxi. 23, 24. not to mention several other Passages to the same Purpose. The Reason why Glory signifieth Divine Truth in its Fullness is, because all that is magnificent in Heaven is from the Light which proceedeth from the Lord, and the Light proceeding from Him as the Sun of Heaven is in its Essence Divine Truth.*

That this is meant by the New Heaven and New Earth, and the New Jerusalem thence descending, spoken in the Revelation.

781. It is written in the Revelations, *I saw a new Heaven and a new Earth, for the former Heaven and the former Earth were passed away. And I John saw the Holy City New Jerusalem coming down from God out of Heaven*

Heaven, prepared as a Bride adorned for her Husband, chap. xxi. 1, 2. The like also is written in *Isaiah*, *Behold I create a new Heaven and a new Earth, let ye glad and rejoice for ever, for behold I create Jerusalem a Rejoicing, and her People a Joy*, chap. lxv. 17, 18. That a new Heaven is at this Day forming by the Lord, of such Christians as have acknowledged Him in the World, and were able to acknowledge Him after their Departure out of the World, to be the God of Heaven and Earth, according to his own Words in *Matt. xxviii. 18*, was shewn above in this Chapter.

782. The true Ground and Reason why the new Church is meant by the new Jerusalem coming down from God out of Heaven, *Revel. xxi.* is, because Jerusalem was the Metropolis of the Land of Canaan, and therein was the Temple, and the Altar, and there also Sacrifices were offered, consequently the Essence of Divine Worship was there performed, which every Male throughout the whole Land was required to attend three Times in a Year; a further Reason is, because the Lord was in Jerusalem, and taught in its Temple, and afterwards glorified his Humanity there; this is the true Ground why the Church is signified by Jerusalem. That by Jerusalem is meant the Church, is very clear from the prophetic Parts of the Old Testament, speaking of the new Church which was about to be established by the Lord, and which is there called Jerusalem. I shall only adduce the following Passages, from which any one of interior Reason may see, that by Jerusalem is meant the Church. *Behold I create a NEW HEAVEN AND A NEW EARTH, and the former shall not be remembered nor come to Mind; behold I CREATE JERUSALEM a Rejoicing, and her People a Joy, and I will rejoice in JERUSALEM, and joy in my People. Then the Wolf and the Lamb shall feed together: they shall not hurt nor destroy in all the Mountain of my Holiness, Isaiah lxv. 17, 19, 25. For Zion's Sake I will not hold my Peace, and for JERUSALEM's Sake I will not rest, until the Righteousness thereof go forth as a Lamp that burneth. Then the Gentiles shall see thy Righteousness, and all Kings thy Glory; and thou shalt be called by a New Name, which the Mouth of the Lord shall name; thou shalt also be a Crown of Glory and a royal Diadem in the Hand of thy God; for the Lord delighteth in thee, and thy Land shall be married. Behold thy Salvation cometh, behold his Reward is with Him; and they shall call them the Holy People, the Redeemed of the Lord; and thou shalt be called Sought out, a City not forsaken, Isaiah lxii. 1 to 4, 11, 12. Awake, awake, put on thy Strength O Zion; put on the Garments of thy Beauty, O JERUSALEM, the City of Holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean: Shake thyself from the Dust, arise, and sit down O JERUSALEM; my People shall know my*
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Name; they shall know in that Day that I am He that doth speak; behold it is
 I: The Lord hath comforted his People, He hath redeemed JERUSALEM; chap.
 lii. 1, 2, 6, 9. Sing, O Daughter of Zion, rejoice with all thy Heart, O
 Daughter of JERUSALEM; the King of Israel is in the Midst of thee; fear not
 Evil any more; He will rejoice over thee with Joy; he will rest in his Love;
 he will joy over thee with Singing; I will give you for a Name and a Praise
 among all People of the Earth, Zephani. iii. 14 to 17, 20. Thus saith Jeho-
 vah thy Redeemer, saying to JERUSALEM, Thou shalt be inhabited, Haiah lix.
 24, 26. Thus saith Jehovah, I will return to Zion, and dwell in the Midst of
 JERUSALEM, and JERUSALEM shall be called a City of Truth, and the Moun-
 tain of the Lord of Hosts, the Mountain of Holiness, Zech. viii. 3, 20 to 23.
 Then shall ye know that I Jehovah am your God dwelling in Zion, the Mountain
 of Holiness; then shall JERUSALEM be holy; and it shall come to pass in that
 Day, that the Mountains shall drop down with new Wine, and the Hills shall
 flow with Milk, and JERUSALEM shall remain from Generation to Generation,
 Joel iii. 17 to 21. In that Day shall the Branch of the Lord be beautiful and
 glorious, and it shall come to pass that he that is left in Zion, and he that re-
 maineth in JERUSALEM shall be called Holy, every One that is written for Life
 in JERUSALEM, Haiah iv. 2, 3. But in the last Days it shall come to pass,
 that the Mountain of the House of Jehovah shall be established in the Top of the
 Mountain; for the Law shall go forth of Zion, and the Word of Jehovah from
 JERUSALEM, Micah iv. 1, 2. At that Time they shall call JERUSALEM the
 Throne of Jehovah, and all the Nations shall be gathered unto it to the Name of
 Jehovah to JERUSALEM, neither shall they walk any more after the Imagination
 of their evil Heart, Jerem. iii. 17. Look upon Zion the City of our Solemnities;
 thine Eyes shall see JERUSALEM a quiet Habitation, a Tabernacle that shall not be
 taken down; not one of the Stakes thereof shall ever be removed, neither shall any
 of the Cords thereof be broken, Haiah xxxiii. 20, not to mention other Passages,
 as Haiah xxiv. 23. chap. xxxvii. 32. chap. lxvi. 10 to 16. Zach. xii. 3,
 6 to 10. chap. xiv. 8, 11, 12, 21. Mal. iii. 4. Psalm cxxii. 1 to 7. Psalm
 cxxxvii. 5, 6, 7. That by Jerusalem in these Passages is meant a Church that
 was to be established by the Lord, and not the City of Jerusalem inhabited
 by the Jews, is plain from every particular of its Description therein; as that
 Jehovah God was about to create a new Heaven and a new Earth, and also
 a Jerusalem at the same Time; and that this Jerusalem would be a Crown
 of Glory and a royal Diadem; that it was to be called Holiness, and a City
 of Truth, the Throne of Jehovah, a quiet Habitation, a Tabernacle that
 shall not be taken down; that the Wolf and the Lamb shall feed together
 therein, and that the Mountains should drop down with new Wine, and
 the Hills flow with Milk, and that it should remain from Generation to Ge-
 neration;

neration; besides other Circumstances respecting the People therein, that they should be Holy, all written for Life; and should be called the Redeemed of Jehovah. Moreover all those Passages relate to the Coming of the Lord, particularly to his second Coming, when Jerusalem shall become such as it is there described; for heretofore she was not Married, that is, made the Bride and Wife of the Lamb, as the New Jerusalem is said to be in the Revelations. The former or present Church is meant by Jerusalem in Daniel, and its Commencement is described in these Words, *Know therefore and understand, that from the going forth of the Commandment, to restore and to build JERUSALEM, unto Messiah the Prince, shall be seven Weeks, and after threescore and two Weeks the Streets shall be built again and the Wall, even in troublesome Times,* chap. ix. 25. but its End is described by these Words, *At length upon the Bird of Abominations shall be Desolation, and even to the Consummation and Decision it shall be poured on the Desolate,* Verse 27; this End is described by these Words of the Lord in Matthew, *When ye shall see the Abomination of Desolation spoken of by Daniel the Prophet standing in the Holy Place, let him that readeth note it well,* chap. xxiv. 15. That by Jerusalem in the Passages above adduced is not meant the City of Jerusalem which was inhabited by the Jews, may appear from many Places in the Word, [where it is said of that City that it was entirely destroyed, and that it was to be pulled down, as Jerem. v. i. chap. vi. 6, 7. chap. vii. 17, 18. chap. viii. 6, 7, 8. chap. ix. 10, 11, 12. chap. xiii. 9, 10, 14. chap. xiv. 16. Lam. i. 8, 9, 17. Ezech. iv. 1 to the End. chap. v. 9 to the End. chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1, to 63. chap. xxiii. 1 to 40. Matt. xxiii. 37, 38. Luke xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30, besides many other Passages; and also where it is called Sodom. Isaiah iii. 9. Jerem. xxiii. 14. Ezech. xvi. 46, 48, and in other Places.

783. That the Church is the Lord's, and that by Virtue of a spiritual Marriage, which is that of Goodness and Truth, the Lord is called the Bridegroom and Husband, and the Church the Bride and Wife, is known amongst Christians from the Word, particularly from the following Passages, John said of the Lord, *He that hath the BRIDE is the BRIDEGROOM, but the Friend of the BRIDEGROOM, who standeth and heareth Him, rejoiceth greatly because of the BRIDEGROOM's Voice,* John iii. 29. *Jesus said, Can the CHILDREN OF THE BRIDE-CHAMBER fast as long as the BRIDEGROOM is with them?* Matt. ix. 15. *Mark ii. 19, 20. Luke v. 35. I saw the holy City new Jerusalem coming down from God out of Heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND,* Revel. xxi. 2. *The Angel said to John, Come hither, I will shew thee the BRIDE THE LAMB'S WIFE, and from a high Mountain*

Mountain he shewed him that great City the Holy Jerusalem, chap. xxi. 9, 10. THE MARRIAGE OF THE LAMB is come, AND HIS WIFE hath made herself ready; Blessed are they which are called unto the MARRIAGE SUPPER OF THE LAMB, chap. xix. 7, 9. I am the Root and the Offspring of David, the bright and Morning Star; THE SPIRIT AND THE BRIDE say Come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely, chap. xxii. 16, 17.

784. It is agreeable to Divine Order that a new Heaven be formed before a new Church on Earth; for the Church is both Internal and External, and the Internal Church maketh One with the Church in Heaven, consequently with Heaven, and the Internal must be formed before the External, and afterwards the External by the Internal, a Truth known and acknowledged by the Clergy in the World. In proportion as this New Heaven, which constituteth the Internal of the Church in Man, groweth and encreaseth, in the same Proportion the New Jerusalem, that is the New Church cometh down from that Heaven; wherefore this cannot be effected in a Moment, but in Proportion as the Falses of the former Church are removed; for what is New cannot gain Admission where Falses have before taken Possession, unless those Falses are first rooted out; and this Extirpation of Falses must first take Place amongst the Clergy, and by their Means amongst the Laity; for the Lord saith, *No Man putteth new Wine into old Bottles, else the Bottles break, and the Wine runneth out; but they put new Wine into new Bottles, and both are preserved, Matt. ix. 17. Mark ii. 22, Luke v. 37, 38.* That these Things cannot come to pass till the Consummation of the Age, by which is meant the End of the Church, is plain from these Words of the Lord, *Jesus said, The Kingdom of Heaven is likened unto a Man which sowed good Seed in his Field; but while Men slept, his Enemy came and sowed Tares among the Wheat, and went his Way; and when the Blade was sprung up, then appeared the Tares also; so the Servants of the Householder came and said to him, wilt thou that we go and gather up the Tares? But He said Nay, lest whilst ye gather up the Tares, ye root up also the Wheat with them. Let both grow together until the Harvest, and in the Time of Harvest, I will say to the Reapers, Gather ye together first the Tares, and bind them in Bundles to burn them; but gather the Wheat into my Barn: The Harvest is the Consummation of the Age; as therefore the Tares are gathered and burned in the Fire, so also shall it be in the Consummation of the Age; Matt. xiii. 24 to 30, 39, 40.* By Wheat in this Passage are meant the Truths of Goods of the new Church, and by Tares the Falses and Evils of the former Church;

Church; that by the Consummation of the Age is understood the End of the Church, may be seen in the first Article of this Chapter.

785. That there is in every Thing an Internal and an External, and that the External dependeth on the Internal, as the Body does on its Soul, must be evident to any one that considers attentively the particular Parts of Creation. In Man this Truth is very manifest; his whole Body is dependent on his Mind, and consequently there is an Internal and an External in whatever proceedeth from Him; in every particular Action there is the Will of his Mind from within, and in every particular Expression of Speech there is the Understanding of his Mind, and the Case is the same in every bodily Sense. There is an Internal and an External also in every Bird and Beast, nay, in every Insect and Worm; also in every Tree, Plant and Shrub, nay, in every Stone and smallest Particle of Dust. For the Illustration of this Truth it may suffice to consider a few Particulars respecting a Silkworm, a Bee, and a Particle of Dust. The Internal of a Silkworm is that, by Virtue whereof its External is impelled to spin its silken Web, and afterwards to assume Wings like a Butterfly and fly abroad. The Internal of a Bee is that, by Virtue whereof its External is impelled to suck Honey out of Flowers, and to construct waxy Cells after a wonderful Form. The Internal of a Particle of Dust, whereby its External is impelled, is its Tendency to make the Seeds of Plants vegetate, exhaling somewhat from its little Bosom, which insinuates itself into the inmost [Parts] of the Seeds, and produceth this wonderful Effect, whilst that Internal attendeth the Plant's Vegetation even to the Formation of new Seeds. The Case is the same in Things of an opposite Nature, as for Instance, in a Spider, which hath both an Internal and an External, and its Internal, by which its External is impelled, is an Inclination and a Faculty thence derived, to weave a most curious Web, in the Centre whereof it may watch and lie in wait for intruding Flies, which it suddenly seizeth upon for its Food; the same is true with respect to every other noxious Insect, and also with respect to every Serpent, and wild Beast of the Forest; in like Manner there is both an Internal and an External in every wicked, cunning, and deceitful Man.

That this New Church is the Crown of all Churches, which have heretofore existed on this earthly Globe.

786. That in general four Churches have existed on this Earth since the Creation, one before the Flood, and another after the Flood, a third called

the Israelitish Church, and a fourth the Christian, was shewn above; and whereas all Churches depend on the Knowledge and Acknowledgement of One God, with whom the Members of the Church may have Conjunction, and none of the four Churches above-named have been in that Truth, it follows that a Church is to succeed those four, which may know and acknowledge One God. The Divine Love of God could have no other End or Design in creating the World, but to join Man to Himself, and Himself to Man, and thus to dwell with Man. That the former Churches were not in the Truth is plain from this Circumstance, that the most ancient Church, which existed before the Flood, worshipped the invisible God, with whom there can be no Conjunction; so likewise did the ancient Church which existed after the Flood; the Israelitish Church worshipped Jehovah, who is in Himself an invisible God, *Exod. xxxiii. 18 to 23*, but under a human Form, which Jehovah God put on by an Angel, in which Form he appeared to Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes to the Prophets, which Human Form was representative of the Lord who was to come, and by Reason of such Representation, all and every Thing in that Church were made Representatives, as Sacrifices and other Ceremonies of Worship, which it is well known had Respect to the Lord who was to come, and which at his Coming were abrogated, or done away. The fourth Church, which was called Christian, acknowledged indeed one God with the Lips, but in three Persons, each whereof singly, or by Himself was God, and thus acknowledged a divided Trinity, and not united in one Person, the Consequence whereof was, that an Idea of Three Gods was rooted in the Mind, notwithstanding the Declaration of the Lips in Favour of One; and moreover the Doctors of the Church, in Conformity to their own Doctrine broached after the Council of Nice, insist that men ought to believe in God the Father, God the Son, and God the Holy Ghost, all three invisible, because existing in a like Divine Essence before the World was, when yet with an invisible God, as was said above, there can be no Conjunction; and herein they knew not that the One God, who is invisible, came into the World and assumed Humanity, not only that he might redeem Men, but also that he might be made visible, and thereby such as Man might have Conjunction with, for it is written, *The Word was with God, and the Word was God, AND THE WORD WAS MADE FLESH*, *John i. 1, 14*; and in *Isaiah, Unto us a Child is born, unto a Son is given, and his Name shall be called THE MIGHTY GOD, THE EVERLASTING FATHER*, *chap. ix. 5*; and in the Prophets it is frequently declared, that Jehovah Himself would come into the World, and make Himself a Redeemer, as he also did in the Humanity which He assumed.

787. The Reason why this New Church is the Crown of all Churches that have heretofore existed on this earthly Globe is, because it will worship one Visible God, in whom is the invisible God, as the Soul is in the Body; and the true Ground and Reason why the Conjunction of God with Man is thus, and in no other Way possible, is, because Man is natural, and consequently thinketh naturally, and Conjunction is effected in Thought, and thereby in the Affection of Love, and such Conjunction taketh Place when Man thinketh of God as a Man. Conjunction with an invisible God is like the Conjunction of ocular Vision with the Expanse of the Universe, of which it seeth no End; it is also like Vision in the Midst of the Ocean, which falleth on Air and Water, and is lost in their Immenity; but Conjunction with a visible God is like the Sight of a Man in the Air or the Sea, stretching forth his Hands and inviting to his Embraces; for all Conjunction of God with Man must be likewise reciprocal on the Part of Man with God, and this is not possible but with a visible God. That God was not visible before he assumed the Humanity, the Lord Himself teacheth in John, *Ye have neither heard the Voice of the Father, nor seen his Shape*, chap. v. 37, and in Moses, *That no Man can see God and live*, Exod. xxxiii. 20. But that he is seen by his Humanity, he teacheth us in John, *No one hath seen God at any Time; the Only-begotten Son, who is in the Bosom of the Father, he hath declared Him*, chap. i, 18; and again, *Jesus said, I am the Way, the Truth, and the Life, no one cometh to the Father but by Me; he that knoweth Me knoweth the Father, and he that seeth me, seeth the Father*, chap. xiv. 6, 7, 9. That Conjunction is effected with the invisible God, by Him that is visible, that is, by the Lord, He Himself teacheth in these Words, *Abide in Me, and I in You; he that abideth in Me, and I in Him, the same bringeth forth much Fruit*, John xv. 4, 5. *In that Day ye shall know that I am in the Father, and Ye in Me, and I in You*, chap. xiv. 20. *The Glory which thou gavest Me I have given them, that they may be One even as we are One, I in Them, and Thou in Me, that the Love wherewith Thou hast loved Me, may be in Them, and I in Them*, chap. xvii. 21, 22, 23, 26; and chap. vi. 56. Also that the Father and He are One; and that it is necessary to believe on Him, in Order to have eternal Life. That Salvation dependeth on Conjunction with God, is abundantly shewn above.

788. That this New Church is to succeed the Churches which have existed from the Beginning of the World, and that it is to endure for Ages upon Ages, and thus to be the Crown of all Churches that have been before it, was foretold by the Prophet Daniel, first when he related and explained his Dream concerning the four Kingdoms, by which are understood

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understood four Churches, represented by the Statue that appeared to him, saying, *In the Days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed, and it shall consume these Kingdoms, but it shall stand for ever*, chap. ii. 44; and that this should be effected by a Stone that became a great Rock, and filled the whole Earth, Verse 35; by Rock in the Word is meant the Lord as to Divine Truth. The same Prophet saith in another Place, *I saw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and to Him was given Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve Him; his Dominion is an everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed*, chap. vii. 13, 14, and this he saith after he had seen the four Beasts ascending out of the Sea, Verse 3, by which also the four former Churches were represented; that this Prophecy of Daniel hath Relation to the present Time, is evident from his Words, chap. xii. 4; and also from the Lord's Words, Matt. xxiv. 15, 30. The like is said in the Revelations, *And the seventh Angel sounded, and there were great Voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever*, chap. xi. 15.

789. Moreover the other Prophets in many Passages have prophesied concerning this Church, and its future State, from which Passages it may suffice to adduce the few following: It is written in Zechariah, *It shall be one Day, which shall be known to the Lord, not Day nor Night, but it shall come to pass that at Evening-time it shall be Light; and it shall be in that Day that living Waters shall go out from Jerusalem, and Jehovah shall be King over all the Earth; in that Day shall there be one Lord, and his Name One*, chap. xiv. 7, 8, 9. In Joel, *It shall come to pass in that Day that the Mountains shall drop down new Wine, and the Hills shall flow with Milk, and Jerusalem shall remain from Generation to Generation*, chap. iii. 18 to 20. In Jeremiah, *At that Time they shall call Jerusalem the Throne of Jehovah, and all Nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem; neither shall they walk any more after the Imagination of their evil Heart*, chap. iii. 17. Rev. xxi. 24, 26. In Isaiah, *Thine Eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down; not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken*, chap. xxxiii. 20: In these Passages is meant the Holy New Jerusalem described in the Revelations, chap. xxi. by which is meant the New Church. Again, in Isaiah, *There shall come forth a Rod from the Stem of Jesse, and Righteousness shall be the Girdle of his*

his Loins, and Truth the Girdle of his Rains; the Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them; and the Cow and the Bear shall feed, their young Ones shall lie down together; and the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den; they shall not hurt nor destroy in all my Holy Mountain, for the Earth shall be full of the Knowledge of the Lord. And in that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be glorious, chap. xi. 1, 5, to 10; that these Things have not as yet come to pass in any Churches, much less in the last, is generally allowed. In Jeremiah, Behold the Days come, saith Jehovah, that I will make a new Covenant, and this shall be the Covenant; I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People, and they shall all know me from the least of them unto the greatest of them, chap. xxxi. 31, to 34. Revel. xxi. 3. that this Prophecy hath not been fulfilled in former Churches, is also generally acknowledged; the Reason was, because they did not approach a visible God, whom all may know, and who is Himself the Word, or Law, which he will put in their inward Parts, and write in their Hearts. Again in Isaiah, For JERUSALEM'S Sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth, and thou shalt be called by a New Name, which the Mouth of the Lord shall name; and thou shalt be a CROWN OF GLORY, AND A ROYAL DIADEM in the Hand of thy God; Jehovah shall delight in thee, and thy Land shall be MARRIED. Behold thy Salvation cometh, behold his Reward is with Him; and they shall call them the Holy People, the Redeemed of Jehovah, and thou shalt be called, Sought out, a City not forsaken, chap. lxii. to the End.

790. The future State of this New Church is also described at large in the Revelations, treating of the End of the former Church, and the Rise of the New; this New Church is described by the New Jerusalem, with all its Magnificence, and represented as the Bride and Wife of the Lamb, chap. xix. 7. xxi. 2, 9. I shall here only transcribe from the Revelations, what is said, when the New Jerusalem was seen to descend out of Heaven, Behold the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God Himself shall be with them, and be their God, and the Nations of them which are saved shall walk in the Light of it, and there shall be no Night there. I Jesus have sent mine Angel to testify unto you these Things in the Churches. I am the Root and the Offspring of David, the bright and Morning Star: The Spirit and the Bride say Come; and let him that

heareth say, Come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely, even so, Come Lord Jesus, Amen, chap. xxi. 3, 24, 25. chap. xxii. 16, 17, 20.

A MEMORANDUM.

791. After this Work was finished, the Lord called together his twelve Disciples, who followed him in the World; and the next Day he sent them throughout the whole SPIRITUAL WORLD, to preach the GOSPEL, that the LORD GOD JESUS CHRIST reigneth, whose Kingdom shall endure for ever and ever, according to the Prophecy in Daniel, chap. vii. 13, 14; and in the Revelations, chap. xi. 15; *and that blessed are they who come to the Marriage-Supper of the Lamb*, Revel. xix. 9; this was done on the 19th Day of June, in the Year 1770. This is understood by these Words of the Lord, *He shall send his Angels, and they shall gather together his Elect from one End of Heaven to the other.* Matt. xxiv. 31.

792. I have already treated of the spiritual World in a particular Work concerning HEAVEN and HELL, in which Work several Things relating to that World are described; and because every Man after Death entereth into that World, the State of Men therein was also described. Who doth not know, or might not know, that Man liveth after Death, in consequence of his being born Man, and created an Image of God, and because the Lord in his Word asserteth the Doctrine of a future Life? With Respect however to the State and Nature of this future Life, Mankind have heretofore remained in the dark; it hath been generally believed that Man after Death is a mere Soul, and the common Idea concerning such Soul hath been, that it is something like Æther, or Air, consequently that it is like the Breath which goeth out of a Man's Body when he dies, in which nevertheless there resideth some vital Principle; but then it hath been conceived that this vital Principle neither hath the Faculty of seeing, such as belongeth to the Eye, nor of hearing, such as belongeth to the Ear, nor of Speaking, such as belongeth to the Organs of Speech; when nevertheless Man after Death is as much a Man as he was before, and so little changed, that he does not know but he is still living in the former World; for he seeth, heareth, and speaketh, as in the former World; he walketh, runneth, and sitteth, as in the former World; he lieth down, sleepeth and waketh as in the former World; he eateth and drinketh as in the former World; he enjoyeth

enjoyeth conjugal Delight as in the former World; in a Word, he is a Man in all and every Respect. From which Circumstances it is evident that Death is not an Extinction but a Continuation of Life, and consequently that it is only a Passage from one State to another.

793. That Man after Death is as much a Man as he was before, although he is not then apparent to the Eyes of the material Body, may reasonably be conceived from the Angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the Prophets, and also from those that were seen in the Lord's Sepulchre, and afterwards frequently by John, as he relateth in the REVELATIONS; but it may still appear more evident from the Circumstances respecting the Lord Himself, in that he proved Himself to be Man both by the Touch, and by Eating before his Disciples, when nevertheless he became invisible to their Sight; who can be so extravagantly absurd as not to acknowledge, that notwithstanding his being invisible, he was still a Man as before? The reason why the Disciples saw him was, because their spiritual Eyes were then opened, and when that is the Case, the Things of the spiritual World appear as distinctly as the Things of the natural World. The Difference between a Man in the natural World and a Man in the spiritual World is, that the latter Man is cloathed with a substantial Body, but the former with a material Body, within which is his substantial Body, and a substantial Man seeth a substantial Man as clearly and distinctly as a material Man seeth a material Man; a substantial Man however cannot see a material Man, nor can a material Man see a substantial Man, by reason of the Difference between what is material and what is substantial, the Nature of which Difference may be described, but not in a few Words.

794. In Consequence of what I have seen, and been an Eye-Witness of for many Years together, I can assert the following Facts relating to the spiritual World; that there are Earths in that World, just as in the natural World, and that there are also Plains and Valleys, Mountains and Hills, Fountains and Rivers; that there are Paradises, Gardens, Groves, and Woods; that there are Cities, with Palaces and Houses contained therein; also that there are Writings and Books, Employments, and Merchandises; and that there is Gold, Silver, and precious Stones; in a Word, that there is in the spiritual World all and every Thing that is in the natural World, but that in Heaven such Things are in an infinitely more perfect State. The Difference is, that all Things which are seen in the spiritual World, are created in a Moment by the Lord, as Houses, Paradises, Meats, and other Things,

Things, and that they are created according to a Correspondence with the Interiors of Angels and Spirits, that is, of their Affections and Thoughts; whereas all Things that are seen in the natural World begin to exist and grow from Seed.

795. As this is the Truth of the Case, and as I have been admitted to converse frequently in that World with the Nations and People of this World, thus not only with Europeans, but also with the Inhabitants of Asia and Africa, consequently with Persons of various Religions, I shall here by Way of Conclusion to the present Work, add a short Description of some of the Nations and People with whom I have conversed. It is to be observed that in the spiritual World, the State of every Nation and People in general, as well as of each Individual in particular, dependeth on their acknowledgment and Worship of God, and is determined accordingly; and that all who in Heart acknowledge a God, and who from henceforth acknowledge the Lord Jesus Christ to be God, the Redeemer and Saviour, are in Heaven; and that they who do not acknowledge Him, are under Heaven, and are there instructed; and that they who receive Him after Instruction are taken up into Heaven, but they who do not receive him are cast down into Hell; of this latter Number are they who are like the Socinians, who have approached God the Father Alone, or who like the Arians, have denied the Divinity of the Lord's Humanity; for the Lord hath said, I AM THE WAY, THE TRUTH AND THE LIFE; NO ONE COMETH TO THE FATHER BUT BY ME; and to Philip, who wished to see the Father, HE THAT SEETH AND KNOWETH ME, SEETH AND KNOWETH THE FATHER, John xiv. 6, &c.

Concerning LUTHER, MELANCTHON, and CALVIN, in the Spiritual World.

796. Having frequently conversed with these three Leaders, who were Reformers of the Christian Church, I have been thereby instructed concerning their State in the spiritual World, from their first Entrance therein to the present Time. With respect to LUTHER, as soon as ever he came into that World, he was a most strenuous Assertor and Defender of his own particular Tenets, and his Zeal in Favour thereof increased, in proportion as the Numbers from Earth encreased who assented to, and favoured them. He had a House allotted him, such as he had at Eisleben, during his Life in the Body, and in one of the Rooms of this House he set up a Desk, raised a little from the Ground, wherein he took his Seat, and having
admitted

admitted his Hearers, he disposed them in Ranks, assigning the Places nearest himself to such as most favoured his Opinions, and remoter Places to such as favoured them less; then he began his Harangue, and at Intervals allowed the Audience to ask him Questions, for the Purpose of resuming again the Thread of his Discourse from some new Subject that might be started. In consequence of the general Favour and Applause which he hereby acquired, he at last imbibed the Art of PERSUASION, which in the spiritual World is of such Efficacy, that no Person hath Power to resist it, or to controvert what it asserteth; but whereas this was a Species of Enchantment, which was in Use amongst the Ancients, therefore he was seriously enjoined not to speak any longer under the Influence of such Persuasive Art; accordingly he taught afterwards from his Memory and Understanding. This Art of Persuasion, which is a Species of Enchantment, originates in Self-Love, in consequence whereof whosoever is under its Influence groweth by Degrees so impatient of Contradiction, that he attacketh not only the Sentiments but even the Person of his Opponent. This was his State of Life till the last Judgment, which took Place in the spiritual World in the Year 1757, after which Time he was removed from his first House to another, and at the same Time was reduced to another State; and whereas he was informed that I, who am in the natural World, conversed with those who are in the spiritual World, he amongst several others came to me, and after asking some Questions and receiving my Answers, he perceived, that the End of the former Church is at this Day accomplished, together with the Beginning of the new Church foretold by Daniel, and by the Lord in the Evangelists, and that this New Church is understood by the New Jerusalem in the Revelations, and by the everlasting Gospel which the Angel flying in the Midst of Heaven preached to them that dwell on the Earth, chap. xiv. 6; hereupon he grew very indignant, and with a kind of Sneer began to make Objections; but as he perceived the New Heaven to encrease, which was formed and is forming of those, who acknowledge the Lord alone to be the God of Heaven and Earth, according to his own Words, Matt. xxviii. 18; and as he observed his own Congregations to diminish, his Sneers and Objections ceased, and then he approached nearer to me, and began to converse more familiarly with me; and when he was convinced, that he had taken his principal Tenet, respecting Justification by Faith alone, not from the Word of God, but from his own Intelligence, he then suffered himself to be instructed concerning the Lord, concerning Charity, concerning true Faith, concerning Free-Will, and lastly concerning Redemption, and this from the Word alone; at length after Conviction he began to favour, and afterwards to confirm himself more and more

in the Truths, on which the New Church is built and established; at this Time he was with me daily, and then, as often as he recollected the Truths of the new Church, he began to ridicule and reject his former Tenets as in direct Opposition to the Word of God; and I heard him say, Do not be surprised that I so eagerly laid hold of that Doctrine of justifying Faith, and excluded Charity from its spiritual Essence, and likewise took away from Men all Free-Will in spiritual Things, besides falling into other Errors, which are dependent on that Faith alone once received, as Links of a Chain are on each other, inasmuch as my Purpose was at any Rate to be separated from the Roman-Catholics, which Purpose it was impossible otherwise to accomplish; wherefore I am not surprised that I have erred, but my Surprise is, that the Errors of a single Person like myself should have caused so many others to err; He alluded to some Writers, celebrated in their Time for their religious Tenets, and firm Adherence to his Doctrine, in that they did not see the palpable Contradictions to sacred Scriptures couched in their Tenets. I was informed by the examining Angels, that this Chief-tain of the Church is in a State much more favourable for Conversion than that of many others, who have confirmed themselves in the Doctrine of Justification by Faith alone, inasmuch as in his younger Years, before he began his Work of Reformation, he had received a strong Tincture of the Doctrine maintaining the Pre-eminence of Charity, which was the Reason that both in his Writings, and Sermons, he gave such excellent Instruction in Regard to Charity; hence it came to pass, that the Faith of Justification with him was implanted in his external natural Man, but not rooted in his internal spiritual Man. The Case is different with those who in their younger Years confirm themselves against the spirituality of Charity, which they must needs do, whilst they use Proofs and Arguments to establish Justification by Faith alone. I have conversed with the Prince of Saxony, who received and entertained Luther during his Life on Earth; he told me, that he had often blamed him, particularly for separating Charity from Faith, and pronouncing the latter and not the former to be effective of Salvation, when yet the sacred Scripture not only joins together those two universal Means of Salvation, but even gives Charity the Preference; as where Paul saith, *That there are these Three, Faith, Hope, and Charity, and that the greatest of these is Charity,* 1 Cor. xiii. 13, but that Luther as often replied, that he could not do otherwise because of the Roman-Catholics: This Prince is amongst the Blessed.

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795. With respect to MELANCTHON, it was given me to know more particulars concerning his Condition, what it was when he first came into the spiritual World, and what it was afterwards, not only from the Angels, but also from Himself, for I conversed with him at Times, though not so frequently or so intimately as with Luther; the reason why I did not converse with him so frequently and so intimately was, because he gave so much Attention to the Doctrine of Justification by Faith alone, and so little to Charity, that the angelic Spirits who encompassed me, and are under the Influence of Charity, prevented his approaching nearer to me. I have been informed, that as soon as he entered the spiritual World he had a House provided for him like unto that in which he dwelt here in the World; (this is frequently the Case with Persons on their first Arrival in the spiritual World, in consequence whereof they do not know but that they are still in the natural World, and that the Time elapsed since their Death hath passed away like a Dream) in his Study also were like Things, a like Table, a like Writing-Desk with Drawers, and also a like Library; wherefore as soon as he came into his new Habitation, like one awaking out of Sleep, he instantly seated himself at his Table, and proceeded to write as usual concerning Justification by Faith alone, and so he continued for several Days, without writing a Word concerning Charity; this being perceived by the Angels, he was questioned by Messengers, why he did not write also concerning Charity? He replied, that Charity was in no respect a Constituent of the Church, for that in case it should be received as such, Man would ascribe to himself the Merit of Justification, and thereby of Salvation, and thus would deprive Faith of its spiritual Essence: When this was perceived by the Angels who were over his Head, and heard by the Angels who were associated with him whilst he was out of his House, they retired from him, (for Angels are associated with every new Comer at his first Entrance into the spiritual World); a few Weeks after this, the more useful Parts of the Furniture in his Study began to be obscured, and at last to vanish away, so that in the End nothing remained but his Table, his Paper, and Ink; moreover the Walls of his Study appeared incrustated over with Mortar, and the Floor covered with a yellow Substance like Brick, and He himself clad in coarser kind of Cloathing; Wondering in Himself, at these Changes, he asked those about him, What was the Reason of them? and received for Answer, Because he removed Charity from the Church, which nevertheless is the Heart thereof: But because he still continued refractory, and persisted in writing about Faith as the only essential of the Church, and Means of Salvation, and thereby removed Charity more and more, on a sudden he appeared to himself under Ground in a Kind of Workhouse, where similar Spirits were confined;

confined; and on his desiring to be let out, he was prevented, and given to understand, that such as banish Charity and Good Works from the Church have no other Condition to expect: but inasmuch as he was reckoned amongst the Reformers of the Church, he was released thence by the Lord's Command, and sent back into his former Study, where he found only his Table, his Paper and Ink; still however, in consequence of the Ideas that were rooted and confirmed in his Mind, he continued blotting over Sheet after Sheet with his former erroneous Notions, so that it was impossible to keep him within any Compass, but by alternately letting him sink down amongst his imprisoned Companions, and alternately releasing him; when he was released, he appeared clad in a rough hairy skin, inasmuch as Faith without Charity is cold. He told me himself that there was another Chamber towards the back of the House, adjoining to his own, containing three Tables, at which were seated Persons of a like Character, who had also banished Charity from the Church; and that a fourth Table also sometimes appeared there, on which were seen monstrous Images in various Forms, but that still they were not deterred by such Appearances; he added likewise, that he had entered into Discourse with the latter, and that he was every Day more and more confirmed by the former in favour of his own Sentiments. After some Time however being seized with Fear and Apprehension, he began to scribble something concerning Charity, but what he wrote one Day, he could not see the next; for this is universally the case in the spiritual World; if any thing be written from the external Man only, and not from the internal at the same Time, it is presently blotted out of Itself. But after the New Heaven began to be established by the Lord, under the Influence of Light from that Heaven, he began also to conceive, that possibly he was in Error, and this being attended with Anxiety on Account of his Condition, he perceived thereby some interior Ideas impressed on his Mind concerning Charity, in which State he consulted the Word, and then his Eyes were opened, and he saw that the Word throughout is full of LOVE TOWARDS GOD, and LOVE TOWARDS OUR NEIGHBOUR, consequently that it is true what the Lord saith, that on those two Commandments hang all the Law and the Prophets, that is, the whole Word; from this Time he was translated interiorly to the South, verging towards the West, and thus into another House, from which he conversed with me, and said, that now his Writing concerning Charity doth not vanish as before, but that on the following Day it appeareth faintly. One Circumstance is extraordinary in relation to him, that when he walketh he maketh a Noise with his Feet, just like a Person walking with iron Shoes on a Stone Pavement. Another particular Circumstance with which I shall conclude this Relation is, that

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when any novitiate Spirits have entered his Study for the Sake of seeing him, and conversing with him, he hath been used to call to him some magical Spirits, who by the Power of Imagination could produce various Appearances of Beauty and Ornament, and who in an Instant would deck out his Study with all Kinds of handsome Furniture, as rich Tapestry, and elegant Book-Case, &c. but no sooner did his Company leave him, than all these Appearances vanished, and the Walls became incrustated with Mortar as before, and the Room was stripped of its Furniture: This however, only happened when he was in his former State.

1798. Concerning CALVIN I have been informed of the following Particulars, I. That when he first entered the spiritual World, he thought no other but that he was still in the World where he was born, and although he was told by the Angels, who were associated with him at his first Coming, that he was now in their World, and not in the former, he replied, I have the same Body, the same Hands, and the like Senses; but the Angels instructed him, that he was now in a substantial Body, and that before he was not only in the same substantial Body, but also in a material Body, which invested the substantial, and that he had cast off the material Body, and retained the substantial, by Virtue whereof Man is Man: This he at first understood, but the Day following he relapsed into his former Belief, that he was still in the World where he was born; the Reason was, because he was a sensual Man, believing nothing but what he drew in from the Objects of the bodily Senses, and this was the true Ground why he framed all the Tenets of his Faith from his own Understanding, and not from the Word; he made indeed Quotations from the Word, but this was only to engage the Favour and Approbation of the Vulgar. II. That after this Period, having left the Angels, he wandered about, and enquired where he might meet with such Spirits, as since the Days of old had believed in PREDESTINATION? and he was informed that they were removed to a distant Place, where they were kept close shut up and concealed, and that there was no Way open to their Abode but from the hinder Side underneath the Earth; nevertheless that the Disciples of Godoschalchus still wander about at large, and sometimes assemble together in a Place, which is called in the spiritual Tongue *Pyris*: On receiving this Information, and being desirous to associate with them, he was conducted to the Place of Assembly, where some of them were collected, and when he came amongst them, he expressed the utmost Satisfaction of Heart, and contracted an interior Friendship with them. III. But when the Followers of Godoschalchus were led away to be confined amongst their Brethren in the Cavern, he grew weary of himself, and wandered here and there in quest of an Asy-

him, and at length was received into a certain Society consisting of simple-minded Spirits, amongst whom some were religiously disposed; but when he observed that they had no Knowledge of the Doctrine of Predestination, nor could form any Conception about it, he betook himself to a remote Corner of that Society, and there lay concealed for some Time, without ever opening his Mouth on any Subject relating to the Church; this was of providential Appointment, in Order that he might recede from his Error concerning Predestination, and that the Numbers might be filled up of those, who since the Synod of Dort had favoured that detestable Heresy, all of whom were successively removed to their Associates to be confined in the Cavern. IV. Lastly, when Enquiry was made after him by the Modern Predestinarians, and when on searching for him he was discovered in a remote Corner of a Society, which consisted merely of simple-minded Spirits, he was called forth from his Retirement, and conducted to a certain Governor, who had drank of the same Dregs of false Doctrine; this Governor received him into his House, and secured him, and he continued in this Situation until the New Heaven began to be established by the Lord, at which Time, because the Governor his Keeper with all his Crew of Associates was cast out, Calvin betook him to a certain House frequented by Harlots, and there abode for some Time. V. But whereas he then enjoyed the Liberty of wandering about, and also of approaching nearer to the Place of my Abode, it was permitted me to converse with him, and first I spake to him concerning the New Heaven which is at this Day forming of those, who acknowledge the Lord alone to be the God of Heaven and Earth, according to his own Words Matt. xxviii. 18, and who believe, that He and the Father are One, John x. 30. and that He is in the Father, and the Father in Him; and that whoso seeth and knoweth Him, seeth and knoweth the Father, John xiv. 6. to 11, and that thus there is one God in the Church as in Heaven: Hereupon, according to his usual Manner, he was silent for some Time, but in about half an Hour he broke Silence and said, Was not Christ a Man, the Son of Mary betrothed to Joseph? how can a Man be worshipped as God? and I replied, Is not Jesus Christ our Redeemer and Saviour, both God and Man? To which he answered, He is God and Man, yet still Divinity is not his, but the Father's; and I asked Where then is Christ? He said, He is in the lowest Parts of Heaven, which he notified by his Humiliation before the Father, and by suffering Himself to be crucified: Hereupon he threw out some scoffing Expressions against the Worship of Christ, which at that Instant occurred to his Memory, and which were in general, to this Effect; that such Worship is nothing else but Idolatry.

Idolatry; he was desirous to condemn it in severer Terms, but the Angels who were with me closed his Lips. In answer to what he had urged, and instigated with a warm Zeal for his Conversion, I said, that the Lord our Saviour is not only God and Man, but also that in Him God is Man, and Man is God, and this I confirmed by what Paul asserteth, *That in Him dwelleth all the Fullness of the Godhead bodily*, Colos. ii. 9. and by what John saith, *That He is the true God and eternal Life*, 1 Epist. v. 20, 21, and also by these Words of the Lord Himself, *That it is the Will of the Father, that every one who believeth on the Son should have eternal Life, and that whosoever believeth not, shall not see Life, but the Wrath of God abideth on him*, John iii. 36, chap. vi. 40; and moreover by what is declared in the Rule of Faith called the Athanasian Creed, that in Christ, God and Man are not two but one, and that they are in one Person, like the Soul and Body in Man. On hearing this reasoning, he replied, What are all those Passages which thou hast quoted from the Word, but vain and empty Sounds? Is not the Word the Book of all Heresies? and is it not thus like a Vane on the Tops of Houses and Ships, which turns in every Direction as the Wind blows? It is PREDESTINATION ALONE which fixes and determines all Points of Religion; here they have their Habitation, and this is the Tabernacle of their Congregation; and the Faith that is effective of Justification and Salvation is the Sanctuary and Holy of Holies in that Tabernacle; is there a single Instance of Man's enjoying Freewill in spiritual Things? are not all Things appertaining to Salvation of Free Gift? wherefore all Arguments that oppose this Reasoning, and thereby oppose Predestination, sound in my Ears only like Eructations from the Stomach; for this Reason I have conceived, that a Temple, wherein any other Doctrine is taught and insisted on, (even though derived from the Word) is like a Den of Beasts, in which Sheep and Wolves are confined together; the Wolves however, I conceive secured by the Laws of civil Justice from assaulting the Sheep; by Sheep I mean the Predestinate; but I will make Confession of my Faith, which is this, There is a God, and He is Omnipotent, and Salvation is to none other but those, who are elected and predestinated by God the Father, and every one else is consigned to his Lot, that is, to his Fate. On hearing these Words, in a Warmth of Zeal I rejoined, Thou talkest wickedly, begone thou evil Spirit; dost thou not know since thou art in the spiritual World, that there is a Heaven, and that there is a Hell, and that Predestination implies that some are consigned to Heaven and some to Hell? canst thou thus form to thyself any other Idea of God, than as of a Tyrant, who admitteth his Favourites into his City, but condemneth the rest to a Slaughter-House? wherefore he ashamed and blush

blat at the Consequences of thy Doctrine. After this I read to him what is written in the *FORMULA CONCORDIAE* (a Book containing the Doctrines of the Gospellers) concerning the Worship of the Lord, and concerning Predestination; concerning the *WORSHIP OF THE LORD*, as follows, *That it is a damnable Idolatry, if the Trust and Faith of the Heart be placed on Christ, not only according to his Divine, but also according to his Human Nature, and if the Honour of Adoration be directed to both.* And concerning *PREDESTINATION*, as follows, *That Christ did not die for all Men, but only for the Elect. That God hath created the greatest Part of Mankind for eternal Damnation, and is unwilling that they should be converted and live. That the Elect and Regenerate cannot lose Faith and the holy Spirit, although they commit every Kind of the most enormous Sin and Wickedness. But that they who are not Elect, are necessarily condemned, and cannot possibly attain Salvation, even though they should be a thousand Times baptized, and should come every Day to the Eucharist, and should besides lead as holy and unblameable Lives as was possible to do,* p. 837, 838, of the *Leipsick Edition*, published in the Year 1756. After reading these Passages, I asked him, Whether the Doctrines contained in that Book were derived from his Doctrine, or not? and he replied, That they were derived from his, but that he did not remember whether those very Words flowed from his Pen, though they did from his Mouth. On hearing this, all the Servants of the Lord retired from him, and he betook himself to a Way that led towards a Cave, inhabited by those who have confirmed themselves in the execrable Doctrine of Predestination. I afterwards conversed with some of the Spirits imprisoned in that Cave, and enquired into their Condition, and they informed me that they were compelled to labour for Food, and that they were all at Enmity one against another, and that every one sought a Cause of doing some Mischief to his Companions, and really did the Mischief whenever the slightest Occasion offered, and that this was the Delight of their Lives. For a further Account of Predestination, and Predestinarians, see what was said above, n. 485, 488.

799. I have at Times conversed with several other Spirits, who had distinguished themselves by their religious Doctrines, as well Followers of the three Leaders above described as Heretics; and from their several Cases it was given me to see clearly, that such of them as had lived a Life of Charity, and particularly if they had loved Truth for Truth's Sake, suffer themselves to be instructed in the Spiritual World, and receive the Doctrines of the New Church; but on the contrary, such had confirmed themselves in the Falses of Religion, and likewise such as had led evil Lives, do not suffer themselves to be instructed, but by Degrees remove themselves from

from the New Heaven, and associate themselves with their like in Hell, where they confirm themselves more and more obstinately against the Worship of the Lord, and that to such a Degree, that they cannot bear to hear the Name of Jesus; but on the other Hand, they who receive the Doctrines of the New Church, associate themselves with their like in Heaven, where all unanimously acknowledge the Lord as the God of Heaven.

Concerning the HOLLANDERS in the Spiritual World.

800. In the Treatise concerning HEAVEN and HELL it was shewn, that Christians, amongst whom the Word is read, and who know and acknowledge the Lord the Redeemer and Saviour, are in the Middle of all Nations and People in the Spiritual World, by reason that they possess the greatest spiritual Light, which Light is propagated from them, as from a Centre, to all even the most remote Circumferences, agreeable to what was shewn in the Treatise on the SACRED SCRIPTURE, n: 267, to 272. In this middle Region possessed by Christians, the Reformed have Places allotted them according to their Reception of spiritual Light from the Lord; and whereas the Hollanders possess that Light more thoroughly and fully inserted into and joined with their natural Light, and thereby are more receptive than others of whatever relates to right Reason, therefore in that middle Region of Christians they have gained Habitations in the East and South, in the East by Virtue of their Faculty to receive spiritual Heat, and in the South by Virtue of their Faculty to receive spiritual Light. That the four Quarters, or Cardinal Points in the spiritual World, are not like the four Quarters in the natural World, and that an Allotment of Habitations according to such Quarters is an Allotment according to the Reception of Faith and Love, and that such as excel in Love are in the East, and such as excel in Intelligence are in the South, may be seen in the Treatise concerning HEAVEN AND HELL, n: 141, to 153.

801. A further Reason why the Hollanders are in those Quarters of the middle Region possessed by Christians is, because Traffick is their final Love, and Money is a mediate Love subservient thereto, and the former Love is of a spiritual Nature; but where Money is a final Love, and Traffick a mediate Love subservient to the Love of Money, as is the Case with the Jews, that Love is merely natural, and grounded in Avarice. The Reason why the Love of Traffick, in case it be final, is of a spiritual Nature, ariseth from its Use, in that it administers to the general Good, with

which the particular Good of each Individual indeed is connected, and this particular Good is apparently preferred before the general Good; but nevertheless where Traffick is the End, the Love thereof is also the final Love, and every one is regarded in Heaven according to his final Love; for the final Love is like the Lord of a Kingdom, or like the Master of a House, and the other Loves are like its Subjects and Servants; and moreover, the final Love resideth in the highest or inmost Regions of the Mind, and the mediate Loves are in a Region beneath, or without, and are subservient to its Controul; the Hollanders above all other People are under the Influence of this spiritual Love of Traffick, whereas the Jews are under the Influence of an opposite or inverted Love, the consequence whereof is, that their Traffick is merely natural, having in it no interior respect to the general Good, but only to private Emolument.

802. The Hollanders are more steady than others to their religious Principles, not being easily tempted to forsake them; and in case they are convinced that in particular Points they are wrong, yet still they will not confess themselves so, but return to their old Tenets, and remain unmoved; thus they disqualify themselves for the interior Intuition of Truth, not suffering the rational Principle to exert itself in the Freedom of Enquiry. In consequence of this peculiarity of Temper, when they come after Death into the spiritual World, they are prepared after a particular Manner to receive the spiritual Things of Heaven, which are Divine Truths: They are not taught Truths, because they are in no Disposition to receive them, but Heaven is described to them as to its Nature and Quality, and afterwards it is granted them to ascend thither, and behold it, and then whatsoever is agreeable to their Genius and Temper is infused into them, and in this State they return down again to their Associates possessed with a strong Affection towards Heaven: If after such a Process they do not receive this Truth, that God is One both in Person and Essence, and that that God is the Lord, the Redeemer and Saviour, and that in Him is a Divine Trinity; and also this Truth, that Faith and Charity are of no Avail, if they are only known and talked about, without influencing the Life and Conversation, and that they are communicated by the Lord to such as do the Work of Repentance after Self-Examination; in case, I say, they are averse to these Truths when they are taught them, and still persist in conceiving of God, that there are three Persons, and of Religion that it is something merely notional, they are then reduced to a State of much Misery, and their Traffick is taken away from them, until such Time as they see and acknowledge the Extremity of their Situation. And then they are conducted

to those, who in consequence of the Divine Truths, by which they are influenced, abound in all Blessings, and enjoy a flourishing Traffick; and here is insinuated into them from Heaven, a Reflection on the Cause of their own Situation, and also on the Faith and Life of those blessed Ones amongst whom they are placed, and how they shun and detest Evils as Sins; at first however, they enquire little, and perceive little, respecting the Agreement between their own Reflection, and what is infused into them from above; till by a Repetition of the heavenly Influx they at length come to think of themselves, that in Order to be released from their Miseries, they ought to believe and live as the blessed Ones do, and then, as they receive that Faith, and live that life of Charity, they are put in possession of all Abundance, and every Satisfaction of Life. This is the Process, by which such, as have in any Degree led a Life of Charity in the World, are corrected and prepared for Heaven. These afterwards become more fixed and stable than others, so that they may be called STABILITIES, nor do they suffer themselves to be led away by any reasoning Fallacy, or Obscurity, induced by Sophistry, and originating in visionary and groundless Fancies; for they are rendered more quick and clear-sighted than before.

803. The learned Doctors and Teachers in their public Schools are particularly attentive to the mystical Doctrines of modern Faith, especially those Teachers who in the Language of the spiritual World are called COCEIANS; and whereas those mystical Doctrines inevitably give Birth to the Doctrine of Predestination, and this Doctrine was moreover established and confirmed by the Synod of Dort, it is also sown and implanted, like Seed in the Ground, gathered from the Fruit of any Tree, without respect to its Nature and Quality. Hence it is, that the Laity talk much amongst each other concerning Predestination, but under the Influence of very different Sentiments in Regard thereto; some embrace it with both their Hands, some only with one Hand, making a Jest of it, whilst others shun and abhor it as a Snake; for they are ignorant of those mystic Doctrines of Faith whence that Viper was hatched, the reason of which Ignorance is, because they are intent on their Trades and Merchandise, so that the mystic Things of that Faith touch indeed their Intellect, but do not enter deep into it; wherefore the Doctrine of Predestination amongst the Laity, and also amongst the Clergy, is like an Image in a human Form placed on the Top of a high Rock in the Sea, with a great Shell in its Hand that glitters like Gold, at the Sight of which some Sailors drop their Top-sails in passing by it, as a Token of Honour and Reverence, whilst some only wink at it with their Eyes and salute it, and others hiss at it in Contempt and Ridicule. It is also

also like an unknown Bird from the Indies placed on a high Tower, which some swear to be a Turtle, some conjecture to be a Dunghill-Cock, and others solemnly affirm to be an Owl.

804. The Hollanders are particularly distinguished from others in the spiritual World, by appearing in Garments like those they wore in the natural World, only with this Difference, that they are neater and cleaner with such as have received Faith and spiritual Life. The reason why they appear in like Garments is, because they abide steadfastly in the Principles of their Religion, and all in the spiritual World are clothed according to such Principles; wherefore white Garments, and of fine Linnen, are worn by those in the spiritual World who are under the Influence of Divine Truths.

805. The Cities, in which the Hollanders live in the spiritual World, are guarded in a particular Manner; all the Streets therein are roofed over, and in the Streets are Gates, in Order to prevent their being seen from the neighbouring Rocks and Hills; these Circumstances happen in consequence of a natural Prudence in the Inhabitants of concealing their Designs and not publishing their Intentions; for in the spiritual World the Designs and Intentions are brought forth to View by Inspection. When any one entereth their Cities with a View to examine their State, at his Departure he is led to the Gates of the Streets, which are shut up, and thus he is conducted backwards and forwards from one Gate to another, in a most tiresome Manner, and then is let out; the reason of this tedious Procedure is, to prevent his returning back again. Wives, who affect Authority over their Husbands, dwell on one Side of the City, and never meet with their Husbands unless by particular Invitation in the way of Respect and Civility, and on such Occasions the Husbands lead them to Houses, where the married Pairs live without affecting any Authority over each other, and shew how elegant and neat their Houses are, and how happily they live together, informing them at the same Time that this is the Consequence of mutual and conjugal Love: Such Wives as are attentive to, and affected with these Things, cease to claim any Dominion over their Husbands for the future, and are admitted to live with them, and in this case they have an Habitation allotted them nearer the Middle of the City, and are called Angels; the reason whereof is because true conjugal Love is a celestial Love, which affecteth no Dominion.

Concerning

Concerning the ENGLISH in the Spiritual World.

806. There are two States of Thought in Man, External and Internal; Man in the External State is in the natural World, and in the Internal State is in the spiritual World; these two States of Thought are united and make one with the Good, but not with the Wicked; Man's Nature and Quality as to his internal State seldom are discoverable in the World, inasmuch as from his Infancy he acquireth an external Morality and Rationality, and loveth to be thought moral and rational; but in the spiritual World his Nature and Quality plainly appear, for he is then a Spirit, and that Spirit is the internal Man. Now whereas I have been permitted to be in the spiritual World, and there to behold the Nature and Quality of the internal Man in People of different Countries and Kingdoms, it behoveth me, by reason of the Importance of the Subject, to communicate what hath been revealed to me.

807. With respect to the People of England, the better Sort amongst them are in the Centre of all Christians, in consequence of possessing an interior intellectual Light; this is not apparent to any one in the natural World, but in the spiritual World it is most conspicuous; they derive this Light from a Liberty of speaking and writing, and thereby of thinking; whereas with others, who do not enjoy such Liberty, that Light is less brilliant, owing to its being checked in its Exit, or going forth. That Light however is not active of Itself, but is rendered active by others, particularly by Men of Note and Authority, and shines with peculiar Brightness whensoever such Men declare their Sentiments. For this Cause the English in the spiritual World have Moderators set over them, and Priests allotted them, of distinguished Character, and great Talents, in whose Judgment they acquiesce by reason of this their natural Disposition.

808. There is a Similitude of Minds and Tempers amongst them, in consequence whereof they connect themselves intimately with their Friends of their own Country, but seldom with others; they are kind in relieving each others Necessities, and love Sincerity; they are also Lovers of their Country, and zealous for its Glory; and they regard Foreigners as a Person looking through a Telescope from the Top of his Palace regardeth those who dwell and wander at a Distance from the City. The political Concerns of their Country engage their Attention, and possess their Hearts, sometimes to such a Degree, as to indispose their Spirits for Studies of a

sublimer Sort, and such as might tend to the Acquirement of superior Intelligence; these sublimer Studies indeed are pursued eagerly by the young People who are brought up in their public Seminaries of Education, but they pass away like Meteors and other such Phenomena; still however, in consequence of their Attention to political Concerns, their Rationality is rendered quick and lively, and sparkles with Light, by Virtue whereof they form to themselves beautiful Images, as a Prism Glass turned towards the Sun formeth the several Colours of the Rainbow; and tingeth therewith the Objects that are presented before it.

809. There are two large Cities like London, into which most of the English enter after Death; I was permitted to see one of them, and to walk through it. The Middle of it answers to that Part of London, where the Merchants meet, called the Exchange, and there the Moderators dwell; above that Middle Part is the East, below it is the West; on the right Side is the South, on the left Side is the North. The Eastern Quarter is inhabited by those who have been particularly distinguished for leading Lives of Charity, and in that Quarter there are magnificent Palaces; the Southern Quarter is inhabited by such as have been distinguished for Wisdom, and the Objects that surround them are full of Brightness and Splendor, the Northern quarter is inhabited by those who have been particularly delighted with the Liberty of speaking and writing; and in the Western Quarter are they who maintain the Doctrine of Justification by Faith alone; on the right in this Quarter is the Entrance into the City, and also the Way that leadeth out of it, and they who lead evil Lives are let out by that Way. The Presbyters, who live in the Western Quarter, and maintain the Doctrine of Justification by Faith alone, dare not enter the City through the great Streets, but only through By-alleys, inasmuch as no Inhabitants are tolerated in the City, but such as are in the Faith of Charity. I have heard them complain of the Preachers from the West, how they compose their Discourses with such Art and Eloquence, and conceal therein the strange Doctrine of Justification by Faith, that their Hearers do not know whether Good ought to be done or not; they preach Faith as intrinsic Good, and separate this from the Good of Charity, which they call meritorious Good, and consequently not acceptable to God. But when they, who inhabit the Eastern and Southern Quarters of the City, hear such Discourses, they depart out of the Temples, and the Preachers are afterwards deprived of the priestly Office.

810. I have been told several Reasons why the Preachers are deprived of the priestly Office, the principal whereof is, because they do not frame their Discourses from the Word, and thereby from the Spirit of God, but from their own rational Light, and thereby from their own Spirit; they take a Text indeed, as a Prelude, from the Word, but this they only touch with their Lips, and then leave as a Thing without Relish, and presently choose some more savoury Subject from their own Intelligence, which they chew, and turn over their Tongues, as a rich Dainty, and in this manner give Instruction. I have been informed further, that in consequence of this Practice, their Discourses are as void of whatever is truly spiritual, as the Songs of Nightingales; and that their metaphorical Ornaments are like false Hair, neatly curled and powdered, on a bald Head; and that the mystic Contents of their Discourses, in Relation to Justification by Faith alone, may be compared with the Quails brought up from the Sea to the Camp of the Children of Israel, which proved fatal to many Thousands of the People, Numb. xi. whereas Theological Doctrine concerning Charity and Faith, jointly, may be compared with Manna from Heaven. I once heard those Presbyters conversing together about Faith alone, and I saw a Kind of Image formed by them, which represented their solitary Faith; it appeared in the Light of their Eyes, which was a Light originating in Phantasy, like a great Giant; but when Light from Heaven, was let in upon it, it appeared, as to its upper Parts, like a Monster, and as to its lower Parts like a Serpent; at the Sight whereof they started aside, and it was cast by the By-standers into a Lake.

811. The other great City, called also London, is not in the Middle Part of the Christian Region, but is separated from it towards the North, and is the Receptacle of those after Death who are inwardly wicked. In the Midst of it there is an open Communication with Hell, into which the Inhabitants sink down, and are swallowed up in their Turns.

812. It is very perceivable from Observations made on the English in the the spiritual World, that there is a two-fold Theology taught amongst them, one grounded in the Doctrine of Faith, and the other in the Doctrine of Charity; the former are received by those who are initiated into the sacerdotal Office, and the latter, by several of the Laity, particularly by the Inhabitants of Scotland and its Confines; with these the Solifidians are afraid to engage in Dispute, inasmuch as they have both the Word of God and Reason on their Side; this Doctrine of Charity is extant in the Exhortation read every Sabbath-Day previous to the Administration of the Lord's Supper, in

in which it is positively declared, that if Men are not in Charity towards each other, and if they do not shun Evils as Sins, they cast themselves into eternal Damnation, and that in this Case supposing them to come to the Holy Communion, the Devil would enter into them as he entered into Judas.

Concerning the GERMANS in the Spiritual World.

§13. It is well known, that the Inhabitants of every Kingdom, which is divided into several Provinces, are not of similar Genius and Temper, and that there is a particular Difference distinguishing them herein answering to the general Difference which distinguisheth the Inhabitants of the several Quarters of the Globe; still however, it is observable that one common Genius and Temper prevails amongst those who are the Subjects of one King, and governed by one Code of Laws. With regard to Germany, it is divided into a greater Variety of Districts than any of the neighbouring Kingdoms; these Districts are all subject to the general Authority of the Imperial Court, but still the Prince of each District enjoyeth despotic Power in his particular Dominions; for the Empire is divided into larger and smaller Dukedoms, and each Duke is like an absolute Monarch in his own Territories: Moreover the Religion of the Empire is also divided, some Dukedoms professing the Doctrines of the Gospellers so called, some, the Doctrines of the Reformed, and some, the Doctrines of the Romish Church. Since there is such a Diversity of Governments and also of Religions in Germany, it is a more difficult Matter to describe the Germans, as to their Minds, Dispositions, and Lives, from what is discoverable of them in the spiritual World, than to describe any other Nation or People: Nevertheless, as all People of the same Language are in some Sort influenced by one common Genius and Temper, it is possible by a Collation of Ideas, in some Degree to ascertain and describe the common Genius and Temper of the Germans.

§14. Inasmuch as the Germans, in each particular Dukedom, live under a despotic Government, therefore they do not enjoy the Liberty of speaking and writing like the Dutch and English, and where the Liberty of speaking and writing is restrained, the Liberty of thinking, that is, of viewing Things in their Extent and Amplitude, is laid under Restraint at the same Time; for this Case is like that of the Basin of a Fountain, whose Sides are so high, that the Water within is elevated even to the Orifice of the issuing Stream, in consequence whereof the Stream no longer bubbles forth;

forth: Thought, according to this Comparison, is like the bubbling of a Fountain, and Speech proceeding thence is like the Bason; in a Word, Influx always adapteth itself to Efflux, and in like Manner the Understanding, from the superior Regions of the Mind, adapteth itself to the Measure of Liberty allowed for uttering and giving vent to the Thoughts. Hence it is that the Germans, who are so distinguished a People, are but little intent on Matters that require deep Investigation and Judgment, being more solicitous about the Culture of the Memory, which is the reason that they are particularly studious of literary History, and in their Writings rest much on the Sentiments of learned and eminent Men of their own Nation, whose Decisions they quote at every Turn, and adopt for their own as Occasion requires: This their State is represented in the spiritual World by a Person carrying Books under his Arms, who in case his Sentiments on any Subject are called in Question, instantly hath Recourse to one of his Books, and readeth out of it some Passage in Answer to his Opponent.

815. Various are the Consequences resulting from such their State, and particularly this, that they keep the spiritual Things of the Church inscribed on their Memories, and seldom elevate them into the superior Region of the Understanding, but only admit them into the inferior Region, and thence reason concerning them, in which Practice they totally differ from free Nations; for in regard to the spiritual Things of the Church, which are comprehended under the Name of Theology, free Nations are like Eagles, which exalt themselves to a certain Altitude in the Air, whereas Nations that are not free are like Swans in a River. Free Nations also are like the larger Kind of Stags, with high Branching Horns, that have free Range in the Plains, the Groves and Forests; whereas Nations that are not free are like Deer inclosed in Parks, and kept for the Use of the Owner. Again, free People are like flying Horses, by the Ancients called Pegasuses, which fly not only over Seas, but also over Parnassian Hills, and the Seats of the Muses beneath, whereas People that are not free are like high-bred Horses, adorned with costly Trappings in the Stables of Kings. These Comparisons may serve to point out the Differences of Judgment, in mystic Matters of Theology, as exercised by a free People, or those who are not free. The German Clergy, in the Course of their Education, write down the Rules and Prescripts delivered by their public Masters in the Universities, and keep these as Marks and Tokens of their Erudition, and when they enter on the priestly Office, or are appointed Lecturers in the Public Schools, they generally make the above-mentioned Rules and Prescripts the Ground of all their Discourses, whether delivered from the Chair or the Pulpit.

Their Priests, who are not esteemed Orthodox in their Doctrines, commonly preach concerning the Holy Ghost, and its wonderful Operations and holy Effects on the Heart; whereas they who ground their Doctrines in modern Orthodoxy respecting Faith, speak little about the Holy Ghost, and appear to the Angels as if they wore a Wreath of Beech Leaves about their Temples; but they who preach the Doctrine of Charity and good Works, as derived from the Word, appear to the Angels as if adorned with Wreaths formed of the odoriferous Leaves of a Laurel. The People called Gospelers, in their Disputes with the Reformed concerning Truths, appear as if they tore their Cloaths; the reason is, because Cloaths signify Truths.

816. I have enquired in what Part of the spiritual World the People of Hamburg are to be found, and have been informed that they appear nowhere collected into one Society, and still less into any particular State, but that they are dispersed and intermixed with the Germans in various Quarters; and on examining into the reason of this Circumstance, it was found to arise from the State of their Minds, in that they are continually looking and as it were travelling, out of their own City, and very little within it; for according as the State of Man's Mind is in the natural World, so is his State also in the spiritual World, inasmuch as the Mind of Man is his Spirit, or the posthumous Man that liveth after his Departure out of the material Body.

Concerning the PAPISTS in the Spiritual World.

817. The Papists in the spiritual World appear round about and beneath the Protestants, and are divided from them by Intervals, which they are forbidden to pass; nevertheless the Monks by clandestine Arts procure for themselves a Communication, and also depute their Emissaries, through Paths unknown only to themselves, in Order to make Converts; but they are quickly discovered, and as certainly punished, and then are either sent back to their own People, or are cast down.

818. After the last Judgment, which took place in the spiritual World, in the Year 1757, the State of all the Inhabitants, and consequently of the Papists, was so changed, that it is no longer allowable for them to collect themselves into Companies as before, but Ways, or Paths are appointed for every Kind of Love, whether Good or Evil, which are immediately entered by all on their leaving the natural World, and which lead to Societies cor-

corresponding with such Kinds of Love; thus the Wicked are conveyed to Societies which are in Hell, and the Good to Societies which are in Heaven: By this means it is provided, that none can form to themselves (i) artificial Heavens as before. Such Societies in the World of Spirits, which is in the Midst between Heaven and Hell, are manifold, being equal in Number to the different Genera and Species of the Affections of the Love of Good and Evil; and in the mean Time, before they are either elevated into Heaven, or cast down into Hell, they are in spiritual Conjunction with Men in the natural World, by reason that Men also in the natural World are in the Midst between Heaven and Hell.

819. The Papists have a kind of Council-House in the South-East Quarter, in which their Prelates assemble, and consult on various Matters relating to their Religion, particularly how the Vulgar may be kept in blind Obedience, and how their own Dominion may be extended: No one however is admitted into this Council-House, who during his Life on Earth had enjoyed the Papacy, by reason that somewhat like Divine Authority abideth in the Minds of such, in consequence of their having claimed to themselves the Lord's Power when they lived in the World: Neither is any Cardinal permitted to enter into that Council-House, on account of the Pre-eminence which he had formerly enjoyed; the Cardinals however collect themselves together in a large Conclave under the Council-House, but after continuing there some Days, they are removed, and the Place whither they are then sent is not known. There is also another Assembly in the South-West Quarter, and the Business transacted is to introduce the credulous Vulgar into Heaven; they form the Medivers Societies in orderly Arrangement round about, which live in the Enjoyment of various external Delights; in some are Dances, in some Concerts of Musick, in some Processions, in some Theatres and Stage-Exhibitions, in some are such Spirits as have the Art of inducing various Species of Magnificence by Phantasies, in some are Mountebanks and Jesters, in some they discourse with each other

(i) More may be seen on this Subject, concerning the Formation of artificial Heavens, in our Author's Tract on the Last Judgment. Suffice it here to observe that such Heavens are there described to be formed by those Spirits, who have a Semblance of Goodness and Religion only in the external Man, without possessing the Reality thereof in the internal Man. When such Spirits come into another World, they create to themselves an imaginary or artificial Heaven, from the Ideas of Sanctity which they have received externally, and such Heaven, for wise and secret Purposes, is permitted by the Lord to continue for a Time; but when a general Judgment taketh Place in the spiritual World, then those external Heavens pass away, agreeable to what is said in the Revelations, Chap. xx. 11.—xxi. 1.

other in a friendly Way, in one Place on religious Subjects, in another on political, and in a third wantonly and indecently, &c. into some one of these Societies they introduce the credulous, according to the favourite Pleasure of every particular Person, and call it Heaven; but when they have continued there one or two Days, they are all surfeited with their Delights, and depart, because such Delights are not internal but only external; and thus many are led to reject the vain Belief they had before entertained concerning the Power of Introduction into Heaven. With respect to the Particulars of their Worship, it is nearly similar to what they practised in the natural World, consisting in Masses, which are not said in the common Language of Spirits, but are composed of high-sounding Words, that inspire external Sanctity and Awe, and are unintelligible to Themselves.

826. All who come from Earth into the spiritual World, are kept for some Time, on their first Entrance, in the Confession of Faith, and in the Religion of their particular Country; this is the Case also with the Papists in consequence whereof they have always a certain representative Pope set over them, whom they adore with the same Ceremony that they used to do on Earth. It rarely happens that any one is thus set over them, who had enjoyed the Papacy when he lived in the natural World; nevertheless, He, who sat in the papal Chair about thirty or forty Years ago, was appointed to this representative Office, by reason of a Belief he had entertained in his Heart, that the Word was more holy than is generally imagined, and that the Lord ought to be worshipped. It was permitted me to converse with him, and he informed me that he worships the Lord alone, as being the God who hath all Power in Heaven and Earth, according to his own Words, Matt. xxviii. 18. and that Invocations of Saints are vain and ridiculous; and further that, when he was on Earth, he had a Design to establish this Worship in the Church, but that for several Reasons, which he mentioned, it was not in his Power. At the Time of the last Judgment, when the great Northern City was destroyed, which contained several Papists and Reformed together, I saw this Pope carried forth in a Chair, and conveyed to a secure Place. On the Borders of the great Society, where he acteth in Character of Pope; there are Gymnasia founded, which are resorted to by those who have Doubts and Scruples respecting Religion, and in those Gymnasia are converted Monks, who instruct such concerning God the Saviour Christ, and also concerning the Sanctity of the Word, leaving them to their own free Choice, to turn their Minds; if they please, from the Canonizations of Saints introduced into the Romish Church; they who receive the Instruction of the Monks, are introduced into a large Society, consisting

consisting of such as have receded from the Worship of the Pope and of Saints, and when they enter that Society, they are like People rising from Sleep, and becoming broad awake; or like Persons passing from the dreariness of Winter into the Pleasantnesses of Spring; or like Sailors, who after a tedious Voyage come to the desired Haven; and then they are invited by the Members of the Society to partake of their Feasts, and delicious Wine is given them to drink out of Chrystalline Cups; and I have been informed, that the Angels on such Occasions let down out of Heaven a Paten, or Plate, on which is placed Manna, in the same Form, and of the same Taste, as was sent down upon the Camp of the Children of Israel in the Wilderness, which Paten, or Plate, is carried round to the Guests, and every one is at Liberty to taste of its Contents.

821. All those of the Romish Church, who when alive in the natural World had thought more about God than about the Pope, and had done Works of Charity in Simplicity of Heart, when they are instructed after Death that the Lord Himself the Saviour of the World hath all Rule and Authority in that World into which they are now entered, are easily led to renounce the superstitious Doctrines of their Church; the Transition from Popery to Christianity is as easy to such Persons, as it is to enter into a Temple when the Doors are thrown open: or as it is to enter into a Palace, by passing through the Guards who keep Centinel in the outer Courts, when the King enjoins Admission; or as it is to lift up the Countenance and look upwards towards Heaven, when angelic Voices are heard therein: But on the other Hand, where the Members of the Romish Church, during their Life on Earth, have seldom thought about God, and have delighted in their religious Worship only on Account of its Festivities, in such a Case it is as difficult to turn them from their superstitious Notions, as it is to enter into a Temple when the Doors are shut, or as it is to force a Way through the Guards, who keep Centinel in the outer Courts of a Palace, and to enter in when the King forbids Admission; or as it is for a Snake in the Grass to lift up its Eyes toward Heaven. It is an extraordinary Circumstance, that none of the Roman Catholics on their first Entrance into the spiritual World, see Heaven there, or the Angelic Abodes, their Vision being terminated by a kind of dark Cloud hanging over their Heads; but no sooner is any one in a State of Conversion, admitted among the converted, than his View of Heaven is opened, and sometimes he beholdeth Angels therein in white Garments, to whom he is exalted after due Preparation.

Concerning the ROMISH SAINTS in the Spiritual World.

822. It is a known Truth that Man receiveth innate or hereditary Evil from his Parents, but it is known to few in what that Evil dwelleth in its Fullness: it dwelleth in the Love of possessing the Property of all other Persons, and in the Love of Dominion; for this latter Kind of Love is of such a Nature, that in proportion as it is let loose, and indulged, it at length becometh so enormous, as to wish to be invoked and worshipped as a God. This Love is the Serpent which deceived Eve and Adam, for he said to the Woman, *God doth know, that in the Day ye eat of the Fruit of that Tree, your Eyes will be opened, and THEN YE WILL BE AS GOD*, Gen. iii. 4, 5, in proportion therefore as Man giveth the Reins to that Love, and indulgeth its Desires, in the same proportion he turneth himself from God, and turneth towards himself, and becometh a Worshipper of Himself, and in this case it is possible he may invoke God with warm Lips under the Influence of Self-love, but with a cold Heart by reason of his Contempt of God: in this Case also the Divine Things of the Church may be used by him as subservient Means to promote his End, but inasmuch as his End is Dominion, the Means are no further agreeable to him, than as they tend to promote that End. Such a Person, in case he be exalted to high Honours is in his own Idea like an (k) Atlas bearing the earthly Globe on his Shoulders, or like Apollo carrying the Sun with his Chariot and Horses round about the World.

823. This being the Nature of Man in consequence of hereditary Evil, therefore all who have been canonized as Saints by papal Bulls, are removed in the spiritual World from the Eyes of others, and concealed in secret Places, and deprived of all Commerce and Communication with their Worshipers, to prevent that most terrible Root of Evils from being propagated amongst them, whereby they might be betrayed into all kinds of extravagant Delirium, such as Demons are possessed by: They who affect the Character of Saints, during their Life on Earth, with a View to be invoked as Saints after Death, become a Prey to such Delirium.

824. Many of the Romish Persuasion, particularly the Monks, when they come into the spiritual World, enquire for the Saints, especially the Saint

(k) For the Information of the unlearned Reader, it may be expedient here to observe, that according to the Heathen Mythology, Atlas was supposed to be a Giant, or strong Man, who bore the Globe of our Earth on his Shoulders; and Apollo was fabled to drive the Chariot of the Sun daily round the Earth, and thereby to enlighten it.

Saint of their own Order, and are much surpris'd at not being able to find them; but afterwards they are instructed that they are associated together either with those that are in Heaven, or with those that are in the lower Earth, and that in what Place soever they dwell, they know nothing of the Worship and Invocation directed to them, and that such as know, and wish to be invoked, fall into a Delirium, and talk wildly. The Worship of Saints is such an Abomination in Heaven, that the bare Mention of it excite Horror, since in proportion as Worship is paid to any Man, in the same proportion it is derogated from the Lord, the consequence whereof is, that the Lord is not worshipp'd alone, and where the Lord is not worshipp'd alone, there is a Division and Discrimination of Worship, which preventeth Communion, and the vital Happiness thus resulting. In Order that I might know, and thereby be enabled to make known to others the true Nature and Character of the Romish Saints, there were an hundred of them brought up from the Earth below, who were acquainted with their Canonization; they ascended from behind, and only a few in Front, with one of which I conversed, whom they called Xavier; during our Conversation he was like one infatuated; nevertheless I could learn from what he said, that in the Place where he is kept shut up with others, he is not infatuated, but that he becometh so whenever he thinketh that he is a Saint, and wisheth to be invoked: I heard a muttering to the same Purpose from those who ascended from behind. The Case is otherwise with Saints so called in Heaven; they know nothing at all of what is doing on Earth, nor are they allowed to speak with certain Spirits of the Romish Persuasion, who believe in that Superstition, lest any Idea on that Subject should get Admission into their Minds.

825. From this State and Condition of the Romish Saints, it must be obvious to every one, that the invoking of them is of no Avail; and I can further assert, that they no more hear such Invocations from their Votaries on Earth, than their Images in the Streets hear them, or than the Walls of the Temple do, or the Birds that build in the Steeples. It is said by their Votaries, that the Saints reign in Heaven together with the Lord Jesus Christ, but this is a mere Forgery and Fiction, inasmuch as they no more reign with the Lord, than the Keeper of a Stable doth with the King, or than a Porter doth with his Lord, or than a Running-Footman doth with his Master; for John the Baptist said of the Lord, *that he was not worthy to unloose the Latchet of his Shoe*, Mark i. 7. John i. 27; how much less worthy then must such Saints be!

826. There

826. There sometimes appears to the People of Paris, who are in a Society in the spiritual World, a certain Woman in a middle Altitude, clad in shining Raiment, and of a Countenance apparently holy, who calleth herself GENEVA; but when some of them begin to worship her, at that Instant her Countenance changes, and also her Raiment, and she becometh like an ordinary Woman, and chides them for desiring to adore a Person, who is held in no more Estimation among her Associates than as a Servant-Maid, wondering how Men in the World can be misled by such foolish Fancies.

827. To the above Relation I shall annex a particular Circumstance most deserving Attention: MARY THE MOTHER OF THE LORD once on a Time passed by, and appeared over Head in white Raiment; at the same Instant she stopped awhile and said, that she was the Mother of the Lord, and that he was born of her, but that being made God, he put off all Humanity which he had from her, and that therefore she now adareth Him as her God, and is unwilling that any should acknowledge him as her Son, inasmuch as all in Him is Divine.

Concerning the MAHOMETANS in the Spiritual World.

828. The Mahometans in the spiritual World appear behind the Roman-Catholics in the West, and form a kind of Circle around them. The reason of their appearing next behind the Christians is, because they acknowledge our Lord as the greatest and wisest of Prophets, who was sent into the World to instruct Mankind, and also confess him to be the Son of God. Every one in that World dwelleth at a Distance from the Centre, where the Christians inhabit, according to his Confession of the Lord and of one God; for that Confession joineth Minds with Heaven, and causeth their Distance from the East, over which Point the Lord is.

829. Inasmuch as Religion hath its Abode in the highest Regions in Man, and his lower Parts derive Life and Light from the highest, and whereas the Idea of Mahomet is always uppermost in the Minds of Mahometans together with Religion, therefore some Mahomet or other is always placed in their View, and in Order that they may turn their Faces towards the East, over which Point the Lord is, he is placed beneath the central Point which the Christians inhabit: It is not the same Mahomet who wrote the Alcoran, but some other who executeth his Office; nor is it always the same

the same Person, but he is changed according to Circumstance; a Native of Saxony, who was taken Prisoner by the Moors, once acted in this representative Character, and having been a Christian, he was instigated to speak with them concerning the Lord, that he was not the Son of Joseph, but the Son of God Himself. Others afterwards were appointed to succeed this Mahomet. In the Place where that representative Mahomet hath his Abode, there appeareth the Fire as of a small Torch, in Order to distinguish him; but that Fire is visible only to Mahometans.

830. The real Mahomet, who wrote the Alcoran, is not visible amongst the Mahometans at this Day. I have been informed, that on his first Entrance into the spiritual World, he was appointed to preside over them, but because he desired to have Dominion over all Things relating to their Religion, as a God, he was removed from his Abode which he had beneath the Roman-Catholics, and was let down to a lower Habitation on the right Side next the South. A certain Society of Mahometans was once instigated by some evil Spirits to acknowledge Mahomet as a God, and in Order to appease the Disturbance on that Occasion, Mahomet was raised up from the Earth beneath, and produced to their View, and at the same Time also he was seen by me; he appeared like to corporeal Spirits, who have no interior Perception; his Face was of a dusky Complexion, and I heard him utter these Words, I am your Mahomet; and presently he seemed to sink down again.

831. The Mahometans bear a violent Aversion to the Christians in general, on Account of their Belief in three Divine Persons, and their consequent Worship of three Gods, who are so many Creators, and to the Roman-Catholics in particular, on Account of their bending the Knee to Images; for this Reason they call the former Idolaters, and the latter Fanatics, saying that they make a three-headed God, and that they profess One and mutter Three, consequently that they divide Omnipotence, and make Three out of One; and that thus they are like young Stags with three Horns, one for each God, and at the same Time three for One God, and that their Prayers, their Psalmody, and their Preaching are all grounded in these mistaken Ideas.

832. The Mahometans, like all other People who acknowledge God, and love what is just, and do Good from religious Motives, have their particular Heaven, but out of the Limits of the Christian Heaven. The Mahometan Heaven is divided into two; the Inhabitants of the

inferior Heaven live virtuously with several Wives, but none are raised thence into the superior Heaven, except such as renounce a Plurality of Wives, and acknowledge the Lord our Saviour, and at the same Time his Dominion over Heaven and Hell. I have been informed that, it is impossible for them to conceive God the Father and our Lord to be One, but that it is possible for them to believe that the Lord hath Dominion over the Heavens and the Hells, because He is the Son of God the Father. It is this Faith whereby the Lord effecteth their Ascent into the superior Heaven.

833. That the Mahometan Religion is received more generally throughout the World than the Christian Religion, may be Matter of Stumbling and Offence to those, who busy their Thoughts about the Divine Providence, and at the same Time believe that none can be saved except such as are born Christians; whereas this is no Matter of Offence to those who believe that all Things are under the Regulation of Divine Providence; for they trace the Footsteps of that Providence on this Occasion, and likewise discover the Wisdom and Goodness thereof most particularly in this Circumstance that the Mahometan Religion acknowledgeth the Lord to be the Greatest and Wisest of Prophets, and also to be the Son of God; but whereas they have made the Alcoran alone the Rule and Standard of their Religion, and consequently think much about Mahomet who wrote it, and pay him a kind of Worship, therefore they think little about our Lord. In Order to shew more plainly and fully that the Mahometan Religion, both in its Rise and Progress, was under the Guidance of the Divine Providence of the Lord, I shall enter into a more particular Consideration of the Subject, adverting first to the Origin of Idolatries. Before the Rise of Mahometanism, Idolatrous Worship was spread through most Countries of the terraqueous Globe; the Ground and Reason whereof was, because the Churches extant before the Lord's Coming were all representative Churches; such also was the Israelitish Church, wherein the Tabernacle, the Garments of Aaron, the Sacrifices, all Things belonging to the Temple at Jerusalem, and even their Statutes were representative: amongst the Ancients also the Science of Correspondencies, which is likewise the Science of Representatives, was accounted the chief of Sciences, and was particularly cultivated by the Egyptians, being the true Ground and Rise of their Hieroglyphics. By Virtue of this Science they knew what was signified by Animals and Plants of every Kind, and what likewise by Mountains, Hills, Rivers, and Fountains; what also by the Sun, the Moon, and the Stars; by the same Science they attained besides to the Knowledge of spiritual Things, inasmuch as the Things represented,

represented, being such as have relation to spiritual Wisdom amongst the Angels in Heaven, were the Originals of the Things representative. Now whereas their Worship was representative, consisting of mere Correspondencies, therefore they performed it on Mountains and Hills, and likewise in Groves and Gardens; and for this Reason they consecrated Fountains, and made graven Images of Horses, Oxen, Calves, Lambs, nay even of Birds, Fish, and Serpents, and placed them near the Temples, and at the Entrance into their Temples, and also in their Houses, in exact Order according to the spiritual Things of the Church with which they corresponded, or which they represented, and thereby signified. In Process of Time, when the Science of Correspondencies was obliterated, Posterity began to worship those graven Images as if possessed of some essential Holiness in Themselves, not aware that their Forefathers saw nothing Holy in them, but regarded them only as Representatives of holy Things according to Correspondencies. Hence originated all the Idolatries which have prevailed throughout so many Kingdoms of the Earth. In order to extirpate these Idolatries, it was brought to pass of the Divine Providence of the Lord, that a new Religion, accommodated to the Genius and Temper of the Eastern Nations, should be taught and propagated, which Religion should have some Respect both to the Old and New Testaments, and which would teach, that the Lord came into the World, and that He was the Greatest and Wisest of all Prophets, and the Son of God: This was effected by Mahomet, from whom that Religion took its Name. Hence it appears that this Religion owed its Rise to the Divine Providence of the Lord, and was accommodated, as was said, to the Genius and Temper of the Eastern Nations, with a View to destroy the Idolatries that so generally prevailed, and communicate to its Votaries some Knowledge concerning the Lord, before they came after Death into the spiritual World. This Religion would not have been received by so many Kingdoms, and consequently would have had no Power to extirpate Idolatries therein, unless it had been made suitable to the Ideas of the People, particularly, unless it had allowed of Polygamy, because the Eastern Nations, without such Allowance, would have burned with adulterous Lust more than the Europeans, and by the Indulgence of that Lust would have destroyed themselves eternally.

834. It was once given me to perceive what is the Nature and Quality of Polygamical Love amongst the Mahometans; I was conversing with a certain Person who acted in the Office and Character of Mahomet, and after some Conversation at a Distance with him, he transmitted to me an Ebony Spoon and other Things, which were Tokens that they came from Him;

Him; and at the same Instant a Communication was opened from various Places for the Heat of their Polygamical Love, which from some felt like the Heat in Baths after bathing; from some like the Heat in Kitchens where Flesh is boiling; from some like the Heat in Cooks Shops where stinking Meat is exposed to Sale; from some like what is perceived in an Apothecary's Shop where Emulsions and other Medicines are prepared; from some like the Heat in Stews and Bagnios; and from some like what is felt in Shops where Skins, Leather, and Shoes are exposed to Sale. There was also in that Heat something of a rancid, austere and burning Quality arising from Jealousy; whereas the Heat in the Christian Heavens, when the Delight of their Love is perceived as an Odour, is attended with Fragrance like what is experienced in Gardens and Vineyards, and Shrubberies; and in some Places it is like the Odour perceivable in Shops where aromatic Herbs are exposed to Sale; and in other Places like the Scent arising from Wine-Presses or Wine-Vaults. That the Delights attending all Kinds of Love in the spiritual World are frequently perceived as Odours, hath been constantly shewn in the MEMORABLE RELATIONS annexed to each Chapter of this Work.

Concerning the AFRICANS in the Spiritual World, with some Observations also respecting the GENTILES.

835. The Gentiles, who have had no Knowledge concerning the Lord, appear in the spiritual World as in an outer Circumference with respect to those who have had Knowledge concerning Him; and according to this Law, the last or outermost Circumferences are made up of those only, who have been mere Idolaters, and whilst they lived in the World have worshipped the Sun and Moon. But such as acknowledge one God, and practise his Commandments, as they are delivered in the Decalogue, from Motives of Religion, and thereby inscribe them on their Lives, have more immediate Communication with the Christians in the Middle Point of the spiritual World, the Communication not being intercepted by the Mahometans and Roman-Catholics. The Gentiles are also distinguished according to their Genius, Temper, and different Capacities of receiving Light through the Heavens from the Lord; for there are amongst them both Interior and Exterior Men, owing partly to Climate, partly to Parentage, partly to Education, and partly to Religion. The Africans are a more Interior People than any other of the Gentiles.

836. All

836. All amongst them who acknowledge and worship one God the Creator of the Universe, entertain an Idea of that God as of a Man, insisting that it is impossible for any one to form any other Idea concerning God. When they are informed that several entertain an Idea of God as of *Æther*, or a Cloud, they enquire where such are to be found, and when they are told that they are amongst the Christians, they deny the possibility of such an Idea having any Existence; but in Reply to this they are instructed, that such Christians ground that Idea on this Circumstance, that God in the Word is called a Spirit, and they can form no Conception of Spirit but as of a Substance like *Æther*, or as of the Form of a Cloud, not knowing that every Spirit and every Angel is a Man; nevertheless it was examined whether their spiritual Idea was similar to their natural Idea, and Discovery was made, that it was not similar with those who interiorly acknowledge the Lord the Saviour as the God of Heaven and Earth. I heard once a certain Presbyter assert, that no one can have an Idea of a Divine Humanity, and I saw him translated to various Gentiles, of a Nature and Genius more and more interior, and likewise to their Heavens, and at last to the Christian Heaven, and in every Place he received a Communication of their interior Perception concerning God, and observed, that they had no other Idea of God than as of a Divine Man, and that no other God could have created Man in his Image and Likeness.

837. Inasmuch as the Africans excel the other Gentiles in the Strength and Clearness of interior Discernment, in my Conversation with them I discoursed on Subjects of a deeper Nature, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and exterior Man; and whereas they were delighted with such Discourse, I shall here give a brief Relation of what they perceived, in respect to those three Subjects, by Virtue of their interior Vision. CONCERNING GOD they said, That he must needs have come down, and presented himself to the Sight of Mankind, inasmuch as he is their Creator, Preserver, and Director, and all Mankind are His, and of Him; and he seeth, considereth, and extendeth his provident Care over all and every Thing in the Heavens and the Earths, and regardeth their Good, as in Himself, and Himself in them; the Reason is, because He is the Sun of the Angelic Heaven, which appears in the same Altitude above the spiritual World, that the material Sun doth above the natural World, and He who is the Sun, seeth, considereth, and provideth for all and every Thing beneath; and whereas it is his Divine Love which appeareth as a Sun, it follows, that he provideth for the greatest and least of his

his Creatures whatever relateth to their Life, and for Mankind whatever relateth to Love and Wisdom, the Things relating to Love by Means of the Heat issuing from that Sun, and the Things relating to Wisdom by Means of its Light. If therefore ye form to yourselves any Idea of God as being the Sun of the Universe, ye will by Virtue of that Idea clearly see and acknowledge his Omnipresence, Omniscience, and Omnipotence.

838. WE HAD FURTHER DISCOURSE TOGETHER CONCERNING THE LORD THE SAVIOUR, the Substance whereof was, that God in his Essence is Divine Love, and that Divine Love is like most pure Fire; and whereas Love considered in its proper Essence, can intend nothing but to become one with another whom it loveth, and the Divine Love therefore can intend nothing but to unite itself with Man, and Man with Itself, so that it may be in Him, and He in It; and whereas the Divine Love is like most pure Fire, it is evident that God, being such, could not possibly be in Man, and cause Man to be in Him in the smallest Degree, for thus he would reduce the whole Man to the merest Ashes and Smoke; yet whereas God, by Virtue of his essential Love, had a burning Desire to unite Himself with Man, therefore it was necessary that he should clothe and veil himself with a Body accommodated to Reception and Conjunction; wherefore, he came down, and assumed a Humanity according to the Order established by Himself, at the Creation of the World, which was that he should be conceived by a Virtue or Power propagated from Himself, that he should be carried in the Womb, should be born, and afterwards should grow in Wisdom and Love, and thus should approach to Union with his Divine Original, and that hereby God was made Man, and Man God; that the Fact is so, is plainly taught and testified in the Scripture concerning Him, which is in the Possession of the Christians, and is called the Word; and the real and true God, who in his Humanity is called Jesus Christ, saith, that the Father is in Him, and He in the Father, and that whoso seeth Him seeth the Father, with many other Expressions to the same Purpose. That God, whose Love is like most pure Fire, could not unite himself with Man, and Man with Himself, except by such a Process, is discernable also by Reason; for can the Sun's Fire, such as it is in Itself, touch Man, much less enter into him, unless its Rays be veiled with Atmospheres; and thus by a proper Temperament of Heat it be accommodated to Reception? Can the pure Æther encompass Man, much less flow into his Lungs, unless it be attended with Air, and thereby be adapted to the recipient Vessels? A Fish cannot live in the Air, but in an Element
suited

sued to its Life. A King cannot in his own Person, or immediately, extend his Administration to all and every Part of his Kingdom, but must depute superior and inferior Governors, who together constitute his Royal Body, nor can the Soul of Man make itself visible to another, enter into Conversation with him, and communicate the Sensations of its Love, except by Means of a Body. How then could God operate in respect to Man, but by the Humanity which he assumed, and which is Part of Himself?—The Africans, being possessed of an interior Rationality, had a particularly clear Perception of the Truth of these Observations, and each favoured them according to his Perception.

839. We discoursed, lastly, concerning the INTERIOR AND EXTERIOR MAN, and the Substance of our Discourse was this, that Men, who perceive Things interiorly, are in the Light of Truth, which is the Light of Heaven, and that Men, who perceive Things only exteriorly, are in no Light of Truth, but only in the Light of the World; that consequently interior Men are in Intelligence and Wisdom, whereas Exterior Men are in the Wildness of a blind and preposterous Vision; that Interior Men are spiritual, because by Virtue of an elevated Spirit their Thoughts are exalted above the Body, but that exterior Men are Natural-sensual, because they think according to the Fallacies of the bodily Senses, in consequence whereof they see Truths as in a Mist, and Falses as Truths; that Internal Men are like such as stand on a Mountain in a Plain, or on a Tower in a City, or on a Beacon at Sea; whereas External Men are like such as stand in a Valley under a Mountain, or in a Cavern under a Tower, or in a Boat under a Beacon, who see only what is near at Hand; and again, that Internal Men are like such as inhabit in the second or third Story of a House or Palace, whose Walls are continued Windows of chrystalline Glass, who look all around into the City, and view it in its Extent, and know every House therein; whereas external Men are like such as dwell in the lowest Story, whose Windows are made of Paper, pasted together, who therefore cannot see any Street out of the House, but only the Things contained in the House, and these not without the Light of a Candle or a Fire. Internal Men are also like Eagles mounted aloft in the Air, which see far and wide whatever is underneath them; on the other Hand External Men are like Dunghill Cocks, which crow aloud in the Presence of their Hens, but never rise above the Ground: Lastly, Internal Men perceive that what they know, compared with what they do not know, is only like Water in a Glass compared with the Waters of the Ocean; whereas External Men fancy that they know all Things.—The Africans took

took great Delight in this Discourse, because by reason of their interior Vision, which in them is singularly clear and strong, they perceived and acknowledged what was said to be true.

340. In consequence of this Genius and Temper of the Africans, there is at this Day a Revelation begun amongst them, which is communicated from the Place of its Commencement to all the Regions round about, but doth not extend to the Countries bordering on the Sea. The Africans express a becoming Contempt towards all such as visit them from Europe, who believe that Man is saved by Faith alone, and thus by mere thinking and discoursing, separate from willing and doing; they insist that there can be no true Worship of God, unless a Man liveth according to his Religion, and that unless a Man so liveth, he must needs be stupid and wicked, because in such a Case he receiveth nothing from God out of Heaven; they likewise give to ingenious Wickedness the Name of Stupidity, because there is no Life but Death in it. I have conversed at Times with Augustine, who was Bishop of Hippo, in Africa, in the third Century; he hath told me that he is still there, and that he inspires them with the Worship of the Lord, and that there is good Hope of this new Gospel being propagated into the neighbouring Regions. I have heard the Angels rejoice at this Revelation, because thereby a Communication is opened with the rational Principle in Man, which hath heretofore been closed up by this Tenet universally received, that the Understanding should be kept in Obedience to Faith, as taught by Ecclesiastics.

Concerning the Jews in the Spiritual World.

341. The Jews before the last Judgment, which took Place in the Year 1757, appeared in a Valley on the left Side of the central Point in the spiritual World where the Christians inhabit; after that Time they were translated towards the North, and were forbidden all Commerce with the Christians, except with Vagabonds, who left their own Habitations. There are in that Quarter two large Cities into which the Jews are translated after Death, which before the last Judgment they called Jerusalems, but since that Time by another Name, because since the Judgment by Jerusalem is meant the Church with regard to Doctrine, in which the Lord alone is worshipped. In their Cities converted Jews are set over them, who admonish them not to speak disrespectfully of Christ, and who punish such as disregard their Admonitions. The Streets of their Cities are full of Dirt up to the Ankles, and their Houses are so offensive by reason of their Filthiness, that none but themselves

themselves can bear to enter them. After some Time I observed, that several of that People had gained Habitations in the Southern Quarter, and on enquiring who they were, I was informed that they were such as had made small Account of the Worship celebrated amongst their Brethren, and had Scruples in their Minds concerning the Messiah whether he would ever come or not, and also had thought on various Subjects in the World according to the Dictates of Reason, and had suffered their Lives to be influenced thereby. These consist chiefly of Jews who are called Portoguese.

842. There sometimes appears to the Jews an Angel, in a middle Altitude above them, with a Rod in his Hand, who causes them to believe that he is MOSES, and admonisheth them to desist from their groundless and extravagant Notion concerning the Messiah, as if he was still to come amongst them; representing to them that Messiah is Christ who governeth them, and all other Creatures; and that he, (viz. Moses) knoweth this to be true, and also had knowledge concerning Christ, whilst he lived in the World. On receiving this Information they retire, and the greater Part forget what they have heard, and a few retain it. Such as retain it are sent into Synagogues which consist of Convert Jews, and are further instructed, and during their Instruction they receive new Garments instead of their old tattered Ones, and are presented with a Copy of the Word neatly written, and have an Abode allotted them in a City not unhandsome. But such as do not receive the above Admonition, are cast down, and banished into Forests and Deserts, where they exercise all Kinds of Theft and Robbery one amongst another.

843. The Jews traffick in the spiritual World as in the natural World, with various Commodities, particularly with precious Stones, which by unknown Ways they procure for themselves from Heaven, where there are precious Stones in great Abundance. The reason of their trafficking with precious Stones is, because they read the Word in its original Tongue, and esteem the Sense of the Letter to be Holy, and precious Stones correspond with the Sense of the Letter. That such Stones derive their spiritual Origin from the literal Sense of the Word, and that this is the Ground of their correspondence, may be seen above in the Chapter on the SACRED SCRIPTURE, n: 217, 288. They can also make artificial precious Stones, and induce others to believe them genuine, but for this they are severely fined by their Governors.

844. The

844. The Jews are distinguished from all other People in this, that they are less aware of their being in the spiritual World, fancying themselves to be still living in the natural World; the reason is, because they are altogether external Men, and have no interior Thought or Knowledge concerning Religion; wherefore they talk about the Messiah as they used to do on Earth, some insisting that he will come with David, shining with bright Diadems, and will go before them, and introduce them into the Land of Canaan, and in the Way thither, by the raising of his Rod, will dry up the Rivers which they are to pass over; and that the Christians, whom amongst themselves they even call Gentiles, will then lay hold on the Skirts of their Garments, and pray earnestly to be permitted to accompany them; and that they will receive the Rich according to their Wealth, and be served by them. They confirm themselves in these Particulars by what is written in Zechariah, chap. viii. 23. and in Isaiah chap. lxvi. 20; and concerning David, that he is to come and be their King and Shepherd, as it is written in Jeremiah, chap. xxx. 9. and in Ezekiel, chap. xxxiv. 23 to 25. chap. xxxvii. 23 to 26, being altogether averse to hearing that by David in those Passages is meant our Lord Jesus Christ, and by Jews are meant those who shall belong to his Church.

845. When they are asked whether they firmly believe, that they shall all come into the Land of Canaan, they answer in the Affirmative, and insist, that at the same Time the deceased Jews will rise again, and enter that Land when they leave their Sepulchres; if it be objected that they cannot possibly come forth from their Sepulchres, inasmuch as they live after Death, they reply, that then they will descend again, and re-enter their Bodies, and thereby will live. When they are told that the Land of Canaan is not large enough to contain them all, they contend, that then it will be enlarged. When it is urged, that the Kingdom of the Messiah, inasmuch as he is the Son of God, will not be established on Earth, but in Heaven, they reply, that the Land of Canaan will then be Heaven. When it is said, that they know not where Bethlehem Ephrata is situated, which is the Place where the Messiah was to be born, according to the Prophecy in Micah, chap. v. ii. and in David, Psalm cxxxii. 6, they return for Answer, that the Mother of the Messiah will nevertheless bring forth in that Place; and some of them insist, that wherever she bringeth forth, there is Bethlehem. When it is objected, How can the Messiah dwell with such a wicked People? and in proof of their singular Wickedness you quote several Passages from Jeremiah, and particularly from the Song of Moses, Deut. xxxii. they reply, that amongst the Jews there are both good and evil Persons, and that the Evil are meant in those Passages. When it is urged, they had their
Rise

Rise from a Canaanite, and from the Whoredom of Judah with his Daughter-in-Law, Gen. xxxviii. they contend, that it was no Whoredom; but when it is retorted upon them, that Judah commanded her to be brought forth and burnt for her Whoredom, they go away to deliberate about the Matter, and after Deliberation they say, that Judah only did the Office of her Husband's Brother, which was neither done by his second Son Onan, nor by his third Son Selah; and they add further, that most of them are of the Tribe of Levi, who bore the Priesthood, and that they are all descended out of the Loins of Abraham. When they are told, that there is within the Word a spiritual Sense, which treateth much of Christ or the Messiah, they reply, that it is not so; but some of them say, that within the Word, or in its Depths, there is nothing but Gold.

846. "I was once raised up as to my Spirit into the Angelic Heaven, and introduced to a particular Society therein; and immediately some of the wise Ones of the Society came to me and said, WHAT NEWS FROM EARTH? — I replied, This is New, that the Lord hath revealed Arcana, which in Point of real Excellence exceed all the Arcana heretofore revealed since the Beginning of the Church. They asked, What Arcana? I answered, The following, I. That in all and every Part of the Word there is a SPIRITUAL SENSE corresponding with the natural Sense, and that the Word by that Sense is a Medium of Conjunction between Mankind and the Lord, and also of Confociation with Angels, and that the Sanctity of the Word resideth in that Sense. II. That the CORRESPONDENCIES, of which the spiritual Sense of the Word consisteth, are discovered: And the Angels asked, had the Inhabitants of the Earth no Knowledge heretofore concerning Correspondencies? I replied, None at all; and that the Doctrine of Correspondencies had been hidden now for some thousands of Years, viz. since the Time of Job; that at that Time, and in the Ages before it, the Science of Correspondencies was esteemed the Chief of Sciences, being the Fountain of Wisdom to Man, because it was the Fountain of Knowledge concerning spiritual Things relating to Heaven and the Church; but that that Science, by reason of its being perverted to Idolatrous Purposes, was so obliterated and destroyed by the Divine Providence of the Lord, that no Traces of it were left remaining: That nevertheless at this Time it was again revealed by the Lord, in Order to effect a Conjunction of the Members of the Church with Him, and their Confociation with the Angels, which Purposes are effected

effected by the Word, in which all and every Thing are Corresponden-
 cies. The Angels were much rejoiced to hear, that it had pleased the Lord
 to reveal this great Arcanum, which had lain hid so deep for thousands
 of Years; and they said, That it was done with this View, that the Chris-
 tian Church, which is founded on the Word, and is now at its Period,
 may again revive and derive, Spirit through Heaven from the Lord. They
 enquired whether it was discovered at this Day by that Science, what is
 signified by BAPTISM, and what by the HOLY SUPPER, which have given
 Birth heretofore to so many various Conjectures about their true Mean-
 ing? and I replied, That it was discovered. III. I further said, That a
 Revelation was made by the Lord at this Day concerning the LIFE OF MEN
 AFTER DEATH; the Angels replied, How concerning Life after Death?
 Who doth not know that Man liveth after Death? I replied, They
 know it, and they do not know it; they say that it is not Man who then
 liveth, but his Soul, and that this is then a living Spirit, and their Idea
 of Spirit is like that of Wind, or Æther; thus they insist that Man doth
 not live till the Day of the last Judgment, and that then the corporeal
 Parts which had been left behind in the World, (notwithstanding their
 having been eaten up by Worms, Mice, and Fish) will be collected to-
 gether again, and again fitted and formed into a Body, and that thus they
 will rise again as Men. Hereupon the Angels said, What a Notion is
 this! Who doth not know that Man liveth as a Man after Death, with
 this Difference alone, that he then liveth a substantial Man, and not a
 material Man as before, and that the substantial Man is visible to the
 substantial Man, just as the material Man is to the material, and that
 they know no Difference, except that they are in a more perfect State.
 IV. The Angels asked, What do they know on Earth concerning our
 World, and concerning HEAVEN AND HELL? I answered, Nothing at
 all; but that it had pleased the Lord to discover, at this Day, the Na-
 ture and State of the World in which Angels and Spirits live, conse-
 quently the Nature and State of Heaven and Hell; and also that Angels
 and Spirits are in Conjunction with Men, with many other wonderful
 Particulars concerning them; the Angels rejoiced to hear that the Lord
 had been pleased to reveal such Things to Mankind, that so they might
 no longer live in Doubt respecting their Immortality, in consequence of
 their Ignorance of a future State. V. I further added, The Lord hath
 been pleased at this Day to reveal that there is in your World a Sun, dis-
 tinct from the Sun in our World, and that the Sun of your World is pure
 Love, and that the Sun in our World is pure Fire, and that therefore
 whatsoever proceedeth from your Sun, by reason of its being pure Love,
 hath

" hath somewhat of Life in it, and that whatsoever proceedeth from our
 " Sun, by reason of its being pure Fire, hath in it nothing of Life, and that
 " hence ariseth the Distinction between what is SPIRITUAL and what is
 " NATURAL, which Distinction heretofore unknown is now revealed;
 " hereby also is discovered the Source of that Light which enlighteneth
 " the human Understanding with Wisdom, and the Source of that Heat
 " which kindleth Love in the human Will. VI. It is further revealed, that
 " there are three Degrees of Life, and that consequently there are three
 " Heavens, and that the Mind of Man is distinguished into the same Degrees,
 " and that hereby Man correspondeth with the three Heavens. The An-
 " gels asked, Did not they know this before? I replied, They knew some-
 " what of a Distinction of Degrees in Relation to more or less, but no-
 " thing of their Distinction in Relation to prior and posterior (1). VII. The
 " Angels then enquired whether any Thing else had been revealed? I said,
 " Much more besides, as concerning the LAST JUDGMENT; concerning the
 " LORD, that he is the God of Heaven and Earth; that God is One both in
 " Person, and Essence, in whom is a Divine Trinity, and that God is the
 " Lord; also concerning the NEW CHURCH about to be established by Him,
 " and concerning the Doctrine of that Church; concerning the SANCTITY
 " OF THE SACRED SCRIPTURE: that the APOCALYPSE also is revealed: and
 " moreover concerning the INHABITANTS OF THE PLANETS; and concern-
 " ing the EARTHS in the Universe; besides many memorable and wonderful
 " Particulars relating to the spiritual World, whereby several Things con-
 " nected with Wisdom, have been revealed from Heaven.

847. " In some further Conversation with the Angels, I acquainted
 " them, that the Lord had been pleased to make a Revelation to the World
 " on another Subject: they asked on what Subject? I said, In Relation to
 Vol. II. 6 A LOVE

(1) Our Author's Doctrine of Degrees, in Relation to what is here called *prior* and *posterior*
 is new and edifying; at the same Time, to a Mind not accustomed to philosophical Disqui-
 sitions, it may possibly seem of difficult Apprehension. In other Parts of his Works he calleth
 these Degrees by the Name of *discrete* and *Degrees of Altitude*, to distinguish them from Degrees
 relative to *more and less* which he termeth *continuous*, and *Degrees of Latitude*. His Distinction
 may perhaps be best conceived from what he himself hath said on the Subject in his Treatise on
 Influx; his Words are these,—"Degrees of Altitude or discrete Degrees are like the Genera-
 " tions and Compositions of one Thing from another, as for Example, of any Nerve from its
 " Fibres, and of each Fibre from its Fibrils; or of any Piece of Wood, Stone, or Metal, from
 " its Parts, and of each particular Part from its Particles: But Degrees of Latitude or con-
 " tinuous Degrees are like the Increments and Decrements of the same Degree of Altitude in
 " Respect to Breadth, Length, Height, and Depth, as of Volumes of Water, Air, or Æther,
 " greater and less." See Treatise on Influx.

" LOVE TRULY CONJUGAL, and its spiritual Delights; and the Angels said,
 " Who doth not know that the Delights of conjugal Love exceed the De-
 " lights of every other Kind of Love? and who cannot conceive that there
 " must be some particular Kind of Love on which are amassed together all
 " the Blessednesses, Joys, and Delights, which it is in the Power of the Lord
 " to bestow, and that the Recipients of those Blessednesses, Joys, and De-
 " lights is true conjugal Love, inasmuch as it correspondeth with the Love
 " of the Lord and the Church, and is capable of receiving and perceiving
 " such Blessednesses, Joys, and Delights, in a full and sensible Manner? I
 " replied, Mankind on Earth know nothing of all this, because they have not
 " approached the Lord, and therefore have not shunned the Concupiscencies
 " of the Flesh, and consequently could not be regenerated, and Love truly
 " conjugal is only from the Lord, and given to those who are regenerated
 " by Him; and these also are they who are received into the Lord's New
 " Church which is understood in the Revelations by the New Jerusalem.
 " To this I added, that I had a Doubt whether Men on Earth at this Day
 " were disposed to believe, that conjugal Love in Itself is spiritual, and con-
 " sequently grounded in Religion, inasmuch as they entertain only corporeal
 " Ideas concerning it; and of course they will hardly be persuaded to believe
 " that by reason of its religious Ground, it is spiritual with such as are spi-
 " ritual, natural with such as are natural and merely carnal with Adulterers.

848. " The Angels, on hearing an Account of all these new Discoveries
 " made to Mankind, were much rejoiced, but they saw that I was sorrow-
 " ful and dejected, and they asked what is the Cause of thy Sorrow? I re-
 " plied, Because these Arcana at this Day revealed by the Lord, notwith-
 " standing their Superiority in Excellence and Dignity above all the Know-
 " ledges that have been heretofore published to the World, are yet reputed
 " on Earth as Things of no Value. The Angels wondered at this, and re-
 " quested the Lord's Permission to look down into the World; and they
 " looked down, and lo! mere Darkness was therein: And it was suggested to
 " them to write those Arcana on a Paper, and let the Paper down on Earth,
 " and then they would see a Prodigy; and they did so, and lo! the Paper on
 " which the Arcana were written, was let down from Heaven, and in its
 " Progress, whilst it was yet in the Spiritual World, it shone bright like a
 " Star, but when it came into the natural World, the Light disappeared,
 " and as it fell on the Ground, it was totally darkened, and when it was
 " let down by the Angels amongst some Assemblies consisting of learned
 " Clergy and Laity, many of them were heard to mutter Words to this Ef-
 " fect, What have we got here? Is it Any Thing or Nothing? What matters
 " it whether we know those Things, or do not know them? surely they
 are

“are the Offspring of Imagination and a disordered Brain ; and it appeared as
 “if some took the Paper and folded it into different Shapes, and then again
 “unfolded it with their Fingers, and also as if some tore it in Pieces, and
 “were desirous to tread it under their Feet ; but they were prevented by
 “the Lord from proceeding to such Enormity, and the Angels were charg-
 “ed to take up the Paper back again, and secure it ; and because these
 “Things affected the Angels with sorrow, and they began to think with
 “themselves how long the Darkness on Earth would continue, it was told
 “them, **FOR A TIME, AND TIMES, AND HALF A TIME, Rev. xii. 14.**

849. “After this I heard a confused Murmur from below, and at the
 “same Time these Words, **DO MIRACLES AND WE WILL BELIEVE; (m)**
 “and I replied, Are not the Things abovementioned Miracles? and Answer
 “was made, They are not : And I asked, What Miracles then do you
 “mean? and they said, Discover and reveal future Events, and we will
 “believe; but I replied, such Discovery and Revelation are not allowed by
 “the Lord, since in proportion as Man knoweth future Events, in the
 “same proportion his Reason and Understanding, together with his Pru-
 “dence and Wisdom fall into an Indolence of Inexertion, and thereby lose
 “their Activity, and their very Existence : And I asked again, What other
 “Miracles shall I do? and they cried out, Do such as Moses did in Egypt ;
 “and I replied, Possibly ye may harden your Hearts against them, as Pha-
 “raoh and the Egyptians did ; and they said, We will not ; and again I
 “replied, Assure me of a certainty that ye will not dance around a golden
 “Calf, and worship it, as the Posterity of Jacob did within about a Month
 “after they had seen the whole Mount Sinai on Fire, and had heard Jeho-
 “vah Himself speaking out of the Fire, consequently after being Witnesses
 “to the greatest of all Miracles ; *(a golden Calf in the spiritual Sense signifieth*
 “*carnal Pleasure)* ; and Reply was made from below, We will not be like
 “the Posterity of Jacob. But at that Instant I heard a Voice from Heaven
 saying

(m) We are very sensible that this Objection to our Author's Mission, as attested by Mira-
 cles, hath been, and will be frequently urged against him by Persons of a certain Character,
 who are either not able, or not willing to admit of any higher Evidence, and be convinced by
 any other Proof, than that of outward Signs and Wonders. To such we would earnestly re-
 commend to ponder well what is here, and also in n: 501, said by our Author in regard to
 such Evidence ; as also the Reply which our blessed Lord made to those Jews, who sought a
 Sign of him, Matt. xii. 39. They will then possibly be enabled to see, how little the real in-
 ternal Evidence of Truth is connected with that arising from Miracles ; and that the surest Test
 whereby to prove any Doctrine, or Mission, whether it be of God is, to compare it with the
 revealed Will of God, according to a right Understanding of that Will, arising from the sincere
 and faithful Practice of it. See John vii. 17.

“ saying to them, If ye believe not Moses and the Prophets, that is, the
 “ Word of the Lord, neither will ye be convinced by Miracles, any more
 “ than the Posterity of Jacob were in the Wilderness, or when they saw
 “ with their Eyes the Miracles which the Lord did during his Abode on
 “ Earth.

850. After this I saw some Spirits ascending from below, whence the
 “ Voices proceeded, who addressing me in a deep Tone of Voice, said, Why
 “ did the Lord reveal the long List of Arcana, which thou hast just now
 “ enumerated, to thee who art a Layman, and not to some One of the
 “ Clergy? To which I replied, That this was according to the Lord's good
 “ Pleasure, who prepared me for this Office from my earliest Years; never-
 “ theless, I will also ask you a Question in Reply, Why did the Lord
 “ when he was on Earth, choose Fishermen for his Disciples, and not some
 “ of the Lawyers, Scribes, Priests, or Rabbis? Ponder well this Circum-
 “ stance in your Minds, and form a right Judgment concerning it, and ye
 “ will discover the Reason; hereupon they began to murmur, and after
 “ wards they were silent.

851. “ I am aware that many, who read the Memorable Relations
 “ annexed to each Chapter of this Work, will conceive that they are
 “ the Fictions of Imagination; but I protest in Truth that they are not
 “ Fictions, but were really seen and heard; not seen and heard in any
 “ State of the Mind in Sleep, but in a State when I was broad awake;
 “ for it hath pleased the Lord to manifest Himself to me, and to send
 “ me to teach the Things, relating to his New Church, which is meant
 “ by the New Jerusalem in the Revelations; for which Purposes he hath
 “ opened the Interiors of my Mind, or Spirit, by Virtue of which Privi-
 “ ledge it was granted me to have Commerce with Angels in the spiritual
 “ World, and at the same Time with Men in the natural World, and that
 “ now for twenty-seven Years. Who in the Christian World would have
 “ known any Thing concerning HEAVEN AND HELL, unless it had pleased
 “ the Lord to open spiritual Vision in some Person or other, and to shew
 “ and teach what relates to the spiritual World? That such Things do
 “ really appear in the Heavens, as are described in the above MEMORABLE
 “ RELATIONS, is clearly evident from similar Things being seen and des-
 “ cribed by JOHN in the Apocalypse, and also by the PROPHETS in the Word
 “ of the Old Testament. In the APOCALYPSE we read that John saw the SON
 “ OF MAN in the Midst of seven Candlesticks; that he saw a Tabernacle,
 “ a Temple, an Ark, and an Altar in Heaven; a Book sealed with seven
 “ Seals, the Book opened, and in consequence thereof Horses going forth;
 “ four

“ four Animals about the Throne; twelve Thousand chosen out of each
 “ Tribe; Locusts ascend from the bottomless Pit; a Woman bringing forth
 “ a Man-child, and flying into a Wilderness by reason of the Dragon;
 “ two Beasts, one ascending out of the Sea, the other from the Earth;
 “ an Angel flying in the Midst of Heaven having the everlasting Gos-
 “ pel; a glassy Sea mixed with Fire; seven Angels having the seven last
 “ Plagues; Vials poured out by them on the Earth, on the Sea, on the
 “ Rivers, on the Sun, on the Throne of the Beast, on Euphrates, and on
 “ the Air; a Woman sitting on a Scarlet Beast; a Dragon cast out into a
 “ Lake of Fire and Sulphur; a white Horse, a great Supper; a New Hea-
 “ ven and New Earth; the Holy Jerusalem coming down from Heaven,
 “ described as to its Gates, its Wall, and Foundations; also a River of the
 “ Water of Life, and Trees of Life bearing Fruit every Month; with many
 “ Things besides, which were all seen by JOHN, whilst as to his Spirit
 “ he was in the spiritual World and in Heaven. Not to mention what
 “ Things were seen by the Apostles after the Lord's Resurrection, as by
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 “ Horses of Fire about Elisha, and that he saw them when his Eyes were
 “ opened, 2 Kings vi. 17. From these, and several other Instances in the
 “ Word it is evident, that the Things which exist in the spiritual World
 “ have appeared to many, both before and since the Coming of the Lord;
 “ What Wonder then is it, that the same Things should now also appear,
 “ at the Commencement of the Church, or when the New Jerusalem is
 “ coming down out of Heaven?”

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FINIS.



The Reader is desired to correct with his Pen, the follo

VOLUME I.

Pages. Lines.

24, l. 24, read Kingdom, or Royalty.

27, l. 1, for Power, read Being.

326, l. 8. and 29, for Denunciations, read Enunciations.

326, l. 19, and 28, for Denunciations, read Enunciations.

399, l. 2, read supposed Sacred Structure.

VOLUME II.

17, l. 9, for to it's own, read to it it's own.

64, l. 21, for immediately, by, read immediately, but by

90, l. 28, for with, read without.

92, l. 18, read accounted uncircumcised.

108, l. 2, for him, read himself.

133, l. 27, for were, read are.

136, l. 24, for they do not, read do they not.

137, l. 23, for is, read are.

138, l. 4, for we was, read we were.

176, l. 5, for them seen, read them seem.

196, l. 6, for interior, read inferior.

214, l. 13, for reduced, read reduceth.

216, l. 22, for in lower, read in the lower.

232, l. 35, for the Human, read though Human.

244, l. 10, for spoken both of, read spoken of.

245, l. 6, after Gospel, add a Comma.

346, l. 14, for teach, read teacheth.

247, l. 20, for Thing, read Things.

261, l. 28, for but that the, read but the.

263, l. last but one, for which prove, read which would prove.

276, l. 25, for in serving it, read be served it.

292, l. 11, for his Temple, read this Temple.

304, l. 11 and 12, Blot out and are clad in purple Gorments.

307, l. 33, for they are, read there are.

311, l. 18, for he is not, read is he not.

317, l. 25, for Officers, read Offices.

326, l. 14, for not the above, read not above the.

327, l. 11, for fix in, read fix it in.

327, l. 24, for of Mass, read or Mass.

328, l. 4, read Carotids.

332, l. 10, for requireth, read acquireth.

337, l. 11, for it only follows, read it plainly follows.

347, l. 8, for himself and by, read himself by.

349, l. 26, for Life, read Light, and in the next Line for Light, read Life.

350, l. 20, Blot out and before who, and insert it in the next Line before after.

362, l. 3, read very Life.

379, l. 30, read emulative desire.

384, l. 32, read and in proportion.

412, l. 33, read spoken of.

416, l. 11, read and that the Internal,

416, l. 12, read is a Truth.

442, l. 27, for unknown, read known.

443, l. 25, for their, read there.

448, l. 4, for Geneva, read Genevieve.



